

THE

CHURCH-MISSIONARY
GLEANER



And Ruth said, Let me now go to the field, and glean.

And she went, and came, and gleaned in the field.

RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XVIII.

1891.

*"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.*

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The

Church Missionary Gleaner

JANUARY, 1891.

JANUARY 1st, 1891, is the first day of the last decade of the Nineteenth Century. Ten years more to-day, and the Twentieth Century will begin.

Truly we may say, "The time is short"! And truly our motto should be, "Redeeming the time, because the days are evil." If we add another verse, "It is high time to awake out of sleep," it may perhaps be urged that "the ransomed Church is waking, out of slumber far and near." Yes, that is true, thank God! yet there is a difference between waking and being awake. If the "ransomed Church" were to spring to its feet as one really awake, to be up and doing in good earnest, what might not these ten years see? **Why should not the whole world be evangelised in that time?** Not converted; for when the Lord comes, He will find it much as the world was in Noah's day, or Sodom in Lot's day (Luke xvii. 26-30). But evangelised: the Gospel preached in the ears of every man in every land; or at least within his reach. For this, what is wanted? (1) Bands of men to go forth at once, into every country now open to the Gospel, and the succession to be constantly kept up; (2) the whole Church to follow them with sympathy and support and intercession; (3) definite and united prayer for the opening of the still closed doors, such as Arabia and Central Asia. It does seem a wild dream; but, "Is anything too hard for the Lord?" "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." For, as Miss Nugent reminds us on another page, He is "a God that doeth wonders."

We rejoice unfeignedly that the new year opens with the stirring manifesto of the C.M.S. Committee, which is printed on the next page. It is a worthy response to the Keswick Letter of July last (see September GLEANER). That Letter had a twofold object. First, it proposed the issue of an Appeal for One Thousand Additional Missionaries. Secondly, it made some important suggestions regarding their selection, training, employment, and support. These suggestions are being carefully considered by Sub-Committees of practical men, and at first it was intended not to issue any definite Appeal till they had reported. But the first paragraph of the Resolutions now adopted gives four good reasons for speaking out without further delay. And indeed the Committee have spoken with no uncertain sound. Look at the third clause of the Resolutions. One Thousand Missionaries? Nay, no such limited figure is put forward. Many more than that, it is urged, are needed; and many more would be sent if the Church realised her responsibilities. At the same time the Committee will praise the Lord for just so many, however numerous or however few, as He Himself shall raise up.

Let it be noted that in these Resolutions the Committee fully recognise that other Societies and Missions should have a large share of development and extension. There are great fields which the C.M.S. does not touch: North and South Africa, for instance, and the Congo region, and South America, and Russian and Chinese Tartary, and the Malay Archipelago, and New Guinea, and Madagascar. Let them all find a place in our prayers. But it is with our own fields

that we have specially to do. Now the Keswick Letter was sent out to all our Missions last August, with a request for definite information as to the number of additional workers required now. Answers have already been received from most of our Missions in *Asia*. Lists are given of stations undermanned, of agencies only half worked, of towns and districts awaiting labourers; and although it is evident, on a close examination, that the brethren have wisely restrained their ardour and only sent modest demands, yet the number asked for is *over four hundred*. North India wants 103, mostly for specified places; the Punjab, 56; Western India, 30; South India, 36; Travancore and Cochin, 10; Ceylon, 24; Mauritius, 8; South China (Fuh-Kien), 51; Mid-China, 35; Japan, 32; Persia, 10; Palestine, 15; making a total of 410, to which the Hong Kong, Kwan-tung, and Sz-chuen Missions in China would have to be added. So much for *Asia*. Will *Africa's* call be less urgent? Nor must we forget *North America*, with its vast distances, although the numbers to be reached are small. Now what sort of period ought we to allow for supplying these wants? Is not five years much too long?

This manifesto of the Committee will be the text of many speeches at the forthcoming "February Simultaneous Meetings" in the North of England. These meetings, by the bye, begin this month. In Northumberland, Durham, Cumberland, Westmoreland, Lancashire, Cheshire, and the Isle of Man, they are to be held from Jan. 26th to Jan. 30th; in Yorkshire, and also in Wales, from Feb. 2nd to Feb. 6th. We commend them very earnestly to the prayers of our readers. Like the similar meetings held five years ago, they are intended to be of a specially solemn character. Not for instructive lectures or entertaining speeches; not for the presentation and adoption of reports; not for the collection of money. All these are right in their proper places; but the Simultaneous Meetings are for the definite purpose of calling the Church to be up and doing in her Master's service. "*I have a message from God unto thee*"—that ought to be the burden of every speech. Let us ask the Lord to give the right message to each speaker, and enable him to deliver it faithfully.

Be it remembered that the message is not *only*, nor to *all*, Go forth abroad. To many it is, *Let the Evangelisation of the World be your life-work for Christ, even if you stop at home*. More prayer, more study, more influence, on our part at home, will bring down a rich blessing upon the foreign field.

We are hearing much of "the submerged tenth," the miserable residue of the population of England. If it is a "tenth," it is three millions of souls! But it would be much bigger than that, were it not for the host of devoted home workers of all sorts who are incessantly striving to save and to help the lost and the needy, and succeeding in thousands of cases. God speed all the home agencies, old and new, and give wisdom to those who direct them. But after all, what is the "submerged tenth" of the population of England to the submerged half of the population of the world?—not three millions, but seven hundred millions, mostly passing their earthly lives in misery, and all ignorant of the God who made them and the Saviour who died for them! "If thou forbear to deliver them that are drawn into death, and

those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

Readers of the GLEANER do not often hear of Mauritius, an island in the Indian Ocean about the size of Hertfordshire. But the Society has an interesting Mission there, to the Hindu coolies or labourers on the sugar estates, some thousands of whom have embraced the Gospel. The Mission has been much fostered by a succession of godly Bishops. Bishop Ryan, an ever-faithful friend of the Society, started it. The next two Bishops, Hatchard and Huxtable, died before they had time to do much; but Bishop Royston, who has just retired after an eighteen years' episcopate, following sixteen years' service as a C.M.S. missionary, mostly at Madras, has done noble work. He is succeeded by a member of the Committee, Prebendary Walsh, whose devotion to home missions in the Diocese of London has not prevented his taking deep and active interest in C.M.S. work.

General thankfulness will be felt at the approaching return of the Rev. R. P. Ashe to Uganda. He made known his desire to go back, and then the Committee invited him to rejoin the Society and its Mission. It is interesting to know that it was a letter from "Sembera Mackay" (or Sembela, but Sembera is the more correct), which brought to a point Mr. Ashe's long-felt desires to return. Sembera Mackay was the first convert in Uganda, and was baptized on March 18th, 1882. A touching letter from him "to all the Christians in England having sympathy with the religion of our Master," appeared in the GLEANER of November. To Mr. Ashe he wrote, *in English*, "If you please, come to Buganda to teach people, for now all people the Baganda there is not one person who does not wish to learn religion. I want you, if you please, to come to Buganda." Mr. Ashe has not been idle in England. Besides his parish work as a clergyman, he has spoken at many meetings; he has done much translational work; and he has written his interesting book, *Two Kings of Uganda*. But he will be most warmly welcomed on the Victoria Nyanza.

Our readers will observe several external changes in this number of the GLEANER, which we hope they will consider improvements. Much of the type is larger; the modern fashion is adopted of dispensing with lines round the pages and between the columns; and a more artistic style will be seen in the illustrations. The matter, however, is much the same as before. We propose to continue, as a rule, the practice of taking a particular Mission or group of Missions or of Mission Agencies in each number, devoting to it about nine pages. The remaining seven pages or thereabouts will continue to be devoted to general missionary intelligence, editorial notes, Bible studies, the Gleaners' Union, &c.

This month we take up West Africa, with especial reference to the new Soudan Mission. Next month we hope to take North-West America.



THE APPEAL FOR MORE MISSIONARIES.

Resolutions adopted by the General Committee of the Church Missionary Society, December 9th, 1890.

1. IN view (i) of the approaching commencement of the last decade of the nineteenth century, (ii) of the increasing calls for reinforcements for the Society's existing Missions in various parts of the world, (iii) of the multiplying opportunities for the evangelisation of lands as yet unreached, (iv) of the Simultaneous Meetings arranged by the Society for the North of England and Wales in January and February next—the Committee recognise that the time has now arrived when they must

definitely express their conviction as to the great forward movement proposed in the appeal sent to them by some members of their own body from Keswick in July last.

2. That appeal made some suggestions regarding the enlistment, training, employment, and support of missionaries, which suggestions are now being carefully considered by special Sub-Committees. But as these Sub-Committees are making wide and important inquiries, and cannot (especially in view of other very pressing Committee work in which several leading members are engaged) be expected to report so quickly as had been hoped, the Committee are of opinion that they ought not to wait for those reports before dealing with the prior suggestion of the Keswick Letter, viz., that an Appeal be issued for "One Thousand Additional Workers within the next few years."

3. The Committee feel that, looking at the immense populations in Asia and Africa still entirely untouched by missionary effort, this suggestion, so far from being extravagant, would be regarded as timid and inadequate if the Church of Christ realised her solemn responsibilities to her Divine Head, and to the world for which He shed His precious blood. And were these responsibilities duly recognised by the tens of thousands of members of the Church Missionary Society, they would not rest satisfied with sending out One Thousand additional workers. Whatever number the Lord of the Harvest is pleased to give the Society in answer to prayer, whether that number be large or small, the Committee will gratefully welcome, and would desire to render praise to Him alone.

4. At the same time, the Committee must re-affirm the principle that it is of the highest importance scrupulously to maintain the high standard of spiritual character and efficiency; and, God helping them, they will never lower that standard in order to obtain larger numbers. If it be said, on the one hand, that the missionary cause calls for the very best of our clergy and educated men, and if it be said, on the other hand, that humbler workers are often specially used of God "that no flesh should glory in His presence," the Committee would say, Both these statements are true, and both must be borne in mind. The Society needs clergymen of experience, and younger University men, and medical men, and less educated but promising men with a view to theological training, and lay evangelists of various degrees of education, and godly women for many varied branches of work; but all must be of undoubted spiritual experience and energy, and well furnished in the knowledge of Holy Scripture.

5. The Committee dare not entertain any doubt that, if God should guide them to send out a largely increased number of missionary agents, He will never permit the work to be crippled for want of the necessary pecuniary resources. In October, 1887, they passed a Resolution declaring that, in humble dependence that God would dispose the hearts of His people to provide the necessary funds, they would accept all suitable offers of service. Since that Resolution was passed in humble faith, the supply of well-qualified candidates has gone on increasing, and, notwithstanding fears that could not be called unreasonable, the means to send them forth have not failed. The Committee are assured that Christian men and women are ready in increasing numbers to consecrate to the Lord's service all that He has given them, and they confidently believe that if they go forward with faith and with careful foresight, every difficulty so far as funds are concerned, in the way of sending forth large reinforcements will be overcome.

6. The Committee therefore feel it their privilege and duty to appeal very urgently both for men and means—that they may, in the Name of the Lord of Hosts, at least make an effort to signalise the close of the nineteenth century of the Christian era, and of the first century of the existence of the Church Missionary Society, by a more adequate effort than has ever been made in the past, to occupy the field of the world for their Master, and make ready a people prepared for the Lord.

7. The Committee have referred only to the Church Missionary Society's own needs, but they do not forget the vast regions and populations which are now, or are likely soon to be, the fields of other Missionary Societies; and they would pray God so to pour out His Spirit upon His Church, as that all organisations for the propagation of His blessed Gospel may go forward, and that very soon the Saviour's command to evangelise all nations shall be fully obeyed, His elect people gathered out, and the way be open for His return in glory.

WHEAT AND TARES IN WEST AFRICA.

"Didst not thou sow good seed in thy field? From whence then hath it tares?"—*St. Matt. xiii. 27.*



FRICA has on its western coast a small peninsula, about the size of the Isle of Wight. Four hundred years ago the Portuguese navigators, looking from the sea at the mountains, as high as Snowdon, which rise up from its centre, named it *Sierra Leone* (Lion Mountain). Let us take a glance at that famous spot at three or four periods of its history.

First View: It is exactly one hundred years ago—1791. Sierra Leone is a small settlement of liberated Negro slaves, lately established by an English Company. Where had they been slaves? In Christian England! But the celebrated decision of the Lord Chief Justice (1772) had set them free, and they had been sent off to Africa. A more wretched and degraded people could nowhere be found.

Second View: It is the year after the Battle of Waterloo—1816. For some years whole cargoes of slaves rescued from the slave ships have been landed, naked, diseased, vicious, and speaking scores of different languages. Missionaries have been some years on the coast, but none working among these poor creatures. Edward Bickersteth lands at Sierra Leone, sent by the C.M.S. to arrange for the care of them. He and the Governor agree upon plans for regular services and schools, and several missionaries are set to work. One of them, William Johnson, writes: "These poor depraved people may indeed be called the offscouring of Africa. But who knows whether the Lord will not make His converting power known among them? With Him nothing is impossible."

Third View: Three years later—1819. God has indeed proved that with Him nothing is impossible. Family life, industry, gratitude, have succeeded former miseries. At William Johnson's station there is a congregation of twelve hundred. Five hundred gather round the Lord's Table. Not a few are manifest triumphs of the grace of God. At other stations similar tokens of good may be seen. Johnson leaves for a short visit to England, his people gathering by hundreds on the beach, and exclaiming, "Massa, suppose no water live here, we go with you all the way till no feet more."

Fourth View: Seven years later—1826. Sierra Leone has earned its name of the White Man's Grave. In twenty-two years, seventy-nine men and women have come out in the name of the Lord. Fourteen are left! Most of the remainder dead—martyrs for Africa; and others gone home in broken health. Yet those solemn words have come true—"When the blade was sprung up and brought forth fruit, then appeared the tares also." Yes, even among the missionary ranks. Even the Twelve Apostles included a Judas. One missionary has become a slave trader! Another has fallen into grievous open sin, and (writes the leader of the band) "the Mission is shaken to its foundations." Why do we mention such things sixty years afterwards? On purpose that all may perceive the wiles of the devil. "An enemy hath done this."

Fifth View: To take this view we leap over many long years, and come down to 1890. What do we see? We see a

thriving community. We see the descendants of those miserable slaves, now merchants, shopkeepers, farmers, lawyers, doctors, government officials, clergymen. We see churches, and schools, and every sign of a Christian land. We see a college which has educated many ministers and school-masters. Moreover, we must not look at the little peninsula only. We take the mail steamer, and touch at port after port along a thousand miles of coast. Everywhere we find the offshoots of that thriving community. At the most important place, Lagos, we find a body of professing Christian Africans still more outwardly prosperous. And altogether we find more than forty African clergymen on the coast, children and grandchildren of the early rescued slaves.

Is this, then, a crop of pure and wholesome wheat unmixed with tares? Has the great enemy been asleep for once? Having ensnared one or two white missionaries, is he content to let the black man alone? Many Christian people speak of the West African Church as if this were so. We love to watch the growing wheat, and to tell of our fine crop, but it is not so pleasant to talk about the tares. And then, tares are very like wheat at a little distance, so that we are sometimes deceived ourselves. The result has been that we, too, have sown tares, or rather (putting the figure another way) made tares of the wheat. We have boasted of our handiwork, and if the Church is puffed up with vanity, it is our fault. But when we find a low moral tone in the Church, as regards both purity and integrity; when we find polygamy advocated in one place and slavery tolerated in another; when we find one faithful African clergyman unpopular because he denounces the very sins his people fall into, and another content to secure a quiet life by saying nothing; when we find traders who have grown rich by selling rum and gin (and such rum and gin!) coming to the Lord's Table; when we find signs of bitter feeling against the white man, bishop or clergyman or layman, who speaks out against sin; when we see bigoted Mohammedanism and degrading Paganism flourishing close alongside the Church, and but little real effort put forth to rescue souls from either—then we know that the enemy has been only too successful. And when we find that from a Christian population like this have been chosen the men to carry the Gospel to the Pagans and Moslems of the Niger, and that some of them have brought dishonour on the Mission and on the religion of Jesus, we say again, "An enemy hath done this!"

And then we have three things to do.

First, we have to humble ourselves because we have done so little for these infant Churches in their constant peril. We have boasted of them, but we have not realised their dangers and temptations; we have not cared for them enough; we have not prayed for them enough. We have expected them to pay for their churches and pastors, and they have done it. We have expected them to manage their own affairs, and they have done it. But for their spiritual health and growth they needed that sympathy and support of which they have had but little. St. Paul's anxieties about Corinth were as heavy as ours are about West Africa. Much in his First Epistle applies to the latter as well as to the former. Let us bear our African children on our hearts as he did his Corinthian children.

Secondly, we must not forget the real work which, not we, but God has done. From Sierra Leone and Lagos and Yoruba and the Niger hundreds of redeemed spirits have become in very truth "liberated Africans"—"free indeed" because the Son of God has made them free. Over and over again have the angels come down and "gathered the wheat into the garner." This is no imaginary picture; it is literal truth. And then the visible Church in West Africa is not without faithful Native ministers. Read the ordination sermon preached by one of them last Whit Sunday, and

published at the special request of the Bishop of Sierra Leone in the *C.M. Intelligencer* for November; and consider how few of our twenty-three thousand clergymen at home would have preached one more excellent!

Thirdly, we must remember the "regions beyond." Vast and populous districts stretch inland where no missionary, no Christian of any kind, is to be found. Some of these regions were described in the *GLEANER* just a year ago. We were then sending "four young men and two young ladies" to start the work of evangelisation! The little party has since been reduced by two, owing to sickness; and we have now sent out two more young ladies. What a grand reinforcement! Truly the Church is asleep yet. If that is all we in England can do after eighteen centuries of Christianity, where is our right to censure the little Church of West Africa with its weaknesses and its sins, because it does not provide a succession of devoted men after existing seventy years?

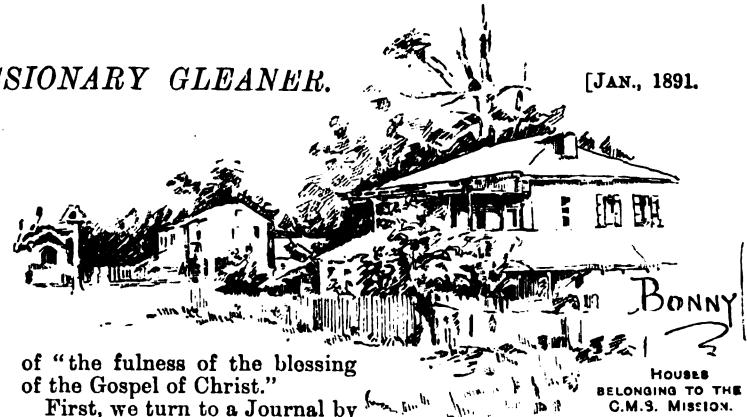


SCENES ON THE RIVER NIGER.

THE great interests of civilisation and evangelisation in Africa have long centred round her lakes and rivers. In that dry and thirsty land, the literal and figurative water of life have been closely linked.

We, as a Society, have no work along the mighty Congo, or the Zambesi; the Nile is not dotted with our stations; and of the great inland lakes only one, the Victoria Nyanza, has been crossed and recrossed by agents gone forth in our name. The Niger, however, with its two great branches draining the unknown regions of the Western Soudan to the right hand and to the left, has long been our aim, and, in its lower reaches, our possession.

In the present number (p. 3) we give an outline of the spread of missionary endeavour along the coast from Sierra Leone to the river, extracts from the journals of the advance party at Lokoja (p. 6), and also a map which first appeared in the *GLEANER* for Jan., 1890, showing the country embraced in the working of the Niger Missions, both Upper and Lower. The history of the work on the Niger was given in the *GLEANER* for March, 1889. We further seek, by pen and pencil, to give a picture of the river and its surroundings, believing that with fuller knowledge of the difficult conditions of life and the terrible degradation of the Delta tribes will come fuller sympathy with the work, the workers, and the people, who are so deeply in need



of "the fulness of the blessing of the Gospel of Christ."

First, we turn to a Journal by the Rev. J. Vernal of Lagos, telling of a trip which he and his wife took by steamer to the Niger Delta in May and June, 1889:—

IN THE DELTA.

"About 140 miles inland from the sea, the River Niger divides into twenty-two diverging branches, connected by intersecting channels, and so forming an immense delta. This extends along some 130 miles of coast in the Gulf of Guinea. It forms a maze of canals forking into the lagoon and creek running up to and connected with Lagos waters on the one hand, and into the creeks of the Old Calabar River on the other. This triangular region occupied by the delta forms a vast mangrove swamp. A mangrove swamp, for its awful solitude and dreariness, its monotony and vile smells, wants to be seen to be realised. Seen from the ocean, these river mouths appear only as breaks in the continuous green line of mangrove jungle, fringing the coast to the water's edge. The tribes of the Niger Delta have little, if any, civilisation, and are extremely degraded and superstitious.

"The first of the Niger mouths as you approach from Lagos is the Benin; then, in order, the chief ones are Escardos, Forcado, Ramos, Nun, Brass, New Calabar, Bonny, Opobo, and of course a host of smaller ones. We were bound for the Factories (trading houses) in the Benin, but the bars of Benin and Escardos would not allow us to cross, so we had to go to Forcado, and work back down the creeks.

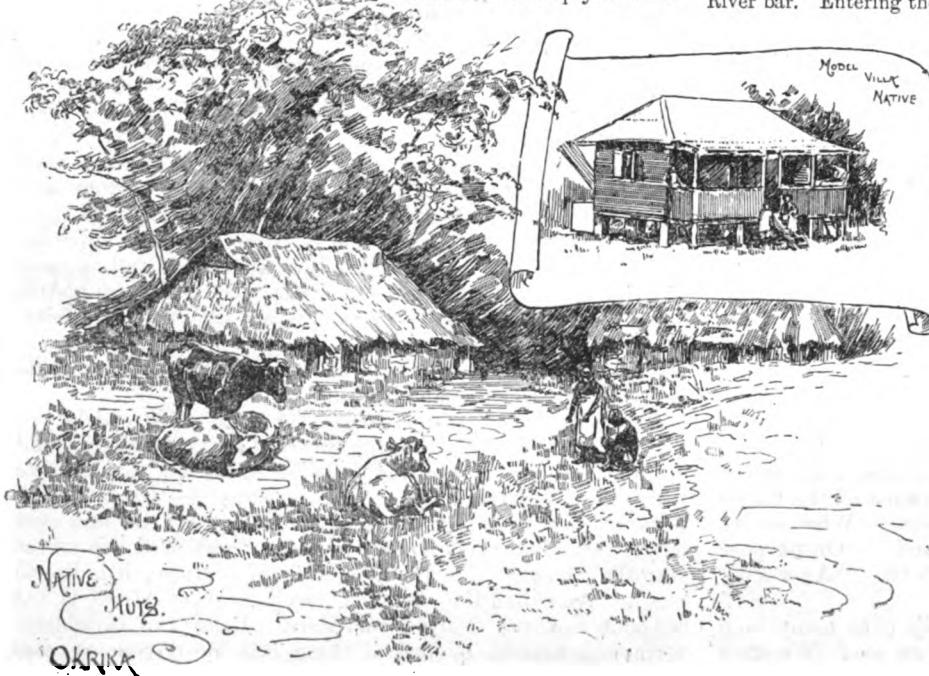
"*May 24th.*—We steamed away all day, and at nightfall dropped anchor in the Benin River. On the left hand are some seven or eight Factories, or 'beaches,' as they call them here. How do they build when there is nothing but mangrove or mud? A strip of sufficient length and breadth for the buildings required is cleared, and mud and earth is brought in canoes and placed there, making a solid level above water mark. The buildings are then erected, and all is ready. There is nowhere to walk, and nothing to see but mangroves and water. Men will come to such places and live and die here for the sake of the god of this world; where are the servants of the Most High God, to tell the degraded heathen the message of redeeming love?

"*June 1st.*—At about six A.M. we passed Akassa, at the mouth of the River Nun, the main Niger stream. Akassa is the head-quarters of the Royal Niger Company. At 7.30 we dropped anchor outside the Brass River bar. Entering the river, on our right lay Brass Tuwon, the first object meeting our eyes being the new church of St. Barnabas (C.M.S.). A little further up we came to the trading factories on the left bank of the river. There are seven factories, and a telegraph or cable-graph station. Oh, how dark is all this Niger Delta, save in the few places where the Sun of Righteousness is beginning to shine! In some of the places visited by Bishop Crowther, about a month previously, human skulls were exhibited by hundreds as objects of special respect, because they represented those who had been sacrificed to idols, or killed to be buried with deceased masters and mistresses."

Owing to the refusal of the captain of the trading steamer to fulfil his contract by taking his passengers on to Bonny, Mr. Vernal and his wife had several days' delay at Brass, where they were hospitably entertained by a trader until the C.M.S. steamer *Henry Venn* arrived to take them to Bonny.

AT BONNY AND OKRIKA.

"*June 9th.*—We dropped anchor in the Bonny River at three A.M. Bonny is a great place for trade in palm oil. At low tide all around, and for a good distance from the shore there are vast stretches of the blackest of black mud. . . . Returning from the



church towards the Native town you go through the remains of a former sacred fetish grove, to pass which a few years ago would have been death to ordinary mortals. After passing this, and when nearing the town, a narrow pathway with bush on either side has to be traversed. Here, during the persecutions some six years ago, the enemies of the Christians used to lie in wait to kill all those who went by to the church.

"June 10th.—At eight A.M. we started in the *Henry Venn*'s boat for a two hours' pull up the creek to a Native chief's plantation. On the way we met Chief Oka Jumbo in his canoe, with thirty-six paddlers. They looked very pretty, all the gaily-coloured oars being lifted and dipped at the same time. Natives can tell what chief's canoe is approaching as soon as they can distinctly catch the sounds of the tom-toms. These are played continuously, each chief having a different set or order of notes.

"June 13th.—This morning we steamed off to Okrika, some 126 miles from Bonny, up a little creek. This creek widens out into a broad pool or lake, on one side of which was the town. At low water a stretch of sickly-smelling black mud guards the shore all along, and a number of canoes are moored to stakes planted in the mud. You land, perhaps, at low tide, and have to be carried on shore by your canoe or boat men, over the sticky black ooze among the stranded canoes, and then you are deposited at the end of a dirty alley, leading between tumbledown huts. We fortunately reached the town at high tide, and so escaped much of the effluvia from the mud. The people have coarse, savage-looking faces, many of them have their teeth all filed to points like dogs' teeth; this does not make them look any pleasanter. We took a *détour* through the town. The streets are narrow and dirty, but picturesque. We passed a long, low building, partly open in front. At one end we saw a bamboo stage some four feet high. It was strewn with human bones and skulls, remains of cannibal feasts. Near by was a sacred mound of earth some fifteen feet high, up which a goat was most sacrilegiously walking, but up which ordinary people dare not venture. On a former visit Mr. Packer attempted to do so, but a noisy gathering of people soon made him feel it would be wiser to give up the idea. A little further on a pole some thirty feet high told us we were near a *juju* house. We made for it, but as Natives were following and watching us, we could not look inside, and had to be satisfied with sidelong glances. In due time the boat and the *Henry Venn* were reached.

"June 14th.—As soon as we could we steamed off for Bonny, but encountered a big tornado. It was pouring with rain when we reached Bonny, and the water was very rough. We had a hard pull from where we anchored to the landing-place. The boat was in danger of being capsized, and we were glad to find ourselves on firm land again."

A few days later, Mr. Vernal and his wife embarked on board a coasting steamer to return to Lagos. They were not yet done with the Niger Delta, however, for the steamer, to their disappointment, threaded its way through the creeks again to the factories on the Benin river. After taking in a quantity of oil kernels, the steamer, in seeking to avoid collision with another trading vessel, ran aground on a mud-bank, and, after many exciting incidents, was with difficulty towed off. Thus three more days and nights were spent in the malarial delta, and it is little wonder that both Mr. and Mrs. Vernal were down with bad fevers on their return to Lagos.

For a picture of scenery further up the river, we turn to a Journal sent home by Miss Lewis of the Soudan and Upper Niger Mission, shortly after her arrival at Lokoja, last March:—

UP TO LOKOJA.

"THE HOSPITAL, LOKOJA, C.M.S.,
"April 1st, 1890.

"On March 18th we arrived at Akassa [at the mouth of the Niger], and as the Niger Company's ship, which was to take us up river, was not ready, we stayed at their factory, where every one was most kind to us. As to looks, we were agreeably surprised. At Akassa the coast was very low, but the mangrove swamps are by no means so ugly as we had imagined, as the foliage is very graceful, and a lovely green. But the air was very close, and we were glad to leave.

"On the 26th we started up the river in the *Boussa*. The Sunday (30th) we were at Utshi, where we had a service at the factory on shore. The boats never go on during the night up the river, as it is not safe because of the frequent mudbanks.

"On the 30th we came to Onitsha. All the way up the river our hearts ached at the sight of village after village, and no one to tell them of the good news. After we had passed the delta, the people

seemed to get more and more civilised, and it is quite healthy, so that there is not even the excuse of the unhealthiness of the country, if that can be called an excuse for leaving them unevangelised.

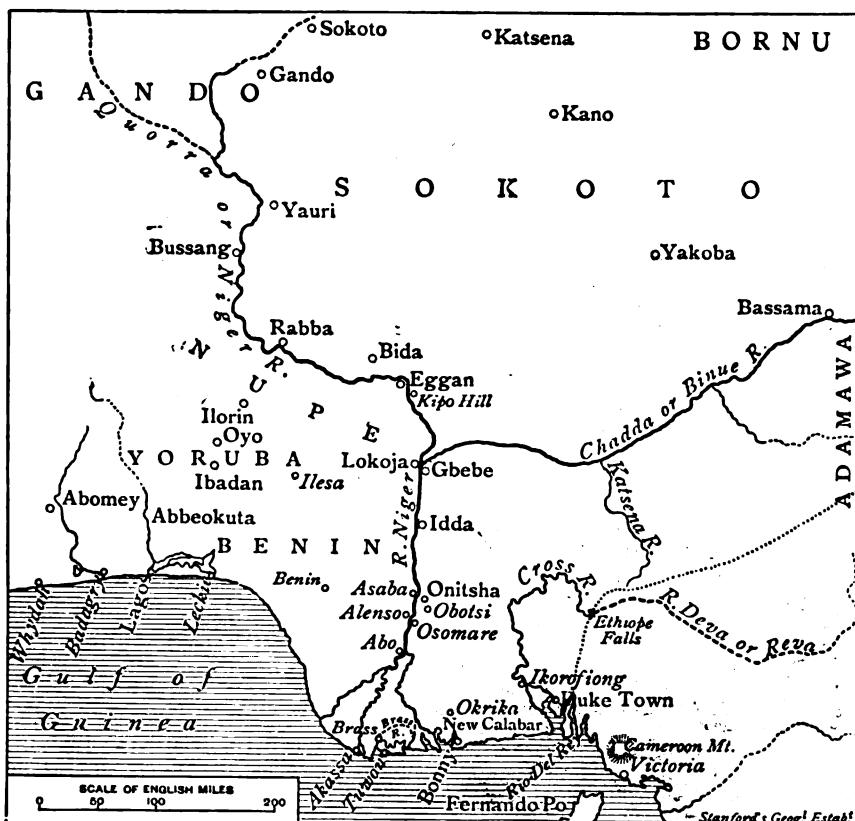
"We arrived within sight of Lokoja about five o'clock on Good Friday afternoon, April 4th, but it was not till long after dark that we landed, as the wood for the fire burnt low, and they had to get up steam again. I cannot tell you with what mingled feelings we looked out on Lokoja on one side and the mountains behind, and Gbebe on the other, whose Mission house and church we could just see, and before us the two mighty rivers, the Niger and the Binué. Here they are each as wide as our own Thames in the widest part. Then we knew there was Gando in the distance, and Bida, and north of us all the Soudan, with its teeming populations and large cities all unevangelised.

"Now for the scenery. There are wooded hills quite close to the house which we are longing to climb, but have not found time yet. The air is so fresh that though last

week the average maximum of the thermometer was 95° and minimum 75°, it never seemed nearly so hot and sultry as it did on board ship, when the thermometer was not nearly so high. From the other side of the house we look out upon the river, and the town sloping down to it. Across the water in the distance we can see the country of Gando, and behind it more blue hills in the distance, and the Binué stretching away to the other side, with Gbebe just opposite. The rainy season has just begun, having been ushered in with two tornadoes. A tornado is first a rush of wind so violent that everything has to be brought inside off the verandah, doors and windows are shut and fastened. We see it in the distance, beginning with a dark cloud which gradually grows till we feel the dust blowing before it, and then it is upon us. After a few minutes of terrific wind comes a downpour of rain such as only tropical countries know, and which we hail with joy, and put baths and buckets out to catch."

Through drawings made from a number of beautiful photographs taken by Mr. G. F. Packer, one of our lay agents on the Niger, we are able to give views of almost all the places mentioned in these Journals, viz., Brass, Bonny, Okrika, Onitsha, Utshi, Gbebe, Lokoja, &c.





THE SOUDAN AND UPPER NIGER MISSION.

EXACTLY a year ago, in the GLEANER of January, we described the plans for the new Soudan and Upper Niger Mission; and further information was given in the February number. On Feb. 8th the party of six sailed from Liverpool, viz., the Rev. J. A. Robinson, Mr. Graham Wilmot Brooke, Mrs. Brooke, the Rev. Eric Lewis, Miss Lewis, and Dr. C. F. Harford-Battersby. In our May and June numbers we gave some brief extracts from Mr. and Miss Lewis's journals of the voyage out; but of the actual commencement of the work we have since said nothing. Long reports and journals were printed in the *C.M. Intelligencer* of October; and any of our readers who can refer to them will find that the extracts we now give in the GLEANER, which have not yet been published, partly run alongside them, and partly carry the story on later.

The party arrived at Lokoja in April. Lokoja is an important place at the confluence of the Niger and its great tributary the Binué, some 300 miles (taking in the river windings) from the sea. It is a meeting-place of tribes and languages. Some of the people in the surrounding districts are Heathen, but the Mohammedans are strong in power and influence. Moreover, Lokoja is still more important as the gate into the Central Mohammedan Soudan, that vast territory with its millions of souls and not a single missionary. It was to reach these yet unevangelised territories that the mission party adopted Lokoja as their head-quarters. So far, they have not been able to advance into the interior; but that great move will be accomplished in due course when God shall open the way, and if He grant them health and strength. Meanwhile they have found plenty to do at Lokoja. They at once attacked two languages, all taking up the Hausa, and Mr. Lewis also the Nupé. God gave them remarkable success in these studies. In a few weeks Mr. Robinson and Mr. Brooke were preaching in the Hausa

tongue, and the others were progressing well. We do not remember a case in any part of the world where real missionary work has been so quickly begun.

We must explain that in the following extracts only two branches of the work are described, viz., the medical work and the conversations with Mohammedans. There is a third branch which is especially Mr. Lewis's department. This is the care of the existing congregation, and of the clerks and other employés of the Royal Niger Company from Sierra Leone, who are professedly Christians. This has proved a very trying work. We know at home that church-going is no sure sign of true religion; and at Lokoja it was found that very few of those who called themselves Christians commended the Gospel to their Heathen and Mohammedan neighbours by a godly life. Many seem to have fancied that having their names on the church books ensured their being in the book of life; and grievous sin was common among them. Our brethren had at last to close the books altogether, and begin afresh, admitting only those who appeared to be "intending to lead a new life, following the commandments of God, and walking from henceforth in His holy ways." Meanwhile the evangelistic work went on as below.

I.—WORK AMONGST MOHAMMEDANS.

Extracts from Mr. Graham Wilmot Brooke's Journals.

June 1st (Sunday).—Several strangers from the North came to the Nupé and Hausa services, and asked next day that the anecdotes they had heard, illustrative of the necessity of sin not going unpunished, might be written out for them in Arabic character.

June 2nd.—Some visitors from Sokoto, the Sultan's capital, called to-day. They followed all that was said with very great eagerness, and the utmost intelligence, rapidly running over the arguments to each other, as point by point was explained. It would be a mistake, however, to construe all this eagerness of our visitors as true desire for the truth. Much of it is referable to their surprise and interest at hearing religious discourses which appeal to their reason at all. For the "earnest Mohammedan missionaries," of whom we read so much a little time ago, are itinerant pedlars, who live comfortably by selling charms to the illiterate, but never attempt any doctrinal work. As much as £30 is sometimes paid for a single charm; so the large supply of these "missionaries" is not hard to explain.

June 3rd.—Very interesting gathering in the verandah of the hospital in the afternoon, three different parties coming—some Hausa-Fulani, from Sokoto; Hausas of Lokoja; and a party of Yorubas, from Illorin. The people begin to arrive by twos and threes in the cool of the day, about 4 p.m. A large grass mat is spread on the ground where the missionary who is told off to receive them can sit with pen, ink, and paper, and the manuscripts of the various translations already done into Hausa. Each visitor coming up sinks down on one knee, saying, "Greeting, Scribe," and then sits down on one side and listens attentively to whatever conversation, discussion, or reading of Scripture may be going on at the time. On this day the talk was begun in Yoruba by Mr. Joshua Williams, as the Illorin people came by appointment, Mr. Robinson meanwhile reading to the Sokoto party. But when these latter went off, and the talk with the Yorubas had become very animated, the party of Lokoja Hausas could no longer control their impatience, and broke in, "Can't you Yorubas understand Hausa? let him speak in Hausa, and we shall all know what is going on." As the

Yorubas said they could follow Hausa, the suggestion was complied with, and the following conversation took place, which may be taken as typical of others:—

"Well, if what we have told you is the law of God which He says must be fulfilled if we are to enter heaven, what are you going to do, you who do not profess to have kept the laws of heaven?"

"Ah, we trust in the mercy of God."

"Not so; you call it His mercy, but you are really trusting to the untruthfulness of God. You are hoping that at the Judgment Day God will rise up before all men and say, 'O men, I have indeed made a mistake. I said by the mouth of My prophets that it was absolutely necessary that all who should enter My home should keep certain laws—should render a certain amount of service to Me and their fellow-men. I find now that My law was too strict. I find that many persons who have refused to obey it are nevertheless very good people to put into heaven. So I take away My law. I made a mistake in making it at the first.' So you hope God will say."

The Yorubas were silent for a moment, and the Hausas pressed them for an answer, and seemed somewhat impressed at no answer being forthcoming. Their leader then said, "Let all keep silence. I have a weighty question to ask. If all the prophets, as you have told, need that the Messiah should do their service for them and should take their punishment, what is to be done for us who are worthless to God as the grass of the field?"

We said, "Was not the slaying of the Messiah a great enough thing to teach all heaven and earth how God hates sin? Would your being destroyed teach men any more about the wickedness of sin than they know already, when they have heard that the great Messiah died for it? His death covers the past; the road to heaven is now open for you too."

The Hausa, then, after a pause, said, "Now I want a straight answer to a straight question. The Messiah has done all this for men. What must we do to become saved?"

"Trust yourselves to Him, become His people, go down to the town, tell them you thank God for the Messiah Who has opened heaven to you, that they too must submit to Him and become His people. Whoever comes to Him, He will not refuse them."

After another long pause he asked, "Now tell, where do these two roads of the Messiah and Muhammad meet?"

"They never, never meet. If one leads into light, it is equally certain the other leads to darkness."

Just then all rose together, and leading us to the corner of the verandah, whence a straight road led to the town, the chief Hausa said, "We love you for the words you tell us; it is as though you stood here on a height and saw the straight road, and watched all of us wandering in the long grass on either side, and you shout to us, saying, 'Turn back, turn back, you are straying from the path; there it is leading straight to the town.' Thus you are doing to us every day."

God grant that these first early signs of hope may quickly ripen into believing and *being baptized*, which we tell them is an essential part of our commission.

The above is a fair specimen of the daily work among the educated Muhammadans, an open door, really eager inquiry, even real conviction of the truth of the message; but, as yet, alas! no confession before men.

June 10th to 14th.—Nothing very notable to record; fewer visits and visitors than usual, giving a little breathing space for rest and writing.

The work among the women is taking definite shape, and is undertaken by Miss Lewis. It presents many difficulties, even among the Muslims, with the exception of the Hausas. They have little of the clearness of apprehension which is so noticeable among the men, and their thoughts and speculations seem not to go much beyond the fence of grass mat that shuts in their courtyard; nor their ambitions beyond driving a good bargain in cowry shells, the country currency, in the market place.*

The whole town consists of a maze of courtyards walled in with coarse grass mats, and containing several low huts with mud walls and thatched roofs, some round, some oblong. The yards are kept very cleanly swept, and contain but little furniture except a few calabashes, some large earthenware bowls for cooking, a wooden stool or two, and a wooden mortar in which a

* 1,000 cowries equal 6d.

weary-looking woman may generally be seen laboriously pounding corn with a huge wooden pestle, while others reduce the grain to fine flour by grinding it between two fairly flat stones. A stool is quickly brought for the visitors, and work is suspended at the sound of the concertina and a Nupé hymn.

June 17th.—Mr. Robinson, Mr. Brooke, and Mr. J. J. Williams started before dawn this morning to walk over the mountains about 100 miles to Egga. As native food costs about 2d. a day, they took no carriers or guides; a change of clothes, some medicines, some books and writing materials, a piece of cloth, and some thousands of cowries being distributed in their three wallets. But the effort to follow this road in the wet season, which the natives rarely attempt, proved a failure. The rain came down in a steady downpour, converting the stony mountain tracks into torrents which flowed on hour after hour, until all their sandals and shoes were reduced to a hopeless pulp, and their feet thoroughly cut about by the sharp gravel, making retreat absolutely necessary.

June 18th.—The travellers started afresh to-day in a canoe thatched over with grass, and punted slowly along by a man and a boy. The river, shrunk at this season to a quarter of its greatest volume at the end of the rains in September, is divided into many channels by vast sandbanks or low grassy islands, sending long loops to right and left to the very foot of the steep wooded slopes that wall-in the valley.

June 22nd (Sunday).—The canoe men were so exhausted that the travellers could not reach Egga on Saturday night, and so turned northwards, crossing to the opposite bank of the river and reaching Kipo.

June 23rd.—The travellers crossed over to Egga, reaching it towards midday.

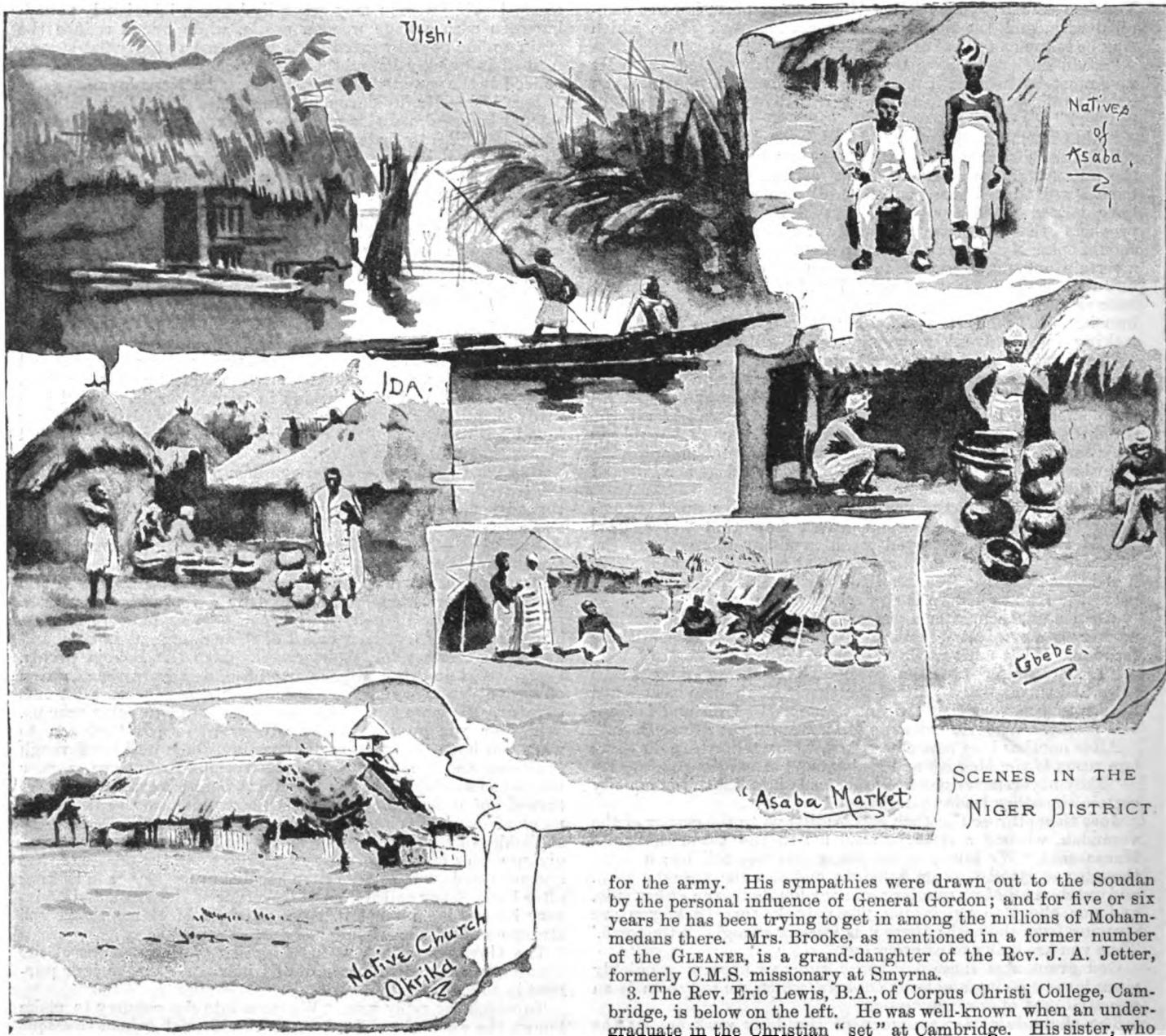
They landed about half a mile out of the town, and walked in through the grass on foot, followed by a very large number of the more educated Muslims, who came pouring in every minute. These said they had long heard of their doings at Lokoja, and had been looking for their arrival. Like the Lokoja people, they showed an extraordinary amount of delight at the adoption of native dress, saying, "Ah, that is a sensible dress for this country. Now we know that you really want to come near us. Wherever you go, the people will crowd to you to listen to what you have to say." In the evening, when walking through the town and stopping to address various gatherings, a poor man was found lying out in the street before a ruined hut, who turned out to have no one looking after him, and to be at the point of death, having been seriously ill. The limited means available were blessed by God to giving him relief the next day, giving a very good opportunity for addressing the people of that quarter two days later, who gave hardly any assistance in looking after him. They called on the Governor of the town, and had a very interesting interview, large numbers of Hausa and Nupé strangers of influence being present.

The Governor asked, "This adoption of the customs of the country which we had heard of and now see—what is your purpose in this?"

To which the reply was, "We came into the country to make known the work of our Lord Jesus, the Messiah, whom God sent down from heaven for the sake of the whole world six hundred years before Muhammad began writing his Kuran. We quickly found that a great misconception was quite universal. It was supposed that we preached the white man's religion for the benefit of heathen tribes, but that Islam was the proper religion for Hausas and Nupés. It is not so; we ourselves are but disciples, and you must obey this message of God as well as we; it cannot be annulled. Therefore, after consultation, we have resolved to put off our own dress and our own customs, which are in no wise a part of our religion, and to adopt yours, in order that when you see us pass along the streets dressed as Hausas you may remember that it is you—you—whom we summon to submit to our blessed Lord, who is coming again from heaven to reign over the whole earth."

The Governor listened gravely and said good-bye politely, but did not return the call; either thinking that there was not much to be got in the way of presents from people on these lines, or thinking that he had better wash his hands of such dangerous talk.

[The Journal from which these extracts are taken is published in leaflet form. Copies of it, or of any subsequent ones, may be obtained by sending a penny stamp to Mr. T. Arthur Garnett, 38, King Street, Manchester.]



OUR SOUDAN MISSIONARIES.

OUR brethren whose likenesses appear on the opposite page will probably be much vexed with us for giving their portraits. They are exceedingly anxious not to be personally conspicuous. They wish, like John the Baptist, to be merely "voices." They wish us to care for and to pray for the Soudan Mission, not because it is *their* Mission, but because it is *Christ's* Mission. Therefore if we say just a word or two about them, it must be understood that we do not for a moment forget that God generally works by the weak things of the world, yea, things that are not, "that no flesh should glory in His presence."

1. The Rev. John Alfred Robinson, M.A., of Christ's College, Cambridge, appears uppermost, on the left hand. He went out to West Africa in 1887 to be Secretary of the Niger Mission, working alongside Bishop Crowther, and acting as the English representative of the Society, especially in financial affairs. When the Soudan Mission was projected, he asked leave to give up his official duties in order to join it.

2. Mr. Graham Wilmot Brooke is uppermost on the right hand. He is a son of Colonel Wilmot Brooke, and was educated

for the army. His sympathies were drawn out to the Soudan by the personal influence of General Gordon; and for five or six years he has been trying to get in among the millions of Mohammedans there. Mrs. Brooke, as mentioned in a former number of the GLEANER, is a grand-daughter of the Rev. J. A. Jetter, formerly C.M.S. missionary at Smyrna.

3. The Rev. Eric Lewis, B.A., of Corpus Christi College, Cambridge, is below on the left. He was well-known when an undergraduate in the Christian "set" at Cambridge. His sister, who is with him at Lokoja, was for a time at Algiers.

4. Dr. Charles F. Harford-Battersby is below on the right. He is the youngest son of the late Canon Battersby, of Keswick. He also was well-known among the Cambridge men who engaged earnestly in Christian work. He took an active part in the Children's Seaside Services, and was one of the editors of *Our Boys' Magazine*, the excellent periodical for public school-boys. His medical course was at Cambridge, and at St. Thomas's Hospital.

THE SOUDAN AND UPPER NIGER MISSION.

II.—THE MEDICAL WORK AT LOKOJA.

Extracts from Dr. Battersby's Journals.

MAY 10th.—Second visit to Gbebe, my boy Willie with me. Saw the chief's little boy referred to before,* who was distinctly better, no sign of disease in the lungs. The mother spoke of the wonder of the people at God's answer to prayer.

* A striking account of the recovery of this lad, in answer to believing prayer, was given in the October *Intelligencer*, p. 686.



THE REV. J. A. ROBINSON, M.A.
THE REV. E. LEWIS, B.A.

MR. GRAHAM WILMOT BROOKE,
DR. C. P. MARFORD-BATTERSBY.

May 17th.—A busy day at Gbebe, several minor operations. I tried to find out something about the belief they have in poison as the cause of most diseases. On my return in canoe, I borrowed a pole and helped to punt it back all the way, as this is the best way of going up stream. I found it very good exercise.

Sunday, May 18th.—Had my first children's service in the morning, speaking in Hausa and having it interpreted into Nupé.

May 21st.—Great feast day in the town, drums beating, in fact a general holiday, as it is the end of Ramadan, one of their great fasts.

May 24th.—To Gbebe with Mr. and Miss Lewis. First went to visit the little boy whom we had prayed for, found him getting on well. Very interesting talk with his mother; she told me how her father had sworn on her head by the heathen gods and taught her idol worship, but she added, "If he had lived to see God's answer to prayer he would have turned from his idols." She then went on to say, "This boy, who was dying when you came to see him, whose breath was already in his throat, now lives, and the people who mocked before now confess that God does hear and answer prayer."

May 29th.—A young Hausa man who has travelled very widely, even as far as Rome across the desert, is very often at the house, very like the young ruler in thinking that he kept all the commandments. He has taken away passages of Scripture and is getting them copied by his friends, so helping us to diffuse the Gospel message.

May 31st.—To Gbebe. Patients stopped from coming by a terrific tornado. Had to start home in the rain. Poled all the way to keep myself warm; this is a very unusual thing for a "Mallam" * as they call us, and it called forth a good deal of friendly merriment from some of the canoe people we passed, whose salutation "sauce de aike," the salutation for working men, was evidently meant as a good joke.

June 5th.—Had a climb in the afternoon. It was a novel experience climbing in sandals and a robe.

June 6th.—Had a long talk with some of my patients, who were very much surprised to hear that white men needed forgiveness as much as black men. After I had spoken some time they said they did not want me to say more, as they wished to carry away all I had said.

June 7th.—Was accompanied to Gbebe by Mr. Robinson, who was to spend Sunday there in order to open a church which is just finished.

Sunday, June 8th.—Taught children in the morning first two verses of "Jesus loves me, this I know" in Nupé. It goes very well. Nupé will be the next language for me to learn. Sang the same hymn in the hospital in the morning.

June 10th.—Went to see patients in the town. Blind man came to me in the afternoon who had cataract, but unfortunately deeper disease too, so I could not help him by an operation.

June 14th.—Heavy tornado in morning. Feeling rather tired, I decided not to go to Gbebe. It was evidently ordained of God, as I was sent for after breakfast to see a Yoruba Mallam of position who had gangrene of part of his hand. Ordered him to be brought to the hospital at once. Consulted with Dr. Crosse of the Royal Niger Company, who advised that we should try to save the hand, which I should have amputated. Accordingly I removed one finger, and left the hand to see whether it could recover, as the disease seemed to have stopped.

June 16th.—Had a very interesting conversation with Mallam Sado, the chief Mallam of the town, Mr. J. J. Williams[†] interpreting. I pressed him to tell us when he would make up his mind whether he would follow our message, as he acknowledged that our words were true. I also spoke to him of the terrible responsibility of leading so many down the wrong road. He said he would think of it, but it is very hard to know if he was in earnest or not. In the end he asked for some camphor, the usual request. I only hope this is not the only object of his coming.

June 19th.—We spied a stretcher being borne up to the house, and Dr. Morgan with it. A Brass man from the factory had sustained a very severe injury, a compound dislocation of the left ankle. As Dr. Morgan was going down river next day he brought this case up to me.

June 20th.—Found Brass man who had such a serious injury, having untied his leg, which I found lying loose in the splint.

Poor fellow! his is a very sad case. He seems to have come originally from the interior, and to have been brought as a slave to Brass. He is a very low type of man, a very little exalted above the beasts that perish. It is very hard to make him understand anything, as even the friend who looks after him does not know his language very well. So you see another language has been added to the number in our hospital, making six altogether.

June 21st.—Both the Mallam's hand and the Brass man's foot in a critical state. Was led to pray very definitely that the former might recover, and that the right means might be used.

The hospital proper occupies the ground floor of the big house in which we are living at present.* There is a large central room with doors at each end opening out under the verandah, and windows at each side of the doors. This is the hospital ward, in which there are now seven patients. As you enter from the north door, on the left-hand side is a Yoruba Mallam of some influence who has come from Illorin, but now lives at Lokoja. He knows both Hausa and Nupé, as well as Yoruba. He is of course a Mohammedan, but is very ready to listen to the Gospel message.

Next is a little Hausa boy, my first patient, who was unable to walk and almost blind when he came in; but I hope soon that he will be able to walk out of the hospital. He seems to have accepted Christ. On the right-hand side are two Yoruba men. Both these hear the Gospel message gladly, but it is hard to know how far they really take it in.

Then there are two Igbira boys from Gbebe, one about sixteen with disease of his thigh bone, the other the little fellow who was raised up from serious lung disease at Gbebe in answer to our united prayer for him. The other patients are the Brass man before mentioned and a little Nupé girl almost blind.

June 23rd.—After chapel Mallam Sado came. Spoke to him pointedly about his position. If he knew we were right, and refused to follow our way, he was doing the devil's work, as he is the man to whom the people of the town look for guidance. He listened to all this, and acknowledged that we were right. I then asked him what kept him from following the way. To this he muttered, "Ebellis" (Satan). Such is the confession of the leader of the Muslims in this place.

June 24th.—Spoke to patients on subject of prayer, showing them that it was not merely an observance of ours, but our means of gaining strength for the day. Mallam's hand no better, so spoke to his friend of the question of amputation. I did not much think that we would get consent.

June 25th.—Brass man moved his leg out of splint again in the night. It is in a very bad state. Among the out-patients was a little child, who was terrified at sight of the white man; and when the white man actually touched her, and when a stethoscope was produced, she positively howled. This is the first case I have had like this. Most of the children are very friendly.

July 3rd.—Boy came in, in a very prostrate condition, with a disease which I did not recognise, but which is known in Africa as the sleeping sickness. It is said to be very common. He is a Hausa boy, a stranger from the North.

July 4th.—Babel came in as the subject for this morning, and was well illustrated by the occupants of the hospital. We sometimes say the Lord's Prayer in five different languages—Hausa, Nupé, Igbira, Yoruba, and English—and we have one more language to add, that of the Brass man, which is Ibo.

July 5th.—Set off to go to Gbebe, where I have not been for some weeks. Saw the father of the little Igbira boy who had been with us. He said the boy was my boy, and then told to some people standing round the story of the boy's recovery. I believe he really gave the glory to God.

A number of out-patients in the afternoon. I spoke to them on the subject of the Prodigal Son. One woman promised to be my slave if I would cure her. I told her that I did not want her to be my slave but Jesus' slave. One man offered to pull me back to Lokoja if I would attend to him.

July 12th.—A stranger from Kano staying in Lokoja brought his slave to the hospital, a little boy, who was very ill. I took him at once into the hospital. This very sad case is a very typical instance of the results of the slave trade. This poor little chap has been isolated from his people. His parents have, I believe, both been killed, and here he is among people who cannot speak his language and whose language he cannot speak.

* Arrangements have since been made for the removal of the work to less imposing quarters. See also October *Intelligencer*.

* Mallam, i.e., scribe, in the Jewish sense.
† An excellent African evangelist.

In fact, they did not know what his language was. I believe it was Ibo, the language of Onitsha on the Niger, but we could not speak to him, and could only communicate with him by signs.

July 17th.—The master of the little slave-boy came in the afternoon. He was anxious about him, because on him were based his chief hopes of paying a debt which he owed. He hoped to do this by pawning the boy to some one (i.e., he would let some one have him for a servant for a time, and pocket the money which he would thus gain). This was his chief reason for anxiety, he had not much thought of anything else.

July 18th.—Found the little slave-boy very weak. I forced him to take some Liebig, as he had taken very little food. I wondered if he was trying to starve himself. Noticed his pulse was very weak, but did not realise how weak he was until I heard him groaning from my room, and came down to find him almost pulseless and very cold. He was worn out, and died at 10 P.M.

This was the first time that death had entered our hospital. I felt it very much, not only because of that, but because I had not quite realised his condition, and perhaps had not been as watchful as one might have been. Besides, it was very sad that he could not hear any words which we said.

July 30th.—Spoke to the Mallam in the afternoon about his soul, especially about his sin, as we heard he had lived a bad life. All he would answer was, "We are in God's hands," the usual fatalistic view of the Mohammedans.

July 31st.—After the Bible reading, Mr. Brooke said a few words to the Mallam through Mr. Williams. He was evidently dying, and I do not think he could understand what we said. About twenty minutes later he passed away, the second death in our hospital. It is sad to think that if he had only come to me a few weeks earlier his life might have been saved. But much more sad was the fact that there was no sign of repentance, though no definite opposition as a Muslim to the Gospel message.

August 18th.—Mr. Williams came to see the Yoruba man named Taiwo who was my second patient in the hospital. He is very ill. I asked Mr. Williams what he thought of his spiritual state, and he said he thought he had accepted Christ. Accordingly I said that as the man was so ill he ought to be offered baptism, as I myself believed him to have accepted Christ almost since admission to the hospital. We therefore went to talk over the matter with Mr. Lewis, and though we thought it a great step to take in the absence of Mr. Robinson, yet we felt if the man was sincere and was not likely to live he should be offered baptism.

August 19th.—This morning Mr. Lewis came up with Mr. Williams to explain very fully the meaning of baptism. In the afternoon, as I was without my interpreter I was thrown on my own resources, and for the first time gave an extempore address of about ten minutes in Hausa. It was very pleasant speaking directly to the people.

Mr. Lewis and Mr. Williams found the patient quite satisfactory. Accordingly it was decided, after Mr. Lewis and I had talked over the matter next morning, that he should be baptized.

August 20th.—At 4 P.M., the ward having been arranged, all the church members and candidates for baptism came up to the hospital. The church members sat all together on mats near the foot of the bed of Taiwo, who was to be baptized, the rest of the people to the right. Mr. Lewis and Mr. Bako (interpreter) stood by his right side, a stool with a basin on it acted as a font. Mr. Williams (Yoruba interpreter) and I, his two witnesses, stood on the left.

When asked why he wished for baptism, or some question like that, he said, "Night and day my trust is in Jesus."

To the question, "Do you believe in God the Father?" he said, "I accept Him night and day, and will serve Him night and day." To all other clauses of the creed he gave assent.

When asked, "Do you wish to be baptized as a sign that you believe?" he said, "Entirely so; all this I want."

"Do you give up Mohammed and Mohammedanism?" "Only Christ and God I trust."

He was much impressed when told of the welcome the church members gave him as a brother in Christ. This is the first baptism since our arrival. It is I think a sign of God's blessing that it should be in connection with the Medical Mission.

August 27th.—Taiwo much weaker.

August 29th.—Taiwo died about 4 P.M. His last words, after he had taken something to drink, were, "I am going to sleep"; and we feel no doubt that he really fell asleep in Jesus.

THE MISSION FIELD.

A LETTER from Bishop Tucker, dated Sept. 6—11, gives details of their eventful journey through the Ugogo country. He writes from Unyanguira, about 100 miles west of Mpwapwa. Two German soldiers were murdered by the Natives while seeking to buy food, and an attack on the Bishop's party, who were with an advance portion of the caravan, was anxiously expected, but it was mercifully averted. A few days before, an Arab caravan of 500 soldiers were all massacred within a few miles of Unyanguira. The Bishop looked to reach Usambiro about Oct. 21st. The same mail brought letters from the Rev. R. H. Walker and Mr. Deekes dated Usambiro, July 17th, and from the Rev. E. C. Gordon dated Rubaga, May 8th. There had been much dissension between the Protestant and the Roman Catholic Christians regarding the proposals of the Imperial British East Africa Company to take Uganda under its protection. The Roman Catholics desired not to be under British influence; but it was not as yet known that the Anglo-German Agreement allotted Uganda to England. One of the British Company's agents, Mr. Gedge, remained in the country, while the other, Mr. Jackson, returned to the coast with a Native delegate from each party to consult the British Consul.

A telegram in the *Times* of Dec. 11th states that intelligence had reached Zanzibar to the effect that Bishop Tucker and his party had arrived at Usambiro on Oct. 21st.

ANOTHER of our sad foreign telegrams tells us of the first break in the noble band of over fifty lady missionaries added to the C.M.S. staff in three years and a half. Miss Florence Valpy was suddenly called to her heavenly rest on Advent Sunday, after just twelve months of service at Baghdad. She was the daughter of a missionary, the Rev. A. B. Valpy, formerly of Tinnevelly; the sister of a missionary, Miss K. Valpy, C.E.Z.M.S., Bengal, and was proving a true missionary herself. In a touching letter to ourselves, dated June last, she mentioned that her definite call to the foreign field came to her "at Keswick in the solemn stillness of early Communion on the Sunday after the Convention, 1888."

THE Rev. R. Clark sends an encouraging report of the various branches of C.E.Z.M.S. and C.M.S. work in Kashmir. In the Srinagar school "the Gospel is taught every day to hundreds of intelligent boys and young men of good position and family in the very heart of the city." Mr. Clark further says, "After patient waiting and working in Kashmir since 1862, a great and effectual door seems now to be widely set open before us. Kashmir, by its geographical position, is thrust forward into Central Asia; it is the starting-point for travellers to Ladak, Iskardo, Kafiristan, &c. Our opportunities here are very great."

THE Rev. F. G. Macartney sends to the Bombay Localised GLEANER an account of a Sikh whom, with his wife and child, he baptized on Oct. 12th. More than twenty years ago the man, while on a pilgrimage to the tomb of a famous Sikh saint, received from a Sepoy a copy of the Gospels and the Acts, bound in one volume. He read the book, and became convinced that Christ was the true Guru. Even ten years before that he had been seriously impressed by reading some Christian publications which had fallen into his hands at Ludhiana, in the Punjab. Mr. Macartney says:—"Of those I have baptized in a humble position of life, none, I think have shown such simple child-like faith as these adults."

ITINERATING work in Persia is full of possibilities, as recent accounts from Dr. Bruce have shown. The Rev. H. Carless last year visited Yezd, a large city of 60,000 inhabitants, to the east of Julfa. The population consists of Jews, Muslims, Babis, and Guebres, or fire worshippers. From the last-named he received a very warm welcome. He writes:—"They placed a house at my disposal, and their headman was untiring in his kindness. They are the remains of the old ruling people in Persia; they dress in a distinctive style, and speak the Zend language among themselves. Their religion is very strange, but has no inner hold upon the people, and I found them singularly open to receive the Gospel. I believe there is an open door amongst this people, and it would be possible for the Christian missionary to live amongst them in safety, and thus to reach Muslims as well."

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

I. JOHN THE BAPTIST—*Preparing the Way.*

PREPARE ye the way of the Lord—that is the missionary's work. So also of all ministers and teachers: see Collect for the Third Sunday in Advent—"May likewise so prepare and make ready Thy way." "Likewise"—what does this refer to? As John the Baptist prepared the way for Christ's First Coming, so "likewise" must the way be prepared for His Second Coming. How? By testifying of Him to all nations, and gathering out His elect.

How did John the Baptist prepare the way for Christ's first coming?

1. *He testified against sin.* "Repent," the burthen of his preaching. Almost all error, in doctrine and in life, comes from defective view or sense of sin. Shintoism in Japan teaches no morals, for (says its chief authority) "every Japancse acts aright if he only consults his own heart." The Hindu acknowledges sin, but (just as the Pharisees would not stoop to John's baptism because they were "Abraham's children") he thinks he is saved because of the place of his birth or death, or some other external circumstance. "What does it matter?" said Mr. Leupolt's Hindustani teacher, when charged with lying: "Do I not live at Benares?" The Mohammedan knows no sin except failure in outward religious observances: and for this he needs no Saviour, "for Allah is merciful."

And John told not only of sin, but of sins—the sins of soldiers, of publicans, of King Herod (Luke iii. 12, 14, 19). Both important. Forget not individual sins; forget not the sin, the rebellion against God, the alienation of heart, which is at the root of all.

2. *He called to a public profession of repentance.* Repentance (in Greek *metanoia*, change of mind) has four parts, Conviction, Contrition, Confession, Conversion. The first two not enough. Must confess, and also turn round and walk the other way. "How much sorrow must I have for sin?" said an inquirer. "Enough to make you give it up," replied Mr. Moody.

John's hearers (1) confessed their sins, (2) were baptized as a public token of the need of cleansing and of beginning a new life. In India, baptism the great test. Many Hindus of high caste and education believe in Christianity, but dare not take up the cross by being baptized. They may believe what they like without that, and no persecution; if baptized, cast out. A rich landholder accosted Dr. Hooper by the road-side, and *wept* before the passers-by because, though he was miserable, and knew he could have peace by embracing Christ, yet he could not face the consequences of baptism. He "compared himself to a soldier in battle, who has his gun loaded and pointed, and yet from fright is unable to fire it."

Sometimes those already in the outward Church need fresh repentance and confession. These more like the Jews. Thus, at Lokoja on the Niger. See page 6.

3. *He pointed to the Saviour.* He showed Him in two aspects:—
(a) As the Lamb of God, the sacrifice to take away the guilt of sin. This the first thing. The simple Red Indians understand this. "Why did Jesus die?" asked the late Bishop of Saskatchewan of some confirmation candidates. "To pay for sin," was the reply.

(b) As the Baptizer with fire. Water not enough; fire too. Washing away guilt one thing; searching out and consuming sinful thoughts, words, ways, quite different. Sanctification as well as justification. This the Spirit's work. Christ "baptizes with the Holy Ghost and with fire." All must have fire in *some* way. If not baptized with it, then, said John, "burned up," like the chaff, "with unquenchable fire" (Matt. iii. 12).

Truly a solemn work! (1) How did John set about it? Long years of preparation: (a) solitude, (b) self-denial. (2) When did he retire from it? When Christ appeared. "He must increase, but I must decrease" (John iii. 30). Content to lose his disciples when they "followed Jesus" (John i. 35-37).

How would a dead missionary wish to be remembered? Who remembered John? (a) Herod; his conscience smote him, Mark vi. 16. (b) John's disciples; tenderly buried His *headless* body, and "went and told Jesus," Matt. xiv. 12. (c) Jesus Himself; often spoke of him who had been faithful unto death. When we die, shall we be remembered like that?

E. S.

THE GLEANERS' SCRIPTURE CORNER.

"Thou art the God that doest wonders."—*Ps. lxxvii. 14.*

THIS "Corner" will be devoted to the Gleaners with one special and definite object, and that is to encourage one another to study the infinite greatness of God, and to raise our estimate of our glorious Master, by looking at what His resources are. We have been allowed to put our hand to His work; and our enthusiasm in it, and our inspiration for it, will grow just in proportion as our sense of the glory and honour and majesty of our Master grows. The rest of our pages are filled with what He *has* done, and *is* doing, and this column will remind us of what He *can* do, because of what He is in Himself.

So may this column month by month, as it is read in the presence of God, and under the light of His Spirit, draw us into deeper acquaintance with Him, making us richer personally, and therefore with more to spend on others!

"Thou art the God that doest wonders!" We could not begin our New Year with any more inspiring word. "Wonders" mean things unexpected, things glorious, but also things startling; and also things that no one else could do.

Each Gleaner who stands in the true relation to God as a redeemed one, is a proof of the wonder-power of God. Was it not a wonder that the precious blood of the Lamb of God should have been poured out for you? Was not your conversion a "wonder"? When God is pledging Himself to do great things for His people Israel, He always refers back to the deliverance from Egypt. "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things" (Micah vii. 15). He has no grander pattern than that—a host of cowering slaves against a mighty and organised army—and the slaves conquered, because they had the "I AM" on their side. By the "wonder" of your conversion, expect Him to go on doing wonders!

Reckon up too the after wonders, when He stepped in and "triumphed gloriously," and then expect more for yourself and in your life. Take now the thing in your life which seems the most difficult to reach, and lay it out before Him, saying, "Lord, if *that* thing in my life were changed; if *that* besetting sin were under Thy dominion, it would be a 'wonder,' and Thou 'art the God that doest wonders.'" And then, when you have left it with Him, you can turn in leisurely trust and confidence to the person you find it most difficult to reach, and act the same about him.

Then think over all the "wonders" He has done in the field. Fiji changed, the Hebrides brought to Christ, Uganda discovered and entered, Japan opened, and then expect more, as you exclaim, "O Lord my God, Thou *hast* done wonderful things" (Isa. xxv. 1).

There comes in great *rest* with the thought of our God doing wonders. When we realise "great things doeth He, which we cannot comprehend" (Job xxxvii. 5), we are not so liable to be overturned by sudden disasters, for we can accept it in confidence that He who knows the end from the beginning has chosen this strange avenue to His goal. He is not only "wonderful in counsel," but "excellent in working" (Isa. xxviii. 29).

"Remember His marvellous works," and then "consider the wondrous works of God." "Dost thou know the wondrous works of Him which is perfect in knowledge?" (Ps. cv. 5; Job xxxvii. 14, 16). "His Name shall be called Wonderful" (Isa. ix. 6).

Let us band together in resolve that we shall study the majesty of God more this year. We need to cultivate the sense of glorying in our Master which shall inspire and quicken us; and which shall keep us on the watch for wonders. Do it as regards our own spiritual life and service, then do it about the great Field, and we shall, too, crown Him as "fearful in praises, doing wonders." The Lord Himself looks forward to surprising us with wonders, and says—"Then shall ye eat in plenty, and be satisfied, and shall praise the name of the Lord who hath dealt wondrously with you" (Joel ii. 26). And He adds, "My people shall never be ashamed." No! how can they when they have a "God who *only* doeth wondrous things"—no common-place things, but all wonders.

May we then all cultivate this high and holy pride in our God and watch with eager looks for Him to give surprises of grace!

SOPHIA M. NUGENT.



ONCE again we have the great privilege of wishing our Gleaners a Happy New Year. The Lord grant to them many "new" things this year—new views of Himself, new experiences of His love, new opportunities of service, new powers to use them, new foretastes of that bright day when He shall make "all things new."

According to custom we begin 1891 with a few words on the Motto Text of the GLEANERS' UNION for the year—

"Let thine eyes be on the field that they do reap, and go thou after them."—*Ruth ii. 9.*

1. Notice first,—Who gave this command? (a) Boaz was the owner of the field. "The earth is the Lord's" (1 Cor. x. 26). "The God of the whole earth shall He be called" (Isa. liv. 5). (b) Boaz was a kinsman, "near of kin," one who had "a right to redeem" (Ruth ii. 20, *marg.*). Observe the words "bought," "purchased," in Ruth iv. 9, 10. "Ye are bought with a price" (1 Cor. vi. 20); "purchased with His own blood" (Acts xx. 28).

2. To whom was the command given? (a) To one who was *already gleaning*. See ver. 7. Ruth had been gleaning since the early morning. So the word is especially for us Gleaners. (b) Not, in this case, to a company, as in John iv. 35, "Lift up your eyes [plural] and look on the fields"; or as in Mark xvi. 15, "Go ye." But to one individual: "thine eyes," "go thou."

3. On what are our eyes to be? "On the field";—the great wide world (Matt. xiii. 38), not on a corner of it. In John iv. 35 it is "Look on the fields": not merely the world as a whole, but on the separate fields in Europe, Asia, Africa, America, Oceania. "That they do reap"—who were "they"? See ver. 8, 9: both men and women worked in Boaz's field; and so both men and women in the field now. But the missionary application is wider than the illustration. Ruth was to look where the reaping was going on. We are to look also where there is only sowing, and no reaping yet; yes, and where the soil is only being ploughed; yes, and where it is only the gathering out of the stones. So we must *know* the work, and the workers, watching them separately with individual sympathy and prayer. Yet in another sense all are fields for reaping; for the harvest is certain. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

4. But there is something besides looking: there is *going*. As the Lord said in Isaiah's vision, "Who will go for us?" Will not every Gleaner ask himself or herself, before God, "Why should not I go?" Will not each one reverently say, "Lord, send me"? But when we have come to that point, when the readiness is unreserved and the surrender com-

plete, then to many the Lord of the Harvest will say, "I want *thee* at home." What then? Why, then, some can go in the person of a substitute. There are many Gleaners who could afford to support a substitute entirely. There are many others who could band themselves together to support one. But all can at least "go after them" in watchful sympathy and frequent prayer. God help us all to do that!

One other word. Before we can rightly obey the call, "Go thou after them," we must obey that other call, "Come after Me" (Mark i. 17). Follow Jesus: walk in His steps: learn of Him. Then, and not till then, He will send you forth with His messages.

By far the best account yet given of the GLEANERS' UNION is contained in a remarkable article, by the Rev. Henry Sutton, which appears in this month's *C.M. Intelligencer*. Mr. Sutton was not an enthusiast for the UNION at first; but he has found it a real power in Birmingham, and in his generous way he not only gives the whole movement his hearty sympathy and valuable aid, but by this article has put into the hands of the Gleaners the very thing they need, both for their own instruction and for influencing others. The article is also printed separately, price one penny.

We are again asked by a correspondent if a Gleaner is bound to pray for all the places mentioned in the Cycle of Prayer, day after day. We can only repeat, what we have said again and again, that a Gleaner is only bound to do *something* for the missionary cause. What that "something" is to be, is for himself to say. There is no hard and fast rule about either his prayers or his work. If Gleaners will look at the back of their Cards, they will find that they are to "seek, as far as possible," to do such and such things; and that they are "invited" to do such and such things. These words are used expressly to avoid the appearance of compulsion.



OUR MOTTO CARD FOR 1891.

the January number of THE CHILDREN'S WORLD, and papers giving all the details can be had on application to the C.M. House.

LETTERS FROM GLEANERS ABROAD.

A Bethlehem Gleaner.

I am always so thankful I joined the GLEANERS' UNION, it is a real help to those out in the Mission-field, as well as to those at home. Here, in Bethlehem, it seems so appropriate to be a "gleaner," with all its sacred and wonderful associations of Ruth gleaning in the fields of Boaz. We have many reasons for thankful encouragement in our medical work here, especially as it brings us more and more into contact with the Moslems, and they are the people we really need to reach. God is opening the way for work among them, especially by means of woman's work, and we feel every effort ought to be made to take possession of the open field spread before us. If only people at home knew the joy and blessedness of missionary work how many more offers for work there would be. God does give an hundredfold for all we give up, if we dare use the expression "giving up" in connection with such a privilege. All the giving is on the dear Master's side. Even when we say, "What shall I render unto the Lord? &c.," the answer is "I will take." All the giving on His side, all the taking on ours.

Bethlehem, Palestine, 25th August, 1890.

AMY F. M. FENNELL (F.E.S.).

The G.U. in Tinnevelly.

Two days ago Mr. Schaffter opened his new Christian hostel for the Christian students of the Tinnevelly College. He asked me to come and plead for the Mission cause, and to take a new departure by forming a

branch of the GLEANERS' UNION, somewhat on "Mpwapwa" lines. There was a good attendance—Christian graduates, lawyers, &c., as well as the students. I "went for" them about the great Mission call, and proposed our new society, deprecating the mere adding of names to make a big total. A small and select company of earnest workers with no drones, was what I asked for.

We adopted the GLEANERS' UNION rules, as a matter of course, as they stand, and I explained their meaning and object, from a practical point of view. But, in addition, I passed three special additional rules for our local Branch, viz.—

1.—Each member to read up the history of a special Mission-field (as the Mpwapwas do).

3.—Each member to be willing, if called on, to accompany the itinerants in this work for *at least one week* during his vacation or recess.

3.—Each member to attend a Monthly Mission Meeting at the hostel (details to be arranged).

We itinerating missionaries will, of course, do all in our power to fan the flame. I only long to be relieved from my Church Council work, to give up *all* my time to the developing of this mission spirit in Tinnevelly. It is undoubtedly more properly my own sphere of work. However, be that as it may, and as the Master wills.

Thank God for the Keswick letter. We believe He will promote its object, and so have put in our claim to things "not seen as yet." My wife is taking out Christian women to preach to their heathen sisters wherever we go. Some people near Cartallan have just become Christians, and given up their idol utensils. Pray for us. T. WALKER.

Palamcottah, South India, October 8th, 1890.

Gleaners in Madras.

It is a privilege to me to give you some account of the work in which I am engaged. The sum collected this year is Rs. 15, which kindly place to the credit of the GLEANERS' UNION Fund. My branch of the GLEANERS' UNION numbers thirty. The members help by contributing small sums, and by their prayers. During our family worship on Sundays the missionary box is carried round, and those who are present, including the boarding school girls, put in something. I am glad to tell you that these girls have begun to take a deeper interest in spiritual things. They of their own accord asked me for a separate missionary box, and are trying to collect something even from their Hindu schoolmates. May God bless this humble effort. I am much interested in reading the accounts which appear in the *C.M. Gleaner*, and see how the good work is spreading all the world over. I hope the Gleaners will not forget to remember their Indian sisters in their prayers, as we remember them in ours.

JOANNA SATTHIANADHAN.

More work for Gleaners.

One of the bright spots in this district is a girls' school under the fostering care of some of our excellent home lady workers. Visiting this school a few days ago I noticed a map, which had been kindly drawn and painted by a friend, and which was doing good service.

I write to suggest that others might use their talents in this direction. We should be glad of a few maps—they need not be very large, but if mounted on small wooden rollers would be very serviceable. The maps should be only outlines, with mountains and rivers, and dots for the towns. The names of the towns would be put in afterwards in Arabic. The following would be most useful:—*Eastern Hemisphere, Asia, World, Palestine* (illustrating Old Testament), *Palestine* (illustrating New Testament). I doubt not that other schools in other parts of the Mission-field would profit if such were prepared. The maps can be sent through Missionary Leaves Association, 20, Compton Terrace, London, N.

A NAZARETH GLEANER.

Mission House, Nazareth, October 16th, 1890.

LOVE MUST BE GIVING."

FROM time to time many touching records reach us of gifts, small in themselves it may be, but rich and fragrant to the Lord. That our readers may share the joy of those letters with us, we give extracts from some of them below:—

A Dying Thought.

"Please find enclosed an order for 2s. 6d., which I have been requested to forward to the C.M.S. by a dear dying girl. She had only found her Saviour when laid low by sickness; it was a touching proof of the reality of her faith that she should long that those who had never heard the Gospel should know the Saviour she herself had just found."

A Missionary Volunteer.

"As one result of our first small meeting we had an anonymous letter (we knew it came from a poor working girl, aged nineteen) saying the writer wished to devote herself to missionary work, asking if she would have to pay her own fare 'across the seas.' and saying she wanted to tell the heathen of our Father's love."

A Gift of Prayer.

"I have a weekly meeting in one of the men's wards in — Workhouse. Last week I suggested to them to pray every day to 'the Lord of the harvest' to 'send forth labourers.' I promised each man who should give me his name a copy of the Cycle of Prayer and of 'AWAKE!' when it comes out. Seven men gave me their names this evening."

A Curious Meeting.

Writing from Eastbourne to tell of an address given on the beach, a

kind helper says:—"I hope good was done. After the address on Uganda and East Africa, an old gentleman came forward and gave me 10s., and said:—'I have been deeply interested in your address. I am the captain of the vessel which in 1843 took Dr. Krapf part of the way from Abyssinia to Mombasa.'"

"I give my all to Thee."

The Rev. George Everard writes:—"In the plate yesterday we found an old guinea of George III., dated 1776, wrapped in a paper bearing this inscription:—'Because I have nothing else to give but this old heirloom.' The churchwarden bought the coin for £1 10s. You may like this incident for the GLEANER."

What the "Gleaner" gleaned.

"Allow me to mention an instance which has just come to my knowledge of God's blessing upon the perusal of the GLEANER."

"There is a family in the next parish who have regularly attended my church for many years. Some years ago I introduced a missionary-box, and the mother took special interest in it. Every February I found rather more in this box than the year before. I presented year by year a copy of the GLEANER volume, which lay upon the drawing-room table, and I believe was carefully read. Last February, when I called for the contents of my box, which contained £2, she told me that she had noticed in the GLEANER that some one had made a gift to the Society, saying she 'wished to put it into the Hand which was pierced for her.' My friend said, 'I have a little gift for the Society,' I wish to do the same, and to give it to Him who was pierced for me.' So saying she put into my hand a parcel containing twenty sovereigns.

"About a month ago she was taken to her rest after a long and painful illness. Last Sunday morning, Nov. 2nd, her husband came into my vestry before Morning Service, and he said, 'I have brought you a little money which my dear wife wished me to give to you for the Church Missionary Society.'

"I said, 'Do you know she gave me £20 last February?' 'Yes,' he said, 'I knew all about it,' and he shed many tears when he read to me a little paper, as follows:—'I give to Mr. Randall for the C.M.S. £80, praying that many souls may be turned to the Lord.' He put into my hand a packet containing sixteen £5-notes.

J. MONTAGU RANDALL,

"Hon. Sec. for the Deaneries of Holt and Walsingham."

Local Branches of the Gleaners' Union.

We have to announce the formation of the following new Branches:—In the London District: *St. Stephen's, Wandsworth*—Secretary, Mr. T. G. Smith (late Secretary of St. Paul's, Oval Square, Branch); *St. Saviour's, Forest Gate*—Secretary, Miss Phillips; *St. Matthew's, West Kensington*—Secretary, Miss Pasley. In the Provinces: *St. Cuthbert's, Darlington*—Secretary, Miss E. M. Hodgeon; *Christ Church, Southport*—Secretary, Miss A. Baxendale; *Chadleigh*—Secretary, Miss S. C. Marriott; *Amberley*—Secretary, Miss M. C. Ilalton; and another Irish Branch, *Bray*—Secretary, Miss Erck.

Dublin.—St. Matthias' Branch held its first Anniversary on Oct. 31st, when the special Sermon was preached by the Rev. J. P. Haythornthwaite, late Association Secretary for South Ireland, who was just on the eve of departure for the Mission-field. This Branch holds quarterly meetings open to all, and monthly meetings for men only, which latter are addressed by the members themselves.

Gleaners' Union Roll Gall.

"They rest from their labours."

Mrs. Pearce, New Brompton, Rochester, No. 2,462, Oct.
Miss Emily Lamb, Rochester, No. 2,463, April 2nd.
Miss Jemima Petrie, Enniskerry, No. 21,222.
Konakel John, Arrian Mission, No. 14,753.
Mrs. Hewett, Turvey, Bedfordshire, No. 13,402, Oct. 14th.
Miss King, Warwick Gardens, No. 14,504, July 19th.
Rev. H. J. Bigaby, Southbrough, Tunbridge Wells, No. 21,586, July 14th.
Miss West, Oakridge, Redhill, No. 88, July.
Mrs. Debenham, The Hill, Theydon Bois, aged 87, No. 5,214, Oct. 31st.
Miss Catherine Coe, St. Benet's Cambridge, No. 20,443.
Miss Louisa Holland, St. James's, Clapham, No. 1,004.
Mrs. Russell, 25, Adelaide Street, Kingstown, No. 28,075, Nov.
Miss S. G. O'Neil, No. 13,948, May 21st.
Miss Agnes Crockard, No. 25,678, Nov. 22nd.
Mrs. Wong Senghai, Lo-Nguong, Fuh-Kien, No. 26,140, Aug. 23rd.

C.M.S. Reading Union.

AT the beginning of a fifth year of the Reading Union, Miss Fry is glad to report the number of members, pledged to read missionary literature for an hour a week, as 130. She wishes much to increase their number, and would be glad to hear of fresh members. Missionary Books and *Intelligencers* are lent to *members only*, for a 2s. subscription annually. Holidays from reading are allowed through August and the last fortnight in the year. Rules of the Union can be had from Miss Fry, 55, Chepstow Place, W.

Census Thank-offering.

AN old friend of the Society, Mrs. M. Punnett, of Flushing, Falmouth, has, on previous occasions of the Decennial Census of Great Britain and Ireland, made a *Census Missionary Thank-offering Collection*, by means of which no less than £800 has been collected. Mrs. Punnett is proposing to make a similar collection in connection with the approaching Census. See her advertisement on the wrapper.

OUR COMPETITIONS FOR 1891.

WE are anxious to stimulate amongst all readers of the *Gleaner* (not only amongst members of the G.U.) a more vigorous interest in Missionary Bible Study and general Missionary knowledge. To that end we have arranged for Special Competitions, the prizes, as announced below, to be given, we hope, by some of our generous friends. Now every one will be the better, and no one can be the worse, for prayerfully setting to work at once. We are prepared for *many* answers and essays and have some kindly helpers who will relieve us of all the detail work. Will our readers pray, too, that there may be very definite results from the study of God's Word and God's Work?

MISSIONARY BIBLE SEARCHING COMPETITION.

A First Prize of £2 2s., and three Second Prizes of 10s. 6d. each, will be awarded for the best answers to Twelve Sets of Questions on the following subjects:—

I. Idolatry.	VII. Universal Guilt and the Universal efficacy of the Death of Christ.
II. Heathenism.	VIII. The Moving Cause of Missions.
III. The Universal Intention of the Gospel (a).	IX. The Holy Spirit the Inspirer of Missions.
IV. The Universal Intention of the Gospel (b).	X. The Church and Missions.
V. The Command to Evangelise.	XI. Christ the only satisfaction of humanity.
VI. The Call to Service.	XII. The Supreme End of Missions.

Certificates will also be awarded to such competitors as, having sent in a paper of answers for each month, shall gain a certain proportion of marks.

RULES FOR BIBLE SEARCHING COMPETITION.

1. The Competition is open to *all* readers of the *Gleaner*.
2. Only a Reference Bible may be used. A Concordance is *not* allowed.
3. The name and address of competitor must be clearly written at the top of *each sheet*.
4. Only one side of the paper may be written on.
5. No answers can be returned.
6. Any questions regarding the Competition must be accompanied by stamped addressed envelope to ensure reply.
7. The Competition runs from January to December. Fresh competitors may, on special application, join up to April 30th, after which date the answers will be published monthly, and no fresh entries can be made.

Questions for January.

I.—IDOLATRY.

1. Isaiah chaps. xl.—xlviii. contain a description of idolatry, witchcraft, &c.; quote in whole or in part the passages.
2. Mention briefly the points in these chapters in which it is shown that the one true God is superior to idols.
3. Quote the verses in these chapters in which the words occur, (a) "I am God and there is none else; I am God and there is none like Me"; (b) "I am the first, I also am the last"; or expressions similar in meaning.
4. Mention six or more passages in which the expulsion of Israel from their own land is ascribed directly to their worship of false gods.
5. The words "other gods" are used eighteen times by the prophet Jeremiah; give references.

Answers to the January Questions, marked outside "Gleaner Bible Searching Competition," must reach the C.M. House by January 31st.

QUARTERLY MISSIONARY COMPETITION.

In our volume for 1891 we hope to offer prizes in four Missionary Competitions. The first, which we now announce, is for the best Essay on

"The Beginnings of Seven C.M.S. Missions."

Competitors to choose *any* seven subjects from the following list:—Koi Mission; Mengnanapuram; Frere Town; Kashmir; Lucknow; Fuh-Chow; Japan; New Zealand; Moosonee; Abeokuta; Persia; Masulipatam; Ningpo; Ceylon.

A Prize of One Guinea, and two of Half-a-Guinea each, will be given each quarter. In the April *Gleaner* we shall specify a Missionary Book, on which questions will subsequently be set; in July, we plan another Essay Competition; and in October we hope to give rules for an Examination on the new Annual Report. In each case Certificates will also be given.

RULES FOR ESSAY COMPETITION.

1. The Competition is open to *all* readers of the *Gleaner*.
2. Books may be freely used; a list of all consulted must be given on the last page of Essay.
3. The name and address of competitor must be written on each Essay.
4. Only one side of the paper may be written on.
5. Essays can only be returned when stamps to cover postage are sent.
6. Any questions regarding Competition must be accompanied by stamped addressed envelope to ensure reply.
7. Essays must not exceed in length 3,500 words.

Essays, marked outside "Quarterly Missionary Competition," must reach the C.M. House by April 30th.

HOME NOTES.

THE new Bishops of Winchester, Rochester, and Dover (Dr. Thorold, Dr. Davidson, and Dr. Eden), are warm friends of the C.M.S. The Bishop-designate of Worcester, Dr. Perowne, is a son of a C.M.S. missionary, and was born in a C.M.S. mission-house. The Rev. John Perowne, who was privately educated for the Society by a Norfolk clergyman, and ordained for the Society in 1819, served at Burdwan in Bengal from 1823 to 1827. While Dean of Peterborough, Dr. J. J. S. Perowne has, like his two brothers, the Master of Corpus (Camb.), and the Archdeacon of Norwich, been a hearty friend of the Society. The Rev. Prebendary Edmonds, who has been appointed a residentiary Canon of Exeter, was educated at the C.M. College, and joined the Telugu Mission in 1860. He was the first missionary at Dummagudem, the station on the Godavari opened at the instance of General Haig. Canon Eliot, who is appointed to the very important post of Dean of Windsor, has given kind and hearty help to the ardent friends in his Bournemouth congregation who have done so much to push the missionary cause in that place.

THE following have been accepted for missionary service:—The Rev. J. Taylor Smith, of Highbury Divinity College, Curate of St. Paul's, Norwood, as Canon Missioner for the Diocese of Sierra Leone; the Rev. F. F. Adeney, B.A., of St. John's College, Cambridge, Curate of St. John's, Paddington; Mr. Reginald Callender, B.A., of Christ's College, Cambridge, for the Soudan and Upper Niger Mission; Miss Helen Attlee, as an honorary missionary for Palestine; Miss Alice Entwistle, for the new Sz-chuen Mission, China; and Miss Mary Caroline Brewer.

THE *Record* fund for the Nyanza steamer rose to almost £2,000 in four weeks, which, with the amount contributed direct to the Stanley Fund Committee, completed the £5,000 asked for. That Committee have since been considering the means of actually putting the steamer on the Lake.

THE Society has lost a veteran friend by the death of Lord Cottesloe, at the age of ninety-two. For many years, up to last year, he never missed being present at the C.M.S. Anniversary; and year by year he presided at his own village meeting at Swanbourne. His second son, the Hon. and Rev. Canon Fremantle, was an active member of the C.M.S. Committee when in London; and his grand-daughter is Secretary of the Gleaners' Union at Canterbury. Another true friend removed is Sir Rivers Thompson, K.C.S.I., late Lieut.-Governor of Bengal, who worked for several years on the C.M.S. Corresponding Committee at Calcutta, and whose impressive speech at the Society's Anniversary in 1888 (spoken in obvious physical weakness) will not soon be forgotten by those who heard it.

FRIENDS will be interested to know that during her visit in the summer to Llandudno, Her Majesty the Queen of Roumania was present at Llanrhos Church when sermons on behalf of the Society were preached, and contributed £10 to the collection.

THE Manchester Lay Workers' Union Report recently received, states that during the Session just closed the members of the Union have given 91 Sunday-school Addresses, 9 Addresses on week-days, 26 Magic Lantern Lectures, 9 Public Meetings, and 6 Mutual or Members' Meetings—a goodly account. They have also localised the CHURCH MISSIONARY GLEANER, and during nine months have circulated 13,950 copies, an average of 1,550 copies per month. The cost of printing and other expenses has entailed a loss of about £2 10s., which has been borne by the members of the Union.

THE annual C.M.S. sale in connection with the parish of St. Giles, Northampton, was held in the large hall of St. Giles' Church buildings on Monday, December 8th. The work for this sale is almost entirely contributed by the young people of the parish, and this year a very interesting feature was added in the shape of a stall contributed entirely by the members of St. Giles' Gleaners' Union, and presided over by one of the principal lady members of it, and her daughter. It was no doubt partly owing to this that the sale this year realised £90 for the missionary cause, an increase of nearly £20 over last year's receipts. The St. Giles' Gleaners' Union now numbers over 100 members, and will, we hope, prove under God a great help towards increasing interest in, and work for, the missionary cause.

The London C.M. Unions.

THE LADIES' UNION held their Annual Meeting on October 16th, when an address was given by the Rev. T. W. Drury, Principal of the C.M. College, on "The Conquest of England: A Story in Missionary Work." Two meetings were held in November; on the 20th, an address was given by the Rev. Dr. Flavel Cook, and on the 27th, the Rev. Canon Girdlestone lectured on "Missionary Topics suggested by the 4th chapter of St. John's Gospel." On December 18th, an address was to be given by Miss Laurence, for many years missionary at Ningpo.

THE YOUNGER CLERGY UNION were addressed at their Annual Meeting on October 20th by the Right Rev. Bishop Barry, on "The expansiveness of our Christian responsibility." The November Meeting was addressed by the Rev. J. H. Horsburgh, of Mid-China, and the Rev. Trevor Bomford, of Multan. On the 15th of December, Dr. R. N. Cust was to address the meeting.

THE LAY WORKERS' UNION opened their session with their Annual Meeting on October 6th, and were addressed by the Bishop of Sierra Leone and Mr. Eugene Stock. On the 13th, a meeting was held to bid farewell to four members of the Union: Dr. H. M. Sutton returning to Baghdad, Messrs. J. W. Goodwin and E. R. Jackson, going as lay evangelists to North India, and Dr. F. W. Browning, appointed to Mid-China. On the 27th, the Rev. H. Evington, of Japan, addressed the members. The November Monthly Meeting, on the 3rd, was addressed by the Rev. R. Lang, who spoke of his recent visit to Palestine. On the 10th and 11th, Special Devotional Meetings were held, the attendance being very large both evenings, and were conducted by the Rev. Canon Favell, of Sheffield, who spoke of "Motives and Methods." On the 17th, a Conference on "Native Races and the Liquor Traffic" was addressed by the Rev. J. Grant Mills, Hospitaller of St. Thomas's Hospital, and Rev. J. Dennis Hird, of the C.E.T.S. The session was brought to a close by a Discussion, on December 2nd and 8th, on "the Appeal to go Forward," opened on the first evening by the Rev. E. A. Stuart, of St. James' Holloway, and on the second by the Rev. G. D. Wyatt, Rector of Bermondsey.

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PRAYER AND PRAISE.

WE propose in future to put under this heading both the Topics for Thanksgiving and Prayer arising out of the contents of the GLEANER, and the Personal Requests. A note has reached us from a lady who "hopes that the Topics for Prayer and Thanksgiving, with page numbers attached, will be continued in the GLEANER." She further adds, "They have been a great blessing here, as in the family and classes the Prayer subject for each week is read on Sunday morning, with a *resume* of the GLEANER account." We do indeed rejoice to know of such "remembrancers."

Topics from the "Gleaner."

PRAYER.
That the last decade of the century may see a mighty awakening in the missionary work of the Church of Christ (p. 1).

That a full response may be given to the Resolution on p. 2.

For the C.M.S. agents and converts in West Africa (p. 3) and for the heathen there. For those on the Niger, both Upper and Lower (pp. 8-11).

PRAISE.

For the wheat amongst the tares (p. 3).

For the first baptism at Lokoja (p. 11).

Personal.

Earnest prayer is asked—

For a sojourner who, thank God! reads the GLEANER.

For a family party about to go abroad.

For a brother, and also for a dear friend.

For the long-prayed-for conversion of a brother.

That three dear brothers may come to the True Light.

For more daily grace in home and parish work.

For a deepening sense of responsibility about souls at home and abroad.

For unconverted brothers and parents.

That a sister may be brought back to Christ, and kept from injurious books.

For a C.M.S. working party.

For guidance in arranging a Y.W.C.A. Missionary Conference to be held in the West of England (D.V.) in the spring.

That three trustees may be guided in appointing a clergyman to a parish containing many Roman Catholics.

For fresh work amongst the lepers of Pakhoi.

For a Sowers' Band in connection with St. Andrew's, Islington, starting this month, and for the Secretary.

That the right man may be sent to work in the Kalu Valley, Punjab.

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Forthcoming Sales of Work.

Miss Chalk, "Finland House," 18, Church Row, Limehouse, E. Sale in Feb.

Mrs. Isaacson, Hardingham Rectory, Attleboro'. Feb. 5th.

Mrs. Beatley, 84, Wright Street, Hull. Early in Feb.

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ERRATUM.—In the report of Miss Davies' remarks at the Gleaners' Union Conference it is stated that in the school she mentioned there were sixty or seventy converts. This is not the case. We greatly regret the error, the source of which we cannot trace.

The small Advertisements which have in the last two or three years appeared on this page will henceforth be inserted in the first column of the second page of the wrapper. We are sorry to withdraw them from the notice of those friends who take the GLEANER in one of its localised editions; but there are a minority of our readers, and space is so precious that we must exclude the advertisements from the inner pages.

PUBLICATION NOTICES.

Special attention is directed to the following:—

The C.M. *Intelligencer* is now permanently enlarged to 80 pages, and printed on larger and thicker paper. It contains, *inter alia*, several pages of recent news from the Mission-field, and should be read by all those who desire more information than can possibly be given in the GLEANER. The *Intelligencer* is especially valuable for circulation amongst the various C.M.S. Unions.

◆ A specimen copy of the January number free on application.

The New Year affords a favourable opportunity for increasing the circulation of the C.M. *Gleaner*. Will all friends, and especially Members of the Gleaners' Union, help forward the cause of Foreign Missions by striving to interest others in the Work through the medium of the *Gleaner*?

◆ Packets of specimen copies of the January number, for canvassing purposes, will be sent free on application.

Readers of the *Gleaner* will not have failed to notice the illustrated handbill of "Awake!" and "The Children's World," inserted in the December number. Every reader who has not already seen copies, should write at once for specimens, and make good use of them.

A new eight-page paper for Working Men, entitled *Mind Your Own Business*, by G. A. G., has just been published. It is intended for free, but judicious, distribution; copies may be had on application.

Copies of the *Index* to Vols. I. to XV. (1874 to 1888) of the *Gleaner*, prepared by the Hornsey Rise and District Lay-Workers' Union, may still be had from the C.M. House, price 4d. post free. It will be found very useful for reference purposes, and for working up histories of C.M.S. Missions.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the *Gleaner* direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;

Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the *Gleaner* is supplied direct from the Church Missionary House on the following terms:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Clerical Collingwood, Lay Secretary.

Communications respecting Localised Editions of the *Gleaner* to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

◆◆◆ Contributions Received by the Editor.

To December 10th.

In connection with the Gleaners' Union—

858 Membership Fees	£7	3	11
280 Renewals	2	13	4
For Union Expenses: Walton Branch per Mr. G. H. Miller 10s., Bishop Tucker 20s. 10d., Mission Hall Collection per Miss Snelling 12s. 3d., Madame Bovy-Lysberg, Lausanne, 10s., Collection at meeting per Miss E. Snelling 10s. 4d., Anonymous "Sale of Butterflies" £2; 207 sums under Ten Shillings £7 6s. 1d.	12	9	6
For Our Own Missionary: Walton Branch per Mr. G. H. Miller 10s., Gleaner No. 13,028 per Mr. G. H. Miller 20s., Gleaner 7,447 10s., St. Peter's Nottingham Gleaner 20s., Mrs. and Miss George 21, St. Andrew's, Islington Branch 10s., Miss Mary Boyer 10s., Mr. R. M. Brown, Nottingham 10s., St. Paul's, Kersal, per Miss Richardson 15s. 6d., The Misses Jenkins 21 1s., Gleaner 9,391 £1 10s., 75 sums under Ten Shillings £4 1s. 8d.	12	18	2
For C.M.S.: Madame Bovy-Lysberg, Lausanne.....	0	10	0
30 sums under Ten Shillings	0	8	5
Total in connection with the Gleaners' Union.....	£36	5	4

Total in connection with the Gleaners' Union.....

For the Editor has also received:—			
For C.M.S.: Gleaner 8,647 Miss. Box 10s. 6d., M. G. Ester £1 5s., Mrs. B. L. Roberts 15s., Miss M. J. Barrow 20s., Flushing Association, on account, £9, Rev. C. F. Jones, Sale of Foreign Stamps, £2, Mr. D. E. Hoste, Missionary Collection, Brighton Convention (seventh part) £5 4s., Miss E. F. Cane Proceeds of Blackberry Jam £2 15s. 3d., A. G. L. Spender, A Birthday Present £2 2s., Children's Missionary Box, Hasbey, Mount Hermon 10s. 4d., Collection at Woodford per Mr. E. Stock 34s. 9d., six sums under Ten Shillings 2s. 6d.	24	9	10
For the Hannington Parker Memorial Church: Mrs. and Miss Fry £1.....	1	0	0
For the Sudan and Upper Niger Mission Fund: Miss F. Bissell 10s., 1 sum under Ten Shillings 2s. 6d.	0	12	6
For "History of C.M.S.": Canon Ripley.....	5	0	0
For Nyanza Fund: Mrs. and Miss Fry £1.....	1	0	0
Total.....	£68	7	8

The Editor has also been requested to acknowledge—

For C.M.S.: Young Women's Bible Class, Sale of Work, per Miss M. O. Taylor £18 12s., Anonymous (for Nyanza) 10s.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

FEBRUARY, 1891.

EDITORIAL NOTES.

"ATTEND to the Presence of God; that will dignify a small congregation and annihilate a large one." So said Richard Cecil, one of the Evangelical Fathers a century ago. Observe, the injunction is not to ask for the Presence of God, but to attend to it. Not to ask for something not yet given, but to realise something that is already given. That realisation we want for all our meetings, and in all our work. But how is it obtained? Not by sitting still and waiting for some supernatural gift to come upon us; but by attending. Sometimes we say, "I watched such a thing, or such a person, carefully, and then it dawned upon me that," &c. Attend to the Presence of God, and it will dawn upon us that it is with us.

This is what we want for the February Simultaneous Meetings, which are beginning as this number appears. They will be very numerous. In the former campaign, in 1876, there were in the northern counties and Wales, which are the present field of attack, thirty-seven centres; now there are a hundred and fifty. Yorkshire alone, which then had ten, now has sixty. We do not doubt that some of the meetings will be great gatherings. *These* may the felt Presence of God "annihilate": that is, may both speakers and hearers forget the excitement and the enthusiasm of a crowd, and speak and listen as if there were but three present, the speaker, the hearer, and the Lord. In such an imaginary case, what speaking it would be! and what hearing! It would not even cross the speaker's mind that he was to make a good speech. He would think only of succeeding in his appeal; The listener would not be admiring, or criticising. He would be thinking, How shall I answer? But again, some meetings will be small ones; some, disappointingly small. *These*, may the Presence of God dignify. No meeting is too small for great things to come out of it, if that Presence is "attended to." The Lord's words, "Where two or three are gathered together in My name, there am I in the midst of them," do not belong to prayer only. They belong to gatherings for any purpose, if only in His name.

But perhaps prayer-meetings may claim the promise more especially. We rejoice, therefore, to know that missionary prayer-meetings are multiplying, and hope they will multiply more and more. The Ladies' C.M. Union for London had one for itself—only ladies present—on Jan. 8th. Several branches of this Union have them locally. Gleaners' Union prayer-meetings are now very numerous. We may add that the regular Thursday Prayer Meeting at Salisbury Square, open to all friends, has grown much of late, and the large room is frequently quite full.

The year 1890 was remarkable in Japan for the first General Election to a Parliament under the new Constitution. Three hundred representatives were elected, and it was a notable fact that among them were eleven Christians. But a still more striking thing has now occurred. In accordance with the Constitution, the three hundred delegates met on Nov. 25th to nominate three of their number, whose names were to be submitted to the Emperor, that from among the three he might appoint the President or

Speaker of the House of Representatives. One of the three thus chosen was a Christian, Mr. Nakashima, a member of the Presbyterian Church, and he is the one selected by the Emperor. *So the first President of the first Japanese Parliament is a Christian.*

The Rev. A. B. Hutchinson, our missionary at Fukuoka, writes that on the day of nomination the Christian congregations there (C.M.S. and others) met for united prayer that the right men might be chosen. Before they broke up, a telegram arrived announcing the names of the three, and that Mr. Nakashima was the first name. Thanksgiving was at once offered; and when, three days after, news came that he was actually to be President, the Christians were filled with gratitude.

A most welcome Christmas present reached the C.M.S. House on Christmas Eve—a mail from Uganda, bringing news to August 15th. Mr. Gordon gives a truly interesting account of the Native Church there. Another victory had been won over the Mohammedan party, the war was at an end, and "a time of outward prosperity had dawned." The Christians had finished their new church, eighty feet long, and the services were crowded and heartily joined in. Several leading members had received important chieftainships, and Mr. Gordon asks for special prayer in their behalf, that they may not lose the simplicity of their faith; also for the Christians generally, many of whom, though their understandings are enlightened, give no evidence of a change of heart. But "there are many who know Christ as a personal Saviour, who daily fight the Christian warfare against Satan, sin, and self, and who overcome." Three of the leaders have not accepted chieftainships, but desire to give themselves wholly to the Lord's work. These are Sembera Mackay (whose touching letter appeared in the November GLEANER), Mika Sematimba, and Henry Wright Duta. Many were asking for baptism, but Mr. Gordon was exercising increased care in admitting candidates. "In some cases," he says, "I have been gladdened at their understanding and answers, at their sense of sin, their penitent and humble spirit, their trust in the Saviour for true repentance and newness of life." Translations of Scripture were going on: Mackay's unfinished translation of St. John had been continued by Duta and Sembera, who used Bishop Stcere's Swahili version as a basis, and rendered that into Luganda. Mr. Ashe's St. Mark and St. Luke had been received, and Mr. Gordon was at work upon all these, and upon the Acts. The translation of the Baptismal Service for Adults had proved of great value as a basis of teaching for candidates. Truly it is all most wonderful, and a great work awaits Bishop Tucker and his party.

But again we see the rapid alternation of joy and sorrow which has marked the whole history of the Uganda Mission. Only a fortnight after the arrival of the above-mentioned mail, comes another of the mournful telegrams lately so frequent. Two more of Bishop Tucker's party dead! Mr. Dunn was struck down by fever on Nov. 14th, and Mr. Hunt on Nov. 21st, at Usambaro. "I was dumb, and opened not my mouth, because Thou didst it." We cannot but recall that the original party in 1876 numbered eight, and that when it reached the Nyanza it was reduced to four. This last year, again, the new men sent out (not counting the

Bishop nor, of course, Mr. Douglas Hooper) also numbered eight; and they are now four. We cannot help noting that the two brethren whose loss we now mourn died at the south end of the Lake, as did Dr. John Smith, and Bishop Parker, and Blackburn, and Mackay. In Uganda itself not one man has died.

But now, how are we to reinforce the Mission? We have Mr. Ashe, another clergyman, and a doctor, to start in May. We want six or eight men to accompany them. Who will go? and who will help to send them?

Some inquiries have been made regarding the lamentable Indian Rising in the United States. Let these last four words be noted: "in the United States." That shows at once that they are not the Indians among whom C.M.S. has laboured for seventy years, all of whom are in the Canadian Dominion.

This number of the GLEANER is devoted mainly to North-West America. Our Missions to the Red Indians have always had a warm corner in the affections of what we may call the rank and file of C.M.S. supporters. The work is of a simple kind, among a simple people. The personal trials of the missionaries are severe. The results have been striking. But the centres of interest are different from what they were. Moosonee and Athabasca, the Eskimo and the Tukudh, are the names now in the front. We hear little of the old stations in the mother diocese of Rupert's Land. They are now worked by clergymen born and educated in the country, white, red, and of mixed race. Even for these, however, the Society still supplies considerable funds, though next year they will begin to diminish, as in the settled districts of Manitoba the work is pastoral, and this is not the proper work of a missionary society.

We record with sorrow the death of Mr. R. J. Irish, late our Editorial Assistant, on Jan. 5th. He entered the Church Missionary House as a junior clerk over twenty years ago, and from 1874 to 1890 he was attached to the Editorial Department. He was a most industrious and faithful helper. For some years he conducted or prepared many of the smaller periodicals and papers; and he was the sole compiler of the *Gleaner Pictorial Album*. For eight years he was a great sufferer in health, and at length, in August last, he was obliged to retire, but an arrangement was made for him to continue some work at home, although relieved from office attendance. His last work was to edit the C.M.S. Pocket Book for 1891, and the *Quarterly Paper* and *Quarterly Token* for January; to write the annual C.M.S. article for the *Church Year-Book*; and to draft a new pamphlet on the Sierra Leone Mission. Early in December, however, his infirmities began to increase rapidly. A great sorrow fell upon him when his wife, who was tenderly nursing him, fell ill too, died in a few days, and was buried on Christmas Eve. He survived her a fortnight, and then departed in peace, committing his two orphan children to the Father of the fatherless.



NOTE.—The series of "Brief Studies" on "New Testament Missionaries," as projected, is as follows:—

1. John the Baptist: Preparing the Way.
2. The Twelve: Disciples and Apostles.
3. The Seventy: Treasure in Earthen Vessels.
4. Simon Peter: Fishing and Shepherding.
5. Stephen: Witness and Martyr.
6. Philip: In the City and in the Desert.
7. Barnabas and Paul: Sent by the Holy Ghost.
8. St. Paul's Companions: Diversities of Gifts.
9. Apollos, Aquila, and Priscilla: Ministries Public and Private.
10. The Women that laboured: "My handmaidens."
11. New Testament Writers: God's Word Written.
12. St. John: Life, Light, Love.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

II.—THE TWELVE: "DISCIPLES" AND "APOSTLES."

I. DISCIPLES and Apostles in the New Testament.

(1) We have looked at Christ's Forerunners: now we look at His Followers. The Forerunner and the Followers are closely linked together. "They followed Jesus"—when did this first occur? See John i. 37. Two of the Forerunner's followers heard the words we studied last month, "Behold the Lamb of God"; and they "followed Jesus." These two Andrew and John; and Andrew was the *first* missionary of Christ, for he "first findeth" his own brother, Simon Peter. Then Jesus Himself "findeth" Philip, and Philip "findeth" Nathanael. Five followers; perhaps six, if John at the same time found his brother James.

(2) What were these five (or six) followers called? DISCIPLES. The first two had been "disciples" of the Baptist (ver. 37): now "disciples" of Jesus. Look at chap. ii. 2, 11, 12, 22; iii. 22; iv. 1, 2, 8, 27, 31, 33. All this *before* the call in Matt. iv. and Mark. i.

(3) Then, some months after, the call to give up earthly occupations and follow Jesus altogether, Matt. iv. 18—22; Mark i. 16—20. Then one more "found" and "called," Matt. ix. 9. And others whose call is not recorded.

(4) Then, again some time after, another and greater step, Matt. x. 1—5; Mark iii. 13—19; Luke vi. 12—16. "He called unto Him His disciples, and of them He chose twelve, whom also He named apostles" (Luke vi. 13).

(5) DISCIPLES and APOSTLES: what is the difference? A DISCIPLE—one who is taught. An APOSTLE—one who is sent. See Mark iii. 14: "He ordained twelve, [1] that they should be with Him, [2] and that He should send them forth to teach."

(6) We see the difference in the use of the two words in the New Testament. In the Gospels, the Twelve almost always called "disciples"; only four or five times "apostles." That was the learning time. In the Acts and Epistles called "apostles" forty-seven times, never "disciples": that was the working time. In the Acts, the word "disciples" common, but never applied to the Twelve. In the Epistles, never occurs at all.

II.—Disciples and Apostles Now.

Apostle and *Missionary* mean exactly the same thing, "one who is sent"; "apostle" from the Greek, "missionary" from the Latin. So our study teaches us this lesson: *Every apostle (missionary) must be a disciple first*. Learn from this—

(1) Importance of preparation for missionary work. Some want to be missionaries without it. Young men and women apply who know scarcely anything even of their Bibles. That is not Christ's way. Must be disciples first.

(2) Value of Mission Colleges and Divinity Schools, to train converts to be evangelists and pastors, as at Four Bay, Calcutta, Allahabad, Lahore, Poona, Madras, Masulipatam, Palamcotta, Cottayam, Kandy, Fuh-Chow, Ningpo, Osaka, Gisborne (N.Z.), Winnipeg. Some say this is not missionary work! It is the very highest kind.

(3) A lesson for ourselves too, all of us. Although the Twelve specially called Apostles, others also did apostolic work. The Seventy, Luke x. (take these next time); the Samaritan woman, John iv. 28—30, 39; the Gadarene, Mark v. 19, 20; &c., &c. Also in the Acts: see viii. 4, xi. 19—21, &c. So, in a sense, *Every Disciple should also be an Apostle*. We must all take our part. "Such as I have, give I thee," said Peter (Acts iii. 6); *Have and Give* should never be separated. Many examples of this among our converts in the Missions: in last year's GLEANER, see pp. 7, 23, 39, 43, 59, 71, 75, 92, 158, 175.

Look once more at the Bible use of the words. See—
Three Signs of Discipleship. (a) Bearing the cross, Luke xiv. 26, 27, 33. (b) Bearing much fruit, John xv. 8. (c) Continuing, John viii. 31.

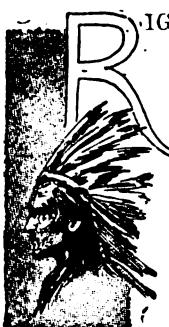
Five Privileges of Discipleship. (a) Christ's companionship, John xviii. 2. (b) His condescension, John xiii. 5. (c) His explanations, Mark iv. 34. (d) His revelation of His purposes, Matt. xx. 17—19. (e) His revelation of Himself, John xxi. 14.

Three Features of Apostleship. (a) Reporting our work to Christ, Mark vi. 30. (b) Realising the want of more faith, and asking for it, Luke xvii. 5. (c) Sitting down with Christ at His feast, now and hereafter, Luke xxii. 14—18.

E. S.

THE SOCIETY'S MISSIONS.

XVIII.—NORTH-WEST AMERICA.



IGHT across the North American continent, extending from the northern boundary of the United States to the Arctic Ocean, and from the Atlantic Ocean to the Pacific, lies the vast Dominion of Canada. From this must be excepted Alaska, which belongs to America, and the Labrador Coast and Newfoundland, which form a separate English colony. The area of the Dominion is 3½ million square miles, and the population over 4,300,000.

Politically, Canada is an integral part of the British Empire, under the control of a Governor-General. It may be divided for convenience into three parts, viz., (1) Canada Proper, comprising the provinces of Nova Scotia, New Brunswick, Quebec, and Ontario to the east; (2) the newer provinces of Manitoba, Assiniboina, Alberta, Saskatchewan, Athabasca, and beyond them, to the north, the North-West Territory; (3) beyond the Rocky Mountains, British Columbia. With the eastern provinces, No. 1, the C.M.S. has no connection; in all the others it is at work. In No. 2 is our N.W. America Mission; in No. 3 our North Pacific Mission. In this article we have to do with No. 2 only.

The provinces in No. 2 have been gradually formed into seven dioceses, constituting the ecclesiastical province of Rupert's Land, under the episcopal supervision of the Metropolitan, Dr. Machray, Bishop of Rupert's Land. Diocesan and Provincial Synods are duly held, the latter at the important city of Winnipeg. Rupert's Land (so-called from Charles II.'s cousin) was originally the name for the whole North-West Territories; but the name is now only used ecclesiastically for the central mother diocese.

Peopled originally by Indian tribes unable to develop the resources of the country, Canada has been a land of possibilities to many immigrants. From 1669 to 1869, exactly two hundred years, the Hudson's Bay Company held a charter of limited sovereignty with a monopoly of trade over all the region drained by the rivers flowing into Hudson's Bay. The eastern provinces were largely peopled from France, and for many years a steady stream of emigrants from England and the United States has been setting westward to the great corn and lumber regions inland, and on the Pacific coast. But with nominally Christian colonists, however much they may need the Gospel, the Society has no legitimate concern. Our errand in Canada is to the aboriginal tribes alone.

The Indians evidently spring from a common stock, but branch into two great races, English River being the recognised boundary between them, namely, the Algonquins, of which the Crees and Ojibeways or Sotos are tribes; and the Tinnés, to whom belong the Chipewyans, Beavers, Slavis, and Tukudh Indians. The red man has only a remnant of his former greatness; in the south he is limited to certain "reserves" of land, in the north his hunting grounds are no longer "happy," and plenty is rarely his lot. The Eskimo, who are quite another race, are scattered all along the shores of the Polar Sea and Hudson's Bay.

The Society's connection with North-West America dates from 1822. The Committee then commissioned the Rev. John West, a chaplain of the Hudson's Bay Company, to preach also to the Indians. He began at Red River Colony in Manitoba. The touching story of the two Indian lads whom he taught is widely known. One of them was afterwards the Rev. Henry Budd, the celebrated pastor of Cumberland, and the other the Rev. James Settee, still labouring at Red River.

Red River was adopted as the first station in 1823, and the Rev. David Jones was the first sent out as missionary to the Indians. An attempt was made, by means of an Indian Settlement, to reclaim the Indians from their wandering life. The first furrow was ploughed by the Rev. W. Cockran, and by him the first seed corn was sown, but out of an encampment of two hundred Indians only seven could be induced to attempt cultivation, and even these could not be relied on. It was then the first cottages were built, the man who helped bearing the name of "Cannibal," because in a time of scarcity he had devoured nine of his own relations. When the first barley was ripe, four

out of the seven farmers consumed their whole produce at a sitting. To this day the same lack of thrift and self-help is apparent amongst the Indians, causing anxious care to those who try to help them. St. Peter's Indian Settlement is now a familiar name in our Reports, and has grown into a well-ordered Christian community.

In 1840 the young Indian, Henry Budd, was sent to the neighbourhood of Cumberland House, 600 miles from Red River, and there the first European missionary was the Rev. J. (afterwards Archdeacon) Hunter. The work was so blessed that in 1872 there was not a heathen Indian left.

Stations were founded successively at Nepowewin, further up the Saskatchewan; at Moose Lake; at Fairford, for work amongst the Sotos; at Fort Pelly and Touchwood Hills, centres for evangelising the Plain Indians; and at La Prairie, Westbourne, Scanterbury, and Islington or White Dog. More to the north, amongst the Chipewyans, Stanley, on English River, became a centre of work, as Cumberland House had previously been. In 1850 the first Indian clergyman, Henry Budd, was ordained.

In 1849 RUPERT'S LAND was erected into a diocese. Dr. David Anderson was appointed the first Bishop, and had jurisdiction for fifteen years over the whole of the North-West Territories. The number of clergy then was but five. When Dr. Machray, the present Metropolitan, became the second Bishop, in 1865, there were thirteen European missionaries, six Native and country-born clergymen, and 5,000 Native Christians, of whom nearly 1,000 were communicants. The one diocese at that time extended from Red River to Moose Fort, 1,200 miles to the east, and 3,000 miles to the north-west.

In 1872 this vast territory was divided into the four dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca. In 1883, at the Provincial Synod of the Church of England in Rupert's Land, the huge diocese of Mackenzie River was separated from Athabasca; in 1884 the diocese of Qu'Appelle was formed out of the dioceses of Rupert's Land and Saskatchewan; and in 1887 the diocese of Saskatchewan was further sub-divided into Saskatchewan and Calgary. The C.M.S. furnishes the episcopal stipend for three of these dioceses, namely, Moosonee, Athabasca, and Mackenzie River, the Bishops of which were, and indeed still are, missionaries of the Society. In the remaining dioceses the stipend is drawn from other sources.

The present DIOCESE OF RUPERT'S LAND is shown on the map given on p. 22. The Society still has several stations in it, but the churches on Red River have been handed over to the Colonial Church. It may help to realise the change in thirty-six years to note that a journey which took Bishop Anderson seventeen days was completed by Bishop Machray in forty-eight hours. Education is making solid progress: the Province of Manitoba has its University, and St. John's is one of its colleges, in connection with the Church of England, having its grammar school also for boys and a high school for girls. The C.M. GLEANER is now ably localised here for the whole ecclesiastical province.

Among the leading missionaries in this central district have been William Cockran, James Hunter, Abraham Cowley, and Robert Blair, all of whom have successively held the office of Archdeacon. Cockran died in 1865, after what has been happily called "a finished course of forty years." Cowley died in 1887, after forty-five years' service. He went out in 1841, a solitary missionary into a desolate wilderness. In 1887 he was Prolocutor of the Lower House in the Synod of the Province of Rupert's Land.

In 1851 a schoolmaster from Exeter, named John Horden, was sent to begin work in what has now grown into the vast DIOCESE of Moosonee, 1,200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. In the following year he was ordained by Bishop Anderson. In 1872 he was appointed first Bishop of Moosonee. He is now in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work. The diocese is inhabited by a scattered population of some thousands, speaking five different languages, and requiring different Bibles in English, Cree, Ojibeway, Chipewyan, and Eskimo. The southernmost point touched is Metachewan, within a short distance of the Canadian Pacific Railway, while more than 1,000 miles to the north lie the Little Whale River station, on the east side of the bay, and Churchill, on the west side. The principal stations are marked on our map. There are now 4,000 Church members, 700 of whom are com-

municants, and seven clergy. A "cathedral" (a small church built of logs) has been erected at Moose, and there are eight churches at other stations. Several letters are published this month giving details of work in the diocese of Moosonee.

The DIOCESE OF QU'APPELLE, of which Dr. Anson is Bishop, contains 40,000 people in 96,000 square miles. The Canadian Pacific Railway passes through it, and it is being occupied by immigrants. The Society has but one station in the diocese, at Touchwood Hills, where there were, in 1886, 134 baptized Indians and 295 catechumens.

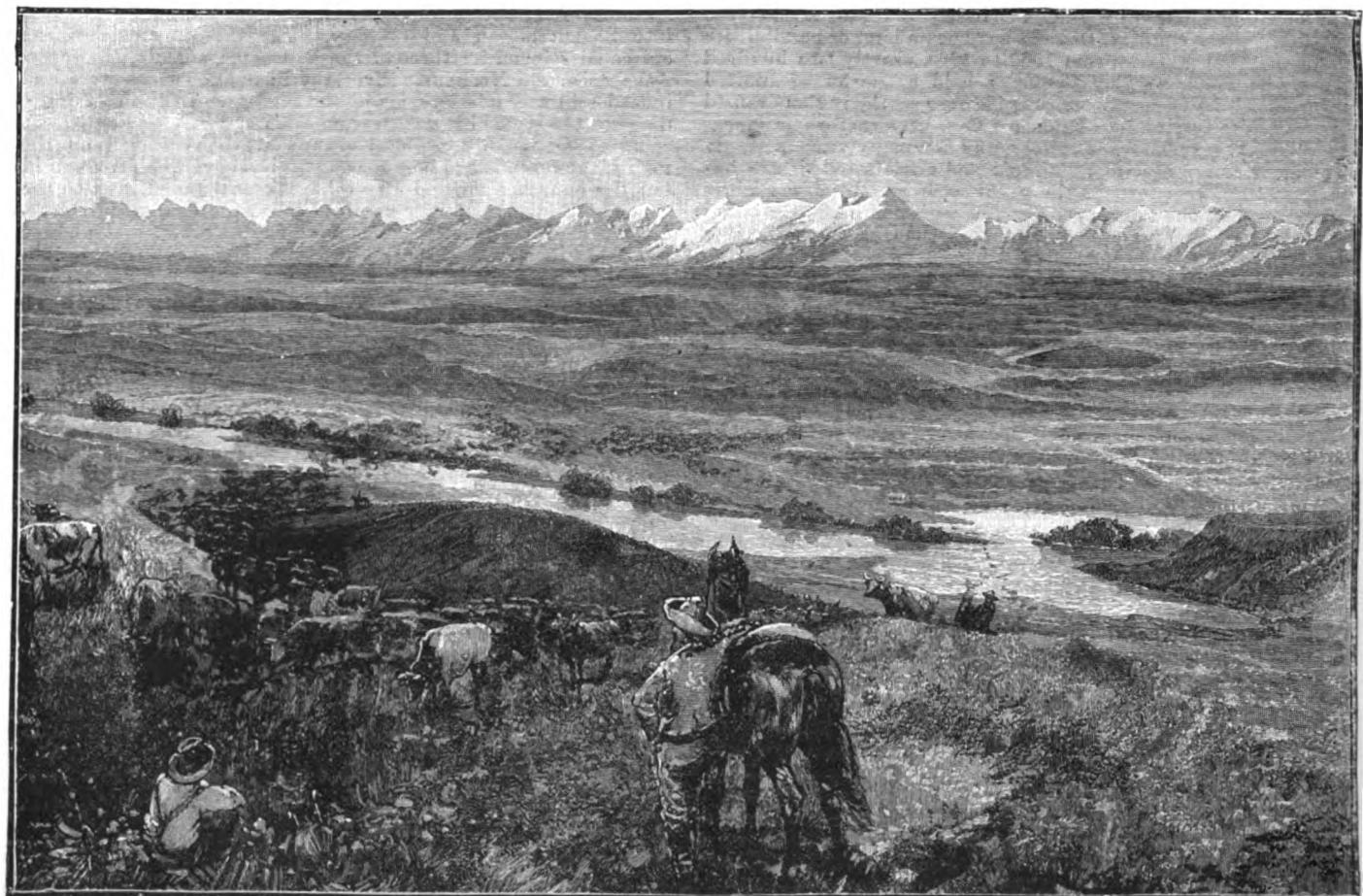
The DIOCESES OF SASKATCHEWAN AND CALGARY are for the present under one Bishop. Saskatchewan Diocese comprises the civil province of that name and a large territory north of it. Calgary corresponds with the Province of Alberta. The missionary work among the Indians deals with Crees in the east and centre, and with the Blackfeet and Assiniboine tribes in the west. There are in the diocese twenty-one clergymen (English and Native), of whom eleven are supported by the C.M.S. The Missions to the Blackfoot and Blood Indians, at Blackfoot Crossing and Fort Macleod, in the Calgary Diocese, are yet in their early stage, and have borne little or no fruit. The first Bishop was Dr. John McLean, consecrated in 1874. He was succeeded in 1886 by Dr. Pinkham.

The DIOCESE OF ATHABASCA, as originally formed in 1872, was estimated to contain about a million of square miles, but with a scattered population not exceeding 10,000. In 1883 it was divided into two, the southern and much smaller portion retaining the name of Athabasca. An account of the work in this diocese was given in the GLEANER for February, 1889.

The northern half of the original Athabasca Diocese became, at the division in 1883, the DIOCESE OF MACKENZIE RIVER. This enormous and remote territory was reached by missionaries in 1858, when Archdeacon Hunter volunteered to undertake an exploratory expedition down the Mackenzie River. He had learned at his station on Red River the favourable disposition of

the Hudson's Bay Company's officers, the willingness of the Indians to receive instruction, and the great efforts being made by Roman Catholics to preoccupy the ground. Fort Simpson, the principal trading-post on Mackenzie River, 2,250 miles from Red River, henceforward became a new centre of work among the Beavers, the Slavis, and the Chipewyans. Returning to Fort Simpson in 1859, after lengthy journeys, Archdeacon Hunter met with some Tukudh Indians, who showed a desire for the Gospel, and returning to Red River, after a journey of nearly 5,000 miles, he declared, "Surely the time to favour these poor benighted Indians is come!" The Rev. W. W. (afterwards Archdeacon) Kirkby was sent to carry the Gospel to them, for the first time within the Arctic Circle. At La Pierre's House (see map) the chief medicine-man renounced his curious arts in the presence of all; murder, infanticide (then common), and polygamy were confessed and renounced; and from that day onward the Gospel has progressed among the Tukudh and other Indians and the Eskimo. From La Pierre's House, Mr. Kirkby went to Fort Yukon, and was warmly received by some hundreds of Tukudh or Loucheux Indians.

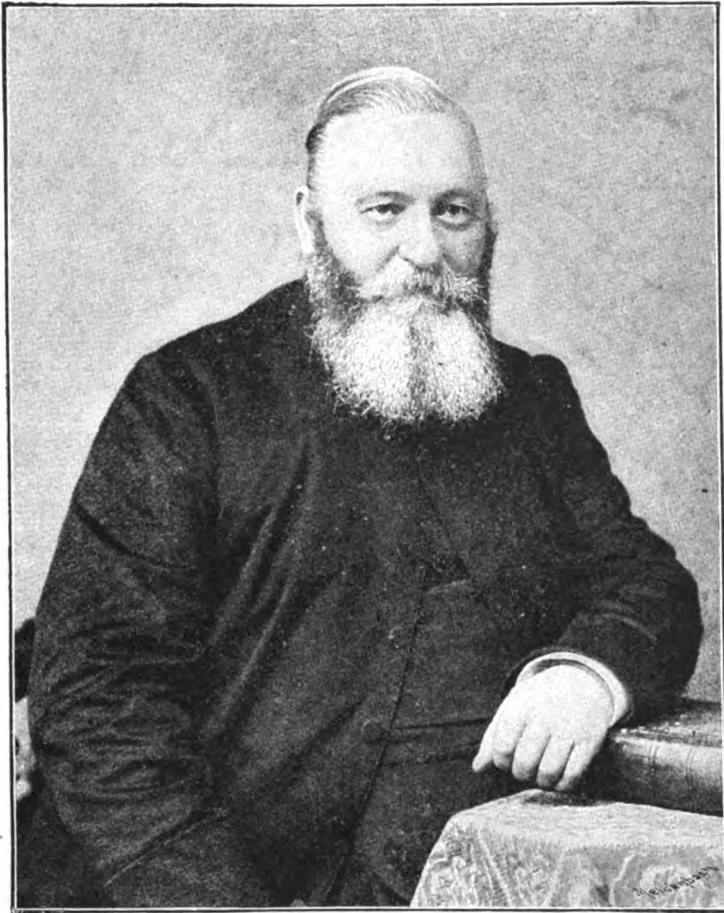
The Rev. R. McDonald (now Archdeacon) went northwards at the close of 1862 to be the missionary to the Tukudh Indians; and among them he has laboured ever since. In 1865 he was joined by the Rev. W. C. Bompas, whose remarkable story was told in the GLEANER for July, 1888. These two missionaries, in the next few years, were privileged to baptize over a thousand Tukudh converts. Mr. Bompas also first carried the Gospel to the Eskimo on the shores of the Polar Sea. When Bishop Macmillan, in 1872, formed plans for dividing Rupert's Land Diocese into four, he nominated Mr. Bompas for the Bishopric of Athabasca. Mr. Bompas was summoned forthwith to England, and was consecrated on May 3rd, 1874. He returned immediately to his diocese, and for the past sixteen years he has travelled incessantly all over its illimitable and inhospitable plains, without once leaving it even to come to the civilisation of Manitoba. On



NEAR FORT CALGARY, LOOKING TOWARDS THE ROCKY MOUNTAINS.

the division of the diocese in 1889 he chose for himself the larger and remote wild northern portion, forming the new Diocese of Mackenzie River. No other English Bishop has ever made such immense and continuous journeys. A journey through the diocese, with return, without deviating from a single line of route, involves a distance of 5,000 miles. The population is about 7,000. About half of these are Indian adherents of the Mission. The remainder are either Roman Catholics or still heathen Eskimo. The stations now occupied are Forts Resolution and Rae, on the southern and northern shores respectively of Great Slave Lake; Forts Liard and Wrigley, in the Liard River district; Forts Simpson and Norman, on Mackenzie River; Fort McPherson, on Peel River; La Pierre's House, on Rat River; Rampart House, on Porcupine River; and Buxton, on the Upper Yukon, 250 miles above Fort Yukon, in British territory. A missionary is also stationed at Nuklakayit, on the Yukon, in Alaska.

For a list of the workers in this Mission, see p. 23.



THE RIGHT REV. JOHN HORDEN, BISHOP OF MOOSONEE.

THE COMING OF SPRING.

Extracts from Bishop Horden's Letters.

RUPERT'S HOUSE, MOOSE FACTORY,
HUDSON'S BAY,

July 7th, 1890.

THE year began somewhat gloomily, for food was still very scarce, and Indians were constantly coming in saying it was impossible to exist without help from the Hudson's Bay Company. Help was never refused; had it been, starvation of whole families must have ensued. We all suffered from the prevailing scarcity; we never felt the want of food, but we took many a dinner in which animal food was conspicuous by its absence. All kept well, and it was but seldom I was summoned to administer medicine to any sick person; I dare say we were all the better for our constrained abstinence.

My days went on swiftly, fully filled up by various duties, episcopal, scholastic, translational. I had set myself a large amount of the last-mentioned, and was glad to find that my progress corresponded with my expectations. I worked steadily and happily forward until the Sunday before Easter, when I had two baptisms and a confirmation at the English service. The persons baptized were almost at the extremes of life—a child a few weeks old, and an old man of seventy, well-behaved, intelligent, a reader of his Bible, whose life has been mostly spent far in the interior of the country. The number confirmed was twelve, some of whom I had prepared; the rest had been under the Rev. E. Richards'* special instruction, who had taken great pains with them.

On Good Friday the weather was too warm for pleasant locomotion, considering the depth of snow we had to wade through in going to church. We had a full congregation, and Mr. Richards at the English service gave us a very good sermon on

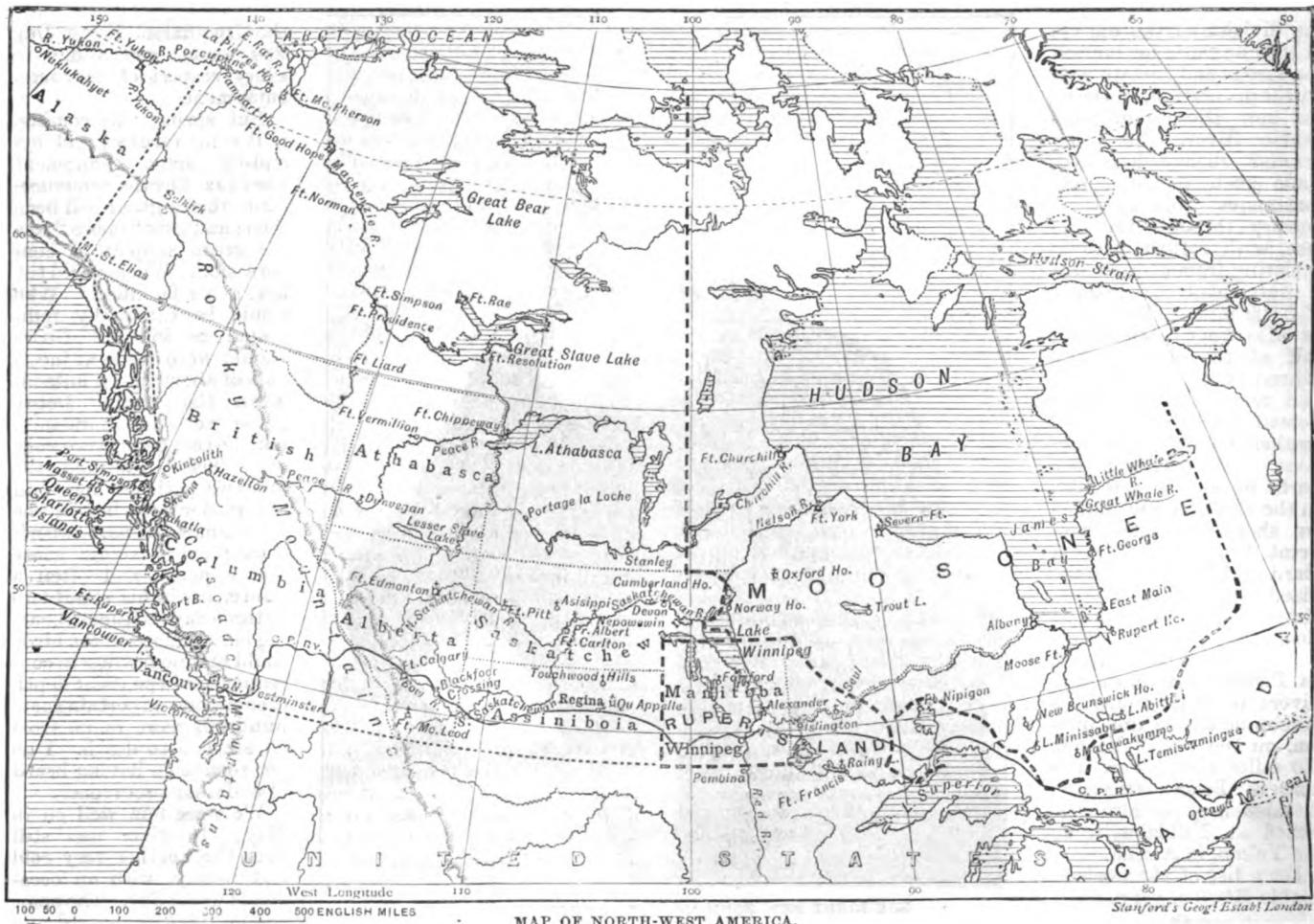
would soon take place that we might set nets for fish. This was long delayed, for the month of June was some days old before the last sheet of ice floated out to sea.

No sooner was the river clear than the Indians began to come; first, those who had been engaged in goose-hunting, and who, living almost entirely on the sea coast, and never hunting more than fifty miles from the establishment, are called "coasters." There are some good men and women among them, but on the whole they are rather a careless body, and give much trouble and anxiety. Work went on all day long. Two regular services were held each day, and in the interim Mr. Richards was engaged in teaching, while I had each family in the vestry separately, when I learnt all the doings, the joys, the sorrows, the failings of the previous winter; they were examined as to the extent of their knowledge, received blame or commendation as the case might be, were exhorted to growth in the Christian course, and invited to contribute according to their means towards the support of the Mission established in their midst. This they willingly do; but this is a very poor year; furs have been very scarce, and the debts of last summer have in a great many instances not been paid; I would not, therefore, take from most families more than half a beaver, which, turned into English money, is equivalent to one shilling and sixpence; later on, when I had the islanders to deal with, it was different; most of them paid their debts and had a little over, in which case one, two, three, or even four beaver would be given.

Then came a large boat from East Main River with the fur returns from that post, and to fetch supplies for next winter; the crew was composed of Indians, who engaged all our attention during their stay of four or five days.

Presently the Nitchekwun brigade arrived from the very far interior; Indians and half-castes, and among the latter a few intelligent Christians speaking English well, and having a fair acquaintance with their Bibles and Prayer-books; but the Indians, all baptized Christians, are not thoroughly satisfactory.

* An excellent Native clergyman, mentioned also on page 26.



There came, too, the Rupert's House islanders, for whom I have a peculiar affection; most of these have received the Word in an honest and true heart, and brought forth fruit with patience. They are the gentlefolks of the Indian race.

All did not come in. A large party, headed by a man who had given me much assistance for many years, Jacob Mata-meshkum, had perished from starvation. They were far away from any help; rabbits failed; partridges failed; fish failed. First one and then another succumbed, and by-and-by Jacob's turn came; his wife survived the trial. The men invariably fall first: they are off hunting all day; the wives remain at home and keep the tent warm and in order. A few days with such constant exertion, and with but little or no food, suffice to deprive the men of their strength; the women hold out longer. Jacob knew he could not live: he was reduced to a skeleton and could no longer walk, but his faith did not fail. Most of the last two days of his life he devoted, as his wife told me, to praying for his own acceptance by Jesus and for the preservation of the still surviving members of his band—three remain alive.

The next arrival was the Moose schooner *Mink*, bringing the greater part of the year's outfit, and, what was of so much consequence to us, the spring packet—we call it spring, although midsummer has already passed—the first news we had received from the outer world since February. You may judge how the letters were devoured.

I must, before closing, say a word or two about my translational work, at which, until the arrival of the Indians, I was very steadily engaged. I had thought I might complete the Pentateuch. This I accomplished, and, finding a short time still at my disposal, began the Prophecy of Isaiah. By using every spare moment this was likewise finished and examined, and is ready for the press. The work is subscribed "Rupert's House, June 20th, 1890." To God be the glory, Who during my stay here has kept me in perfect health, bodily and mentally.

JNO. MOOSONEE.

"IN TIME OF DEARTH AND FAMINE."

Extracts from Archdeacon Winter's Journal.

[The following touching account of the sufferings of the poor Indians on the shores of Hudson's Bay last spring, is only a sample of others that have reached us. Truly our dear brethren labouring in the Great Lone Land have been face to face with want!]

YORK FACTORY, HUDSON'S BAY.

March 2nd (Sunday).—The deer-hunters returned yesterday, but they did not succeed in finding any deer. They came to church to-day, and are all looking very thin. My heart aches for them and their families. We used once more the prayer, "In time of Dearth and Famine." The congregation responded with a loud "Amen."

March 11th.—We visited some of the huts. It was terribly sad to have to hear in every place a request for food. "Mechim, Mechim," that is, "food," is a word that is uttered more frequently than any other.

March 14th.—Matters are not improving with regard to food. Two men were scarcely able to reach the Fort this evening. One came to beg a little food. He was fearfully weak, and so exhausted that he could hardly speak. How we pray for a cessation of their miseries!

March 15th.—The weather is still very cold—25° below zero. When visiting to-day, I was compelled to call attention to the filthy state of one of the huts. Many of the Indians do not regard cleanliness as a necessity to preserve health. I fear that many have succumbed easily to disease owing to the absence of this virtue.

March 16th (Sunday).—Rather cold morning, 23° below zero, and a strong wind. The Indian services were well attended, the singing and responses most hearty, which really surprised me, considering the appearance of the poor people. Some of them scarcely look like living beings.

March 22nd.—We have not had quite so many starving visitors

this week, not because they are not starving, but because I have no food to give them. Only a half of the year has expired (from ship time to ship time), and we have already used and given away considerably more than our annual supply. We shall not refuse the poor people a meal at the house, but it will be no good for any to beg for flour or oatmeal.

March 23rd (Sunday).—Good congregation to-day, but alas! I know full well what a large congregation means at this time of the year. The people are either afraid to go away from the place, or have been driven to it by starvation. Some of them could scarcely crawl to church.

March 24th.—C. P. died last evening, but this death would not have taken place if the poor girl could have been properly supplied with food. It is most terrible, yea, agonising, to be losing our people in this way. By night and by day their emaciated forms are before us.

March 26th.—I went to a few huts near; but it is painfully sad to hear the same words from every mouth—"Mechim," i.e., food. I know not what will become of the people unless there is some alteration. Humanly speaking it is a wonder that they give any heed to spiritual things.

April 4th (Good Friday).—Very few Indians have come in to keep Easter. The meaning of that is, they cannot leave their families, owing to shortness of food.

April 6th (Easter Sunday).—We have had three delightful services, and they would have been even more enjoyable if the faces of the majority had not been so unsightly. The hunters came last evening, late, but they had not succeeded in meeting any animals. The annual collections were made to-day, but are much smaller than ever. Eleven communicated at the English, and thirty-four at the evening Indian service. Two hunters with their wives came forward for the first time, and, like the majority of the communicants, received the symbols of Christ's body and blood with evident signs of deep emotion. I always take the opportunity of saying a few words to the communicants alone, and this afternoon I spoke about "the new life." Evening prayer, with Communion, lasted from 3 till 6.15.

April 11th.—Yesterday every head was drooping, to-day every face is smiling, although no one has seen or heard of a single deer. Yet we know that the animals must be near, because the Fort dogs ran away this morning with their tongues hanging out of their mouths. This is always a good sign. The men followed immediately.

2.30 p.m. All the men and some of the boys have done a good morning's work. A large number of deer are already lying dead in the woods. Grateful hearts know how to thank our heavenly Father.

April 17th.—How happy and thankful all ought to be for the vast amount of meat that God has sent to us! One man killed thirty-two, another twenty-eight, and another twenty-three deer, and others smaller numbers. This looks a great deal, but it must be remembered that venison (preserved in the ice house) forms our staple food all through the summer and early autumn.

April 24th.—Visited all my people down the river. They have become well favoured again; although it is not two weeks since the first deer was killed. What a difference! There is no complaining now, every one is busy drying the meat for summer use.

April 26th.—A family forty miles to the east of us, and a large tribe one hundred miles to the west, sent in for relief. Some of the latter are lying helplessly weak in their tents, having exhausted all their food. Two sleds laden with venison will start at daybreak. The meat that was sent to the starving is mainly contributed by the Indians at York Factory.

April 30th.—Now that the starvation has passed; it is only little by little that we are hearing of the horrors of the winter. The poor people must have been starving indeed when they begged admission into the "blubber house" to take away and eat the *leavings* of the dogs' food. They even scraped the tanks to get off the putrid meat.

A woman once visited her hooks, but found no fish. She was so fearfully hungry that she took up the bait and ate it.

A boy ate the bait set in a fox trap. These cases are a specimen of the horrors of a terrible winter. All the people near us are in good condition now, but a few distant tribes are at present eating portions of deer that were thrown away as unfit for human food last fall.

[The adventure which Archdeacon Winter had last summer with a Polar bear will be found at length in this month's CHILDREN'S WORLD.]

IN THEE AND FOR THEE.

A Gleaner's Prayer.

"*N* Thee and *for* Thee," Oh, my God,
According to the blessed Word,
Bow down Thy gracious ear of love,
And let Thy servant's prayer be heard.

Give me the consecrated will
That yields in all things unto Thine,
The Power to live that life of faith
That blends itself with things divine.

To live in Thee—from Thee to draw
The strength for all my daily need;
To live for Thee—to work for Thee:
This is my heart's desire indeed!

In Thee and *for* Thee, day by day,
Knowing myself redeemed—forgiven;
Help me to tread the narrow way
That leads Thy saints from earth to heaven.

H. S. ENGSTRÖM.

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C.M.S. NORTH-WEST AMERICA MISSION, 1890.

Diocese of Rupert's Land.

Winnipeg—Ven. Archd. R. Phair
(*m.*), 1863; Rev. A. E. Cowley
(*m.*); *Joint Secretaries*.
Sioux Mission—Mr. Price, 1889.
St. Peter's, Indian Settlement—Rev.
J. G. Anderson, B.A., 1887; Rev.
J. Settee, 1853 (Retired).
Fairford District—Rev. G. Bruce,
1868.
Stegville—Rev. A. Cook, B.A., 1888.
Lansdowne and Black River—Rev.
W. Owen, 1887.
Ialington—Rev. B. Spence, 1869.
Lac Seul—Rev. T. Pritchard, 1890.

Touchwood Hills Itinerancy (Diocese
of Qu'Appelle)—Rev. G. Cook,
1873.

Diocese of Moosonee.

Right Rev. J. Horden, D.D., Bishop
of Moosonee (*m.*), to the Mission,
1851; consecrated, 1872.
Moose Factory—Ven. Archd. T.
Vincent, 1860.
Matawakumme—Rev. J. Sanders,
1876.
Rupert's House—Rev. E. Richards,
1887.
Albany—Rev. H. Nevitt (*m.*), 1882.
Fort George—Rev. E. J. Peck (*m.*),
1876.
York Factory—Ven. Archd. G. S.
Winter (*m.*), 1870.
Trout Lake—Rev. W. Dick, 1889.
Churchill—Rev. J. Lofthouse (*m.*),
1882.

Diocese of Saskatchewan.

Prince Albert—Ven. Archd. J. A.
Mackay, D.D., 1862; *Secretary*.
Nepowewin—Rev. A. H. Wright,
1889.
St. James—Rev. J. Badger, 1886.
Sandy Lake (Asissipi)—Rev. J. R.
Settee, 1886.
Stanley—Rev. R. McLennan, B.A.,
1893.

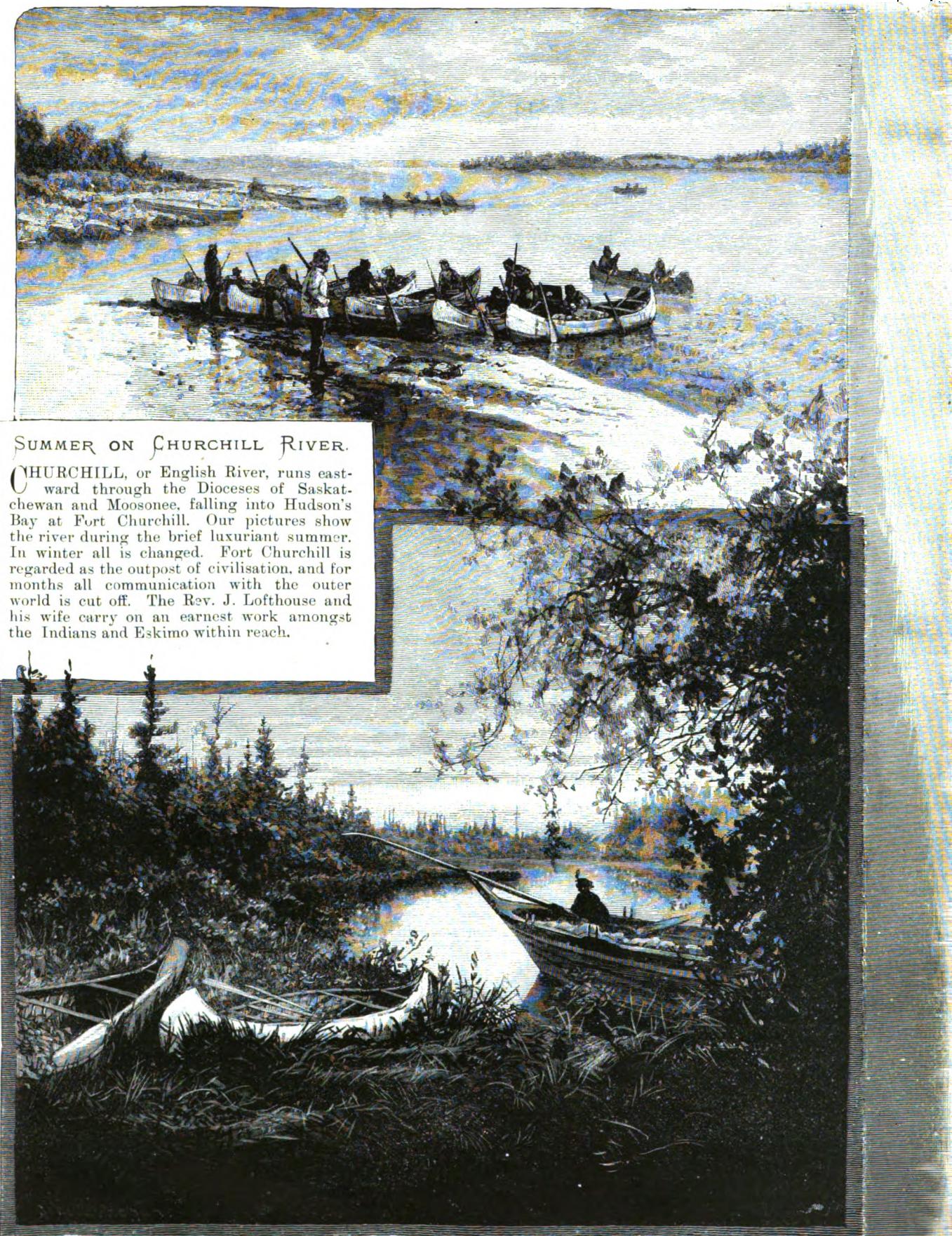
TUKUDH MISSION.
Peel River—Ven. Archdeacon R.
McDonald, D.D. (*m.*), 1852; Mr.
J. Hawksley, 1887.
Rampart House—Rev. C. G. Wallis,
1886.
Nuklakayū—Rev. T. H. Canham
(*m.*), 1881.
Buxton, Upper Yukon—Rev. J. W.
Ellington, 1885.

At Home—Ven. Archd. W. D. Reeve
(*m.*), 1869.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (*m.*) signifies that the missionary is married. The names of the Native missionaries are in italics.

Erratum.

A CURIOUS mistake occurred in the GLEANER of November. In Mr. Pilkington's account of his journey in East Africa, he is made to express his surprise that there are only three Oxford University missionaries in Africa, including himself. Now Mr. Pilkington is a Cambridge man: what, then, could he mean? It seems that he *wrote* simply "*O.U. Missionaries*," and that "*O.U.*" was supposed to mean Oxford University, and the printers were instructed accordingly. But he no doubt really meant "Old Uppingham," referring to his old school!



SCENES ON CHURCHILL RIVER.

WORK AMONGST THE ESKIMO.

Letter from the Rev. Edmund J. Peck.

FORT GEORGE, HUDSON'S BAY,
August 23rd, 1890.

DURING the winter I travelled north to Little Whale River, and was away altogether over two months. Finding that some of the Eskimos could not come to the trading post, I went out on the ice-fields to them; it was pleasing in the extreme to notice the kindly spirit shown by these poor people towards me. They would, although with much trouble, manage to boil my kettle over their oil-lamps, so that the "white man" might have something to warm his chilly frame; and at night-time they would offer me some of their bedding, and would block up the door of my snow-house, and do their best to keep out the biting cold. I can say that, in spite of the great bodily privation that one must bear in staying, even for a time, in such cold dwellings, still the spiritual refreshment and joy felt in my own soul, and the earnest desire of the people to listen to the message of salvation, repaid me in a seven-fold measure for the loss of bodily ease or comfort.

I am glad to say that during the year we have been able to baptize two adult Eskimos. One of these, a young woman, had learnt to read without almost any help, and seemed very much in earnest regarding her soul's welfare. Another event, though sorrowful in one aspect, seeing it alludes to the death of one of our "little flock," still points out to us the power of the Gospel, and encourages us to go on preaching the simple Gospel of the grace of God. The departed one, to whom I allude, had for some time previous to his death been almost blind, but he had always commended the Saviour to his heathen fellow-countrymen, and when near unto death he turned to his sorrowing relations and told them not to weep, as he knew that he was going to live with Jesus.

The work has received a severe check on account of the loss of Eskimo dogs, which prevents some of the people travelling south to the post. The Hudson's Bay Company have also lately decided to shift their trading post to Great Whale River, and although that station is only sixty miles to the south of Little Whale River, still I am afraid this movement will not tend to make matters easy for our work. The people will not, at least for a time, come in to the post in the same manner as they did at the more northern station. Under these circumstances I have, after prayerful consideration, made up my mind what to do.

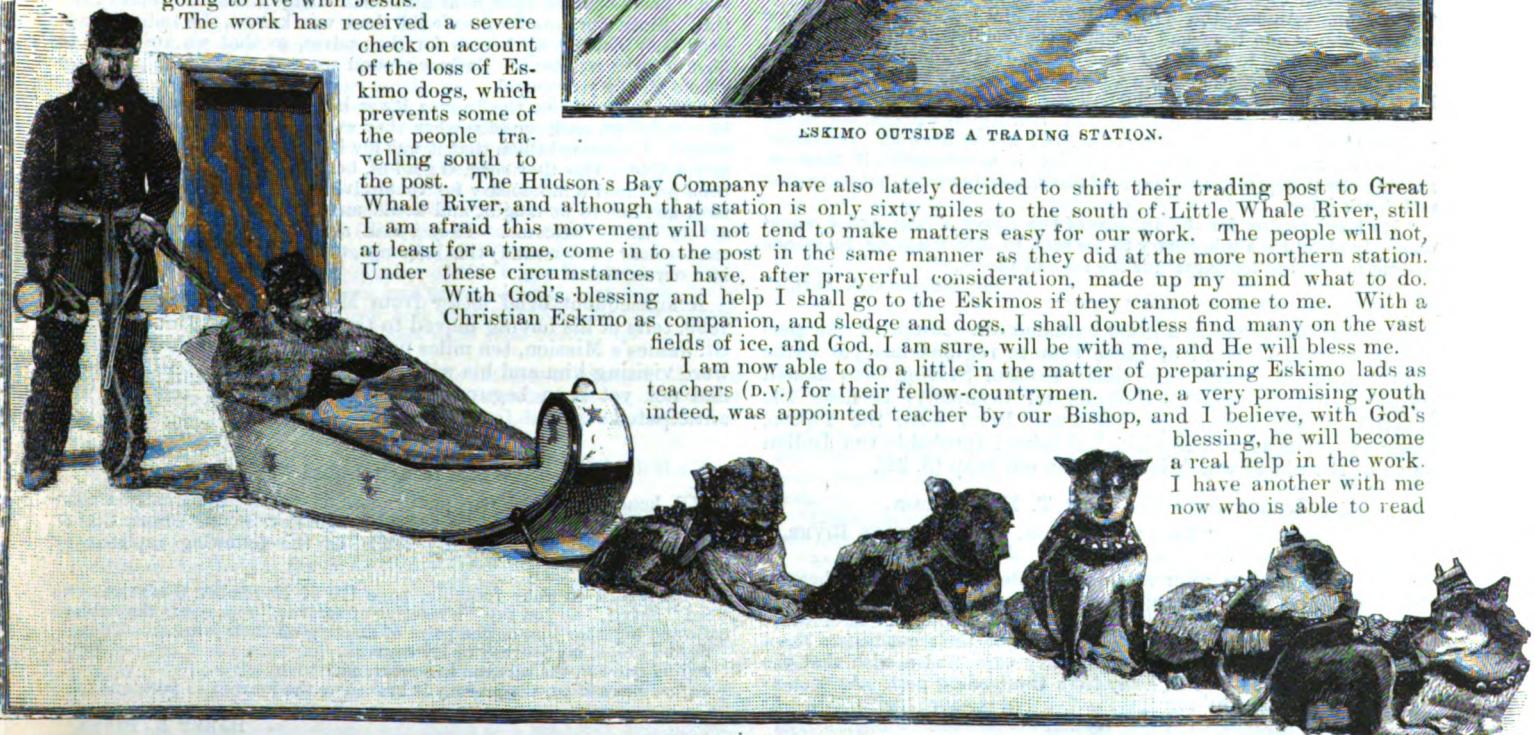
With God's blessing and help I shall go to the Eskimos if they cannot come to me. With a Christian Eskimo as companion, and sledge and dogs, I shall doubtless find many on the vast fields of ice, and God, I am sure, will be with me, and He will bless me.

I am now able to do a little in the matter of preparing Eskimo lads as teachers (p.v.) for their fellow-countrymen. One, a very promising youth indeed, was appointed teacher by our Bishop, and I believe, with God's blessing, he will become a real help in the work.

I have another with me now who is able to read



ESKIMO OUTSIDE A TRADING STATION.



A TRADER'S DOG SLEDGE.

and clearly understand a goodly portion of St. Luke's Gospel. As regards literary work, I have been busy enlarging our Eskimo grammar. This work will, I trust, prove useful to others who may come in contact with the Eskimos.

There is crying need of more active measures being taken for the evangelisation of our special charge—these Eskimos. As a race they are as yet scarcely touched. Many are living in the darkness of heathenism, and yet much might be done for them. If it is worth life and property to pierce the Northern wilds for objects of discovery, surely it is worth as much—yea, much more—to bring the life-giving message of the Gospel home to these poor creatures' souls.

EDMUND J. PECK.



THE FAR NORTH-WEST.

AMIDST the tributaries of the Mackenzie River which flows northward to the Arctic Ocean, and the mighty Yukon which flows westward to Behring's Straits, a little band of men are ministering to the scattered Indians. The numbers to be reached are few, but manifest blessing has been given. An outline account of the opening of this Tukudh Mission will be found on page 20.

The two letters which we select for publication are fairly representative of the work. The first is from Archdeacon McDonald, a veteran missionary; the other from the Rev. T. H. Canham, who went out in 1881, but was only sent to his present station in 1888.

Letter from Archdeacon McDonald.

"ST. MATTHEW'S, PEEL RIVER.

"February 6th, 1890.

"The Natives in the Tukudh Mission, instead of being able to provide a missionary with food gratuitously, very frequently themselves require help from the missionaries.

"A great scarcity prevailed last winter throughout Mackenzie District, and on the Upper Yukon. This winter the scarcity is not less, perhaps greater.

"To give you an idea of the character of this poverty-stricken land, when I visited the Upper Yukon in 1887, White River, a tributary of the Yukon, was totally uninhabited, Stewart River, another tributary of the Yukon, was also uninhabited. They had not been always so. I was told that formerly the inhabitants were numerous, but that through disease and hard times the inhabitants had either wholly died off or some of them had joined other tribes further down the Yukon. Among the Trurhtsyikkwitchin I found two or three families who at one time had occupied the country of White River. I asked one of them to tell me of that river. He declined to do it, from a feeling of superstition or from a feeling of sadness at the thought of his tribe and his relations that had all passed away.

"There are no deer in the country of Trurhtsyikkwitchin, nor in the regions to which I have just referred, but moose abound. It is more difficult to hunt them, and when hunting is unsuccessful, if there be nothing else to depend on, widespread distress is the result, but starvation and death follow.

"My heart yearns for the Indians of the Upper Yukon, and I would earnestly plead for a missionary to be sent to labour among them, one willing to 'endure hardness' for the sake of Christ.

"R. McDONALD, D.D."

The next letter needs a little explanation. Much of the precise geographical detail of these remote regions has yet to be obtained, but we conjecture that "Tanuna Station" (so named probably by the Alaska Commercial Company) is near the junction of the Tanuna (or Tananah) River with the Yukon, close to, if not identical with, Nuklukayi (probably the Indian name of the place) which is shown on our map (p. 22).

Letter from the Rev. T. H. Canham.

"TANUNA STATION, LOWER YUKON RIVER,
"ALASKA, July 24th, 1889.

"The first question after reaching our destination* was where to shelter ourselves during the approaching winter. Being now too late to attempt to put up a building, we gladly accepted an offer made by the Alaska Commercial Company of one of their out-houses for a year at 75 dols. At the same time they expressed a wish that the Mission buildings be erected away from the trading post. As soon as

* The Rev. J. W. Ellington, of the Buxton Mission, Upper Yukon, was waiting with Mr. Canham for a steamer to take him up the river.

we had settled down we commenced school for the children, and held services for all. The Natives seemed glad to have us amongst them, and yet one could not but notice the absence of that simplicity and sincerity, marked characteristics visible on a former visit. Evidently a great change had come over the people. They had been for the last two years surrounded by evil influences, which had thoroughly leavened what little good our missionaries had been enabled to do by their occasional visits. The report that gold had been found on the river and its neighbouring streams brought into the country a number of lawless and godless men, who have done, and continue to do, much to hinder the spread of the Gospel. The Sabbath is openly desecrated by them. To mark the day we from the first floated our C.M.S. flag, but this so exasperated them that they gave us ten minutes to take it down, or have it cut down. Then, in the winter and spring previous to our arrival, a Jesuit priest had been stationed here who was most diligent in sowing seeds of error by the distribution of picture cards, beads, and crucifixes. This appears to be all he attempted to do for these poor Indians.

"For some time after we came here, if an Indian had work to do, he would go about it on Sunday just as he would on any other day, while to end the day with feasting and dancing was, the whites had told them, the proper thing to do. Our services (of necessity very short, there being no books in the language) were more like wrangling assemblies, so little did they understand the object of our gathering. At the sound of the bell they would flock into our room with hats on and pipes in their mouths, and a conversation would be kept up, with an occasional scream from a mother to her child, until the hymn was given out. Then, at every pause, they would indulge in audible comments, till the voice of the minister had to be raised to drown theirs. Service over, they would sit on, talk freely one to another, while a few, until reproved, would light up their pipes. These things, however, were done, not wilfully or contemptuously, but in sheer ignorance. They needed only to be told what was required of them, and immediately they began to improve. The services now are longer. Hats are off at the door; pipes are seldom seen. There is, we trust, more devotion in their singing and worship, and with a few exceptions all go quietly away to their homes.

"Our school has been very encouraging. The scholars during winter averaged from twenty-five to thirty. In spring the number increased to sixty, eighty, and one day to a hundred. The regular attendants, although not quick, have made very fair progress in reading, writing, and arithmetic. Our great drawback is want of school materials in the shape of lesson books, slates, &c., &c.

"Knowing that we should have to leave our rented house at the end of the year, a site was chosen and steps taken for collecting materials to put up a Mission-house and schoolroom as soon as the short, dark days of winter were past. Our buildings are now in course of erection, but owing to the unsatisfactory workmen (Indians), and the exorbitant demand of wages, it is doubtful whether these will be ready for winter use. The site fixed upon is at an Indian village about ten miles from this. Since our intention to build there was known, the Indians have been busy putting up houses for themselves, so that we are likely to have a good number of Natives around us, and consequently a large school all the year round.

"The Indians from the Tanuna River have paid us several visits, and have asked on each occasion when they were to have a minister amongst them? I informed them that it was my intention to visit them as soon as possible. This they seemed glad of, but reminded me that they had been promised a missionary for themselves. Those we have met seem most anxious to be taught, and would undoubtedly give their minister a very hearty welcome. They speak another dialect, and say they cannot hear (understand) this language, and consequently cannot enter into our services."

A subsequent brief letter from Mr. Canham, dated August, 1890, tells of his having moved to the new Mission House, called St. James's Mission, ten miles up the Yukon. Crowds of Indians were visiting him and his wife from different quarters. School had not yet been begun, but a large number of scholars was anticipated.



What is a "Safari"?

WE honestly owned our puzzlement as to the apparently varied meaning of this African word. The Rev. H. K. Binns, C.M.S. Secretary at Mombasa, kindly sends us the following explanatory note:—

With regard to your footnote, page 170 of November GLEANER, the word "Safari," as you say "a meeting of natives," represents the natives collected together just on the point of starting on their journey. Thus—

Safari yangu, my journey or my caravan.

Safari imerudi, the caravan has returned.

Safari imewundika, the journey is broken or the journey is postponed.

Yours very truly,
HARRY K. BINNS.

"ONE SHUT IN"—IN MEMORIAM.

WONDERFUL are the solutions, of things not understood now, that are awaiting us in the great Eternity that is beyond, especially those that will tell us of the secret power of Prayer. We Christians do believe in that power; but it is a mystery: we do not understand it. When the mystery is revealed, we shall assuredly find that the really mighty instruments whom God is now using for the extension of His kingdom are not the great leaders and eloquent preachers and powerful writers, but the quiet, unnoticed people who are, by their secret prayers, just moving the Hand that moves the world.

One of these quiet believers was in the early winter called into the presence of the King from a long-occupied bed of suffering. About a fortnight after the Gleaners' Union was announced, in July, 1886, we received a letter signed "One Shut In," which was printed in the GLEANER of September in that year. The writer asked if invalids might join the Union, and stated that she was an inmate of an Invalid Home, and a great sufferer, but that she was deeply interested in missionary work, and would use the Cycle of Prayer regularly. Of course she was gladly enrolled. At her own request a "Negro Missionary Box" was sent to her, although she did not expect to live many months. But it pleased God to delay her release from all earthly pain for four years; and each year she remitted from her bed the money collected by "Sambo," as she called the nodding figure on her box. We have carefully kept the letters she wrote in pencil from time to time, and now that she is gone we give our readers some extracts. The first one acknowledges the box sent to her:—

"I thank you for your kindness in sending me such a handsome box. There came an embarrassment with it, for 'Sambo' was found to be so very handsome he had to get express and formal permission to live here with me; but he won it, and is now standing among the ferns on a narrow slip table that draws quite across my bed, and serves to hold my books, photos, and sundries. *I may not ask* [i.e., for missionary contributions], so thought of a negro to *plead for himself*. I hope he will prosper. I have asked a friend to let you know when I am *called home*. As you kindly have wished to hear, if *I tarry and am able*, I shall hope to write again, for my heart is with you in the Lord's work. I was thinking of your meeting on the 1st. I do rejoice with you, and the Gleaners are yet only beginning; they will 'go forward.' For a long time I have been thought-dwelling in the wonderful Border-land waiting His call, yet knowing even *thus*, I may tarry 'till He come. If so, He will add the needed grace (my illness is spinal, and somewhat unusual); that I can still write a little, and have my brain preserved is thought very marvellous by the doctors. Praised be God Who 'heareth the prayer.'

"It has been sweet work watching for the answers to prayer, and joy irrepressible month after month to find you had received them. I do love to ask definite great things for the glory of Jesus. That most laid on my heart to entreat has been the outpouring of the Holy Spirit *on Native Christians* in all lands. General petition has centred on this point; this has seemed the one *all-important* thing to ask. I mention it because by my GLEANER I know the same cry has gone up from other hearts, and am rejoicing at such a token for good. (Rom. viii. 26, 27.) Now if all the Gleaners were of 'one accord' to ask this, what glorious things we might look for. Our Father loves to give this, and we have His promise (St. Luke xi. 13).

"Your estimate of the community of this house is correct, they are truly one with us in Christ Jesus, and there is much—very much—to be thankful for; yet sacerdotalism and sacramentalism inter-penetrate, and one must dwell among it to know what that means; but enough—'He knows.'

"Praise God! the C.M.S. works on in the old lines of Evangelical truth. The very existence of the Junior Clergy Union is a source of comfort to me. This poor ramble is spread over several days, and written a few lines at a time."

In November, 1888, she received the Motto Card with the Text for 1889, "In the place which the Lord shall choose . . . there thou shalt offer thy burnt-offering, and there thou shalt do all that I command thee"; and she wrote as follows:—

"Praised be God for the message sent me through the Motto Card on the morning of the 23rd Nov.! It was an hour of need and trial, although I *did* recognise the Lord's dear hand, and was being kept quite calm. I was waiting to be 'borne of four' to a strange ward. I had lived in that corner bed three and a half years, and had not taken so long a journey for over four years. Every movement involves pain and an afterward. I feared the added suffering, and sorrowed to leave my dear sick companions of years. I had no voice or choice in the matter, but was sure the change was meant as a kindness, and planned with loving motives. I was passive about it; but oh! it was not easy.

In such an hour it was o'er sweet to be assured Who chose it; blessed to be told it was 'in the place which the Lord shall choose,' I should go to 'offer' to Him according to His will. I took the precious promise and rejoiced in the Lord, saying, 'Be it so'; for my heart rested in Him."

At the same time she sent "Sambo's" first collection—no less than 25s. Next year it was 30s.; and the amount for the nine months of this year, received since her death, was 24s. 1d. In sending the 30s. of 1889, she wrote:—

"I have been wanting to send the result of 'Sambo's' gleanings since Oct., 1888—£1 10s., now enclosed. Infirmity and suffering are so increased that even small efforts are only possible at rare intervals; but my heart is still awake to watch for 'the kingdom.' The year has been marked by multiplied mercies, praise we the Lord! I have recently been carried back to the old corner, and am very glad to be here again after journeyings. So in the old place 'Sambo' continues his testimony 'till the days be accomplished.' The Lord bless the sowing and the gleaning, and give the increase, till we all come to the joy of harvest."

The last letter we received was dated May 12th, 1890, and shows how in the midst of increasing suffering she sought to glean "Gleaners" as well as money:—

"An invalid who has been my best sympathiser here is about to go to her home after a long sojourn in this place. 'Sambo' won her interest first, and now her heart has got into Missions. She wishes to link herself to the dear C.M.S. by now joining the Gleaners' Union. I enclose her application. I know joining will be *good for her*, and believe she will prove a good Gleaner. She and her husband are decided Christians. He is a letter-carrier and Sunday-school teacher. She wishes to start a collecting-box at once (she can beg well), and is sure to work, and does pray. Please send her a box and instructions. She is ignorant of any local association. I shall miss her, for she has grown very dear to me in the Lord."

"My heart rejoices for all the glorious news. Yes, 'Forward'; for He is verily with us, and *He is Victor already*. We mourn the departure of our noble brother, Mr. Mackay. We bow, saying, 'The Lord gave, and the Lord—' ah! we look up, believing the Lord will greatly multiply those who follow in His steps. Sure I am, in spite of all the seeming, our God is doing the very best for His saints in Uganda. My soul is glad for the Upper Niger Expedition. St. —— Home has just started a missionary interest of its own, and organised an association for Corea. It will 'enlarge their hearts' to think of Missions. So 'Sambo' is glad, and continues his testimony.

"I grow worse, and bodily distress increases. Prayer is very broken now, yet my heart talks to Him of His kingdom. He heareth. I am sustained of Him in peace, and oft He addeth joy in such suffering. Verily He is true. I can read but little and write less and less (oft I may not try), but He keepeth. God crown your personal labours with rich blessing!"

Mrs. Meredith, the founder and head of the Princess Mary Homes, the Prison Mission, &c., &c., sends us the following notice of the dear saint whom she knew and loved, as one of her former workers:—

"On the 12th of October, Mariane Martin entered Paradise. She was one of the Gleaners from the beginning of the Union; and on the table that crossed her bed, in the hospital where her last seven years were spent, there stood the little black boy on his pretty box, bowing his thanks to the donors, whose help she procured for the funds of the missions she so dearly loved.

"The life and death of our late Gleaner bore remarkable fruit. She was of a humble class of society, but she rose into the highest ranks of the family of God, by the grand force of her glorious faith in Christ Jesus. Nearly all her days of forty-five years she suffered intensely from ailments that hindered her physical activity; but her mental powers were extraordinarily quickened by Divine grace. She studied medicine, and practised nursing, with much success in the infirmary of the Princess Mary Village Homes, where her memory is embalmed in many hearts that through her instrumentality were healed in soul and body.

"Little children soared to heaven from her arms, and gave her their last look of love in the blessed hope of meeting 'when Jesus comes.'

"As she lay in the home provided for her, when she became incapable of further effort for others, she was 'instant in prayers' for all the dear ones to whom her spiritual interests had attached her. The sisters who nursed her loved her in no ordinary degree, and they, as well as those with whom she laboured in the Prison Mission, and other branches of the Lord's service connected with our institutions, have lost a voice of intercession that is not easily replaced.

"In her 'effects' were found Greek and Hebrew lesson books, evidently well studied, and among them some very interesting notes of her readings and meditations. 'She hath done what she could.' "S. M."

THE GLEANERS' SCRIPTURE CORNER.

"I am the Almighty God."—*Gen. xvii. 1.*

THE Almighty God." This is the name or attribute of God which we may study this month, and if it is done with prayer for the Holy Spirit to light up the word, the study will help to make the army of Gleaners an irresistible one.

There is perhaps no word connected with God which has been so clouded over as this one. It is hardly ever thought of as a word of comfort, but rather of alarm and awe, and as if the Christian had little to do with it. It is a word which sounds distant and fearful, and as if it expressed nothing but the most solemn idea of retribution and of judgment.

But when we come to ponder it, there is no word which ought to bring to the Christian such an inspiration of high hope and triumphant expectation! Of course, until we know we are reconciled with God, and have each personally received that reconciliation which He has made with us through the Lord Jesus Christ by His blood, that word "Almighty" is a word of distance and of terror. For until we are at peace with God. "Almighty" means a possibility of judgment from which there is no escape. But when we "have received the atonement," then it is a great Rock of rest, a great possibility of power on our side; for we can ask like Job, "Will He plead against me with His great power?" and answer triumphantly, "Nay! but He would put strength in me" (Job xxiii. 6). And in the words of our creed, we can joyously assent, "The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty." We stand encircled with Almightiness, between us and every foe; power outside us, and power within sufficient for conquest, for endurance, and for service.

The way the word is used in Genesis gives a grand proof of God's own view of its meaning; for in all its six mentions, it is every time in connection with blessing, never with judgment. It was a great gift to His own people, first revealed to Abraham, "I am the Almighty God: walk before Me, and be thou perfect" (*Gen. xvii. 1.*). Is it not very striking that its very first use should be in connection with power to lead a holy life? God only says, "Be thou perfect" because there is with it—"I am the Almighty God." Oh, can we not remember better than we do, that what we think God's impossible commands are given because He knows He Himself is equal to carry them out in us! They are not unattainable then. Does not this thought make us inexcusable?

The other five times in Genesis are all to Jacob, and all for blessing. First Isaac takes up the grand and holy name, "God Almighty bless thee, and make thee fruitful," &c. Then after the return to Bethel, God said to him, "I am God Almighty, be fruitful and multiply." And then Jacob himself uses it, clinging to it as to his last resource in his despairing sorrow, "God Almighty give you mercy before the man!" And then before his death, he strengthens himself in its memory, and grasps all its possibilities of power for his seed as well as for himself, and first recalls the gift of the name, and then uses it to pour out an illimitable blessing upon Joseph. Study it verse by verse, *Gen. xvii. 1, xxviii. 3, xxxv. 11, xlvi. 14, xlvi. 3, xlii. 24.*

In Exodus and Numbers it comes once or twice, each time as something blessed, and powerful for good.

In Job the word is more used than in all the rest of the Scripture put together; there it occurs thirty-one times; and far oftener in connection with love and mercy than in judgment. How inspiring these are in chap. xxii! "If thou return to the Almighty, thou shalt be built up!" and who but a deeply Spirit-

taught man could write thus, "The Almighty shall be thy treasure" (R.V.), and "thou shalt have thy delight in the Almighty"? How many of us, even with our fulness of light, Calvary finished, Pentecost given, could honestly talk of "delight" in the Almighty? What might not our lives be with such a thought pervading them!

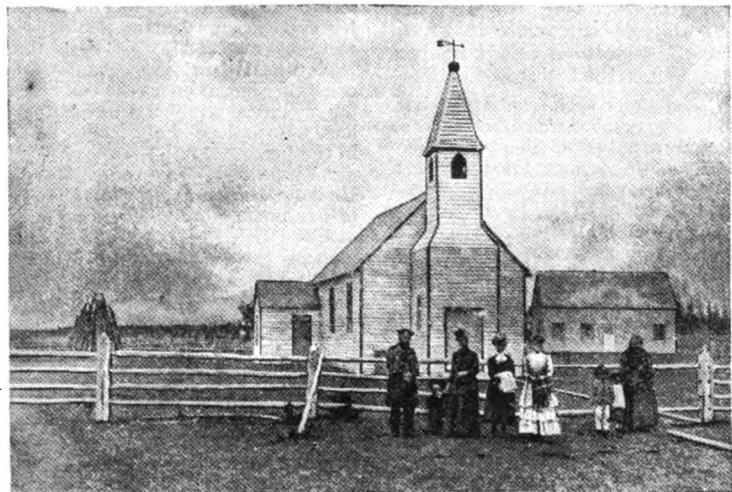
Through other books of Scripture, the great word is thinly scattered. Ruth has it twice, mournfully, for as the sense of sin grew, so the distance grew. Notice its two uses in the Psalms, lxviii. 14; xci. 1, and how Isaiah's and Joel's simple references are in the same words, and in its aspect of judgment, Isa. xiii. 6; Joel i. 15. And is it not a glorious prospect that Ezekiel gives of the sound of the wings being "as the voice of the Almighty" (Ezek. i. 24; x. 5)? May we not, and shall we not, set ourselves towards the prospect of our very movement in service—not only our words—bringing before others the sound of the One above? Our deeply-loved missionary fellow-Gleaners, is not this an inspiring thought, that even speechless, even before the new language can be used, your lives and actions may be testimonies to your God?

In the New Testament it occurs in 2 Cor., but here alone, until Revelation is again full of this Name of Majesty and awe, for it is the tender Saviour of the Gospel who is the "Almighty" of creation. We find it eight times as "Almighty," and once as

"Omnipotent." It is mostly here in connection with judgment, but not entirely, and even then it is, "Holy, Holy, Holy Lord God Almighty, true and righteous are Thy judgments."

Thus taking a swift survey, and looking on Genesis and Job as about equal in date, we see that the main use of the word is at the opening and the closing of His Revelation. It is the word for the little child, just beginning, and it is the triumphant word for the crowned saint. May we each, whether young or old in His life, so glory in this name of might, that we shall join even now in the song, "Hallelujah, for the Lord God Omnipotent reigneth!"

SOPHIA M. NUGENT.



THE CHURCH AT FORT GEORGE.

FORT GEORGE, HUDSON'S BAY.

FORT GEORGE, the principal Mission and trading station in the north-eastern part of Hudson's Bay, is situated a few miles up the Big River, and to it resort Eskimos and Cree Indians, with whom a considerable trade is carried on. The situation is a good one, and all things considered, it is perhaps the best station for the means of living in the whole of Moosonee; the beautiful white fish is plentiful, while within a reasonable distance large quantities of salmon-trout are obtainable. In the spring and autumn, grey geese, wavers, and other wild fowl supply an abundance of excellent food. Potatoes and other vegetables are grown, but the former are not always a sure crop in consequence of early frosts. The Hudson's Bay Company's establishment is kept in excellent order, and is a picture of cleanliness and neatness. The Indians are a very quiet set of people, with few exceptions, having but little energy of character, willing to receive instruction, but not willing to make any very great exertions to obtain it. The Eskimos have far more energy, and take great delight in learning; there is scarcely an adult among them who cannot read, and when they are joined by other Eskimos from the far north they set about instructing them to the best of their ability.

In the autumn of 1852 the Rev. E. A. Watkins took up his residence here, and laboured zealously for several years.

In 1876 Mr. Peck, then unordained, came from England to Whale River. He was afterwards ordained, and finally settled at Fort George, where a very modest parsonage and a good substantial church were erected, the principal builder being Mr. Richards, an excellent Native clergyman.

The persons standing in front of the church are Rev. E. J. Peck, Mrs. Peck, and their little son; Miss Daisy Spencer, Organist; Miss Spencer, the principal singer in the English congregation; and the wife and two children of the Catechist.

JOHN MOOSONEE

THE MISSION FIELD.

Deaths in the Field.—A telegram received on Jan. 7th from Zanzibar brought the sad tidings that Mr. J. W. Dunn and Mr. H. Hunt, two of Bishop Tucker's party, had died at Usambaro on Nov. 14th and 21st respectively, of fever. Mr. Dunn came from that ardent C.M.S. parish, St. James's, Bermondsey, and was one of the Islington students included in the party of four who were sent off so suddenly in the May Meeting week. Mr. Hunt joined the party in Africa. He was an *employé* of the British East Africa Company at Mombasa. Two missionaries' wives have also been taken to their rest, viz., Mrs. Clarke, wife of Archdeacon E. B. Clarke of New Zealand, and Mrs. Bradburn, wife of the Rev. C. H. Bradburn of Calcutta. The one was a veteran mother in Israel, the other a devoted young worker who much helped her husband in the Christian Boys' Boarding School.

Uganda.—An extremely interesting letter has been received from the Rev. E. Cyril Gordon. A brief summary of its contents will be found in the Editorial Notes; and it will be printed in full, as usual, in the *C.M. Intelligencer*.

The Famine at Suakin.—Dr. F. J. Harpur has left Suakin and returned to Cairo. General Haig, who was at Alexandria for the winter, went to Suakin at the end of October, and took over from him the charge of the relief work. A correspondent of the *Manchester Guardian* wrote from Suakin:—

"The work of Dr. Harpur has left lasting marks behind, and those who have been cured by his attention and made strong again by the nourishment given them, after thanking him for his kindness, departed for their homes to spread far and wide the news that an Englishman had done good to them."

The Bengal Associated Evangelists.—The Rev. A. G. Lockett, who went out in October to take the leadership of the Associated Evangelists at Shikarpur, Bengal, has been warmly welcomed as their leader by Messrs. J. W. Donne, A. Le Feuvre, and P. II. Shaul. Mr. Le Feuvre wrote at the beginning of December:—

"The church is just now being finally touched up prior to the opening on December 7th. On this occasion we expect over two hundred Christians to be present. Directly after the opening, Shaul and I take two parties out in tents—one south and the other east of head-quarters. May the power of the Word, applied by the Holy Spirit, prove indeed as a hammer and fire! Baptisms we could have to-morrow—over twenty, including women and children—and some there are who say, 'If they ask baptism, give it'; but where we are quite sure it is only the question of 'house and work' we dare not risk it, even for the children's sakes."

The Bishop of Travancore and Cochin.—Bishop and Mrs. Hodges arrived at Cottayam on Nov. 20th. At Madras the Bishop received an address from a number of the Travancore Christian students, connected with the Church of England. The Rev. R. Sell, the Secretary of the South India Mission, entertained about forty at the Mission-house to meet the Bishop. A few of these were members of the Syrian Church, "whose friendly intercourse with the rest," the Bishop writes, "and the general illumination they are receiving from the higher education, is an earnest of better things for the Syrian Church." The Bishop stayed three days at Trichur and two at Cochin on his way from Madras, and preached by interpretation at both places. At Cottayam all the European and Native clergy met the Bishop and Mrs. Hodges at the landing-place, and conducted them to the church to give thanks to God for His mercies during the journey.

A Striking Testimony.—In a Madras paper, the editor of which is described as "a Hindu of the Hindus," the following statement is made regarding female education:—

"The community of Native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women and in availing themselves of the existing means for practical education, they are far ahead of the Brahmins. Of the nineteen successful female candidates that appeared for the matriculation examination last year, seven were Native Christians, and of the Hindus there were none. For the higher examination for women 234 candidates were examined, but of these sixty-one were Native Christians and only four were Hindus. Again, among the 739 pupils attached to the various *hona fide* industrial schools of the Presidency last year, 357 were Native Christians, seventy-five were Vaisyas and Sudras, seventeen were low castes, including Parayas, and only five were Brahmins. . . . The Native

Christians are a very poor community, and it does great credit to them that they so largely take to industrial education. The progress of education among the girls of the Native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for."

A Warm Welcome.—The Rev. A. H. and Mrs. Lash visited Palamcotta in Tinnevelly on their way to Cottayam in Travancore, and received very warm greetings from the girls of the Sarah Tucker Institution, where they worked when previously in South India. In a private letter Mr. Lash writes:—

"A number of them met us at the railway station and read an address. When we reached the house in which we were to stay, we found a beautiful arch erected with 'Welcome,' and some two hundred girls and students from the Sarah Tucker Institution with other friends waiting to welcome us. A day or two after we went to the Sarah Tucker Institution, and my wife laid the stone of a new sick ward for the students. I took the chair and addressed the assembly (several hundreds) in English and Tamil. I was thankful to find I had not forgotten my Tamil, and my hearers said they understood every word."

Special "Missions" in India.—The Rev. W. Haslam, who is making a tour in India and holding special Mission services in various places, conducted an interesting eight days' Mission at Girgaum Church, Bombay, ending on Sunday, Nov. 30th. The Rev. A. Clifford, C.M.S. Secretary at Calcutta, presided at a meeting on Nov. 19th, which was held to accord a welcome, on the part of the Missionary Conference to Dr. Pentecost, the well-known American evangelist.

Confirmations in Fuh-Kien.—Bishop Burdon spent the months of October and November in this Province. He visited the districts of Ku-Cheng, Ning-Taik, Lo-Nguong, and Lien-Kong, and confirmed altogether 317 candidates. A confirmation was held in November in the chapel of the College at Fuh-Chow for the elder boys of the school, the elder girls of Miss Bushell's school, and others. The Bishop says:—

"This was one of the most interesting confirmations I have ever held. There were two English girls, ten Chinese girls, and ten Chinese boys, who had been baptized as children and were prepared carefully for the rite as our own children in England are. Their reverent demeanour, their attention, and their intelligent faces helped me much in speaking to them. Their hearty responses were most refreshing. I trust a permanent blessing came to many hearts. The total number confirmed on this occasion was fifty-four."

The annual Provincial Council Meeting of missionaries, Native clergy, and delegates from congregations in the different districts, was held in November. On the Sunday there was a great congregation in the College Chapel, when the Rev. H. S. Phillips was admitted by the Bishop to priest's orders, and 250 received the Lord's Supper.

Mrs. A. Hok.—God's comfort to the soul of this much afflicted Christian sister has come in a quite unexpected way. She has had much to bear from her heathen relatives since her return. Idolatrous rites have been carried on in her house in connection with her husband's death, which she has grieved over but has been powerless to prevent. Now she has received a letter from a Christian minister at Vancouver, the place where she missed the Pacific steamer and was detained a fortnight, thus arriving at Fuh-Chow too late to see Mr. A. Hok alive; and this minister says, "Your stay here has been an inspiration to us: this fortnight has been one of blessing to us all," and adds that four new branches of missionary societies had come into life through her sojourn there.

Progress in Japan.—Early in October, Bishop Bickersteth visited Fukuoka and laid the foundation-stone of a church which is to be built to seat 500 worshippers. He, with Mr. Hutchinson, then visited Oyamada, when the church which the Native Christians have built was solemnly dedicated.

C.M.S. Missionaries' Book Fund.

THIS quiet but useful work merits sympathy and support. Miss Tucker writes:—

"Last year (1889) I only received between £6 and £7; this year I have had over £16, and nearly every missionary in the field, except the new ones, will have had a packet sent them. But this great increase in means will not suffice for next year, at the rate our workers are increasing. However I do thank God for the past, and desire to trust Him fully for the future."



THE hundreds of letters that have been coming in day by day containing the renewal forms and fees, have deeply impressed us with the vitality of the UNION. It is true that many Branch lists of members show that not a few who joined too hastily have dropped out of the ranks. True also that many letters from members unconnected with a Branch, and who send direct to us, give provoking evidence of inability to understand or to obey the simplest rules, and cause infinite trouble to our helpers at head-quarters. Still, we are thankful indeed for the hearty sympathy and diligent work the letters reveal. The Branch Secretaries have, for the most part (there are exceptions!), taken great trouble to send their lists back complete and in perfectly regular form; and we do not despise a mere bit of business like this, for we are persuaded that many of them have been truly acting on the Scriptural principle, "Whatsoever ye do, do it heartily as to the Lord, and not unto men." Again, very many of the direct letters have touched our heart by their evidences of sympathy and zeal and love for the Master's cause, and by their references to prayer-meetings, working-parties, and all sorts of agencies, started or vivified by the influence of the UNION. Many letters, too, have contained precious gifts in the shape of free-will offerings for the missionary cause. The renewals did not begin to come in till just before Christmas, and the Contribution List on our last page shows that by Jan. 10th we had received £879, mainly in small contributions—which, let it be remembered, is quite independent of the regular contributions of members through their local C.M.S. Associations.

Especially thankful are we for the appreciation expressed of the new Motto Text. We know that in the two preceding years God graciously condescended to use the G.U. Text as a special message from Himself to very many souls; and we cannot fail to see that the Text for 1891 is going to be a Divine word to many likewise. One friend writes—

"May the eyes of each true Gleaner be upon *the Master's field* with a constant, attentive, watchful, prayerful, sympathetic gaze. May we all 'go after' the reapers in spirit, to succour them, and to glean in whatever way the Lord may point out. The 'handfuls' which the reapers may 'let fall on purpose' for us in their letters to you may help us to do this."

We have been kept busily at work, too, with new enrolments, which are very numerous. Since the Anniversary, Nov. 1st, we have enrolled, up to Jan. 15th, 2,582 new members. All the entries have been made, and the cards written, and the packets prepared for the packer, by one volunteer lady, who gives herself to this branch of the work, while others are attending to the registers, the renewals, the alterations of addresses, the Branch Lists, &c.; also answering innumerable queries, and puzzling over and correcting many imperfect or inaccurate returns. When, on the 29th of each month, we pray for "Home Workers," let these self-denying labourers (for it is *labour*, and hard labour) be remembered.

We hope very many Gleaners are taking special measures to circulate our periodicals, new and old. The *Intelligencer* has been a surprise, especially to those who have laid the January number *alongside* the December one, and thus seen the difference. We have many kind and appreciative letters about the *Children's World* and *Awake!* and there is every prospect of a large and increasing sale. Gleaners cannot do the cause a better service than by pushing these three publications, and the *Gleaner* itself of course, in every possible way. We hope all will take note of our monthly publication notices (see p. 32), and make our new pamphlets, &c., known.

Some interest has been roused about the *Gleaner* Competitions, full details of which were given in the January number. The Missionary Essay Competition does not close till the end of March, so there is still time for students to set to work. We are hoping for a large number of steady Bible-searchers throughout the year.

We hear of the safe arrival of both Our Own Missionaries, Miss Bywater (with her mother) in Egypt, and the Rev. J. N. Carpenter in North India. Mr. Carpenter has much appreciated tracing "the footsteps of St. Paul" as far as was possible in passing glimpses of Mediterranean lands, and writes eagerly of his first "thrilling experience" of giving "a real missionary address" at Colombo. "On the 17th of the month," he says, "Colombo and Cotta will never again be mere names on my Cycle of Prayer to me." Work had been done on board ship too, thank God! as the following extract shows:—

"Nov. 12th was another happy day. One to whom I had spoken the first Sunday after we came on board was arrested, and had been miserable ever since. Now by God's grace, and to His glory, we knelt side by side, and there was joy in the presence of the angels of God over a sinner repenting."

"The first task that lies before me now is a diligent study of the language at Lucknow. May the Lord touch our mouths, and put words into them, as He did in equipping Jeremiah for service. Meanwhile pray that I may live a Christ-like life, which shall be a silent witness."

GLEANERS IN COUNCIL.

Doing Double Duty!

Might I offer a practical suggestion, that each Gleaner should give an order for an extra number of *C.M. Gleaners* from his or her bookseller, to be posted regularly to some friend or acquaintance who does not see the paper? I venture to say in no other way is so small a sum (1s. 6d. yearly) likely to produce such great results. For two years I have sent the *Gleaner* to a friend in the country, who previously took no interest in missions; she now writes that several are joining the G.U. GLEANER 5,205.

Systematic Bible Study.

In connection with your remarks upon the necessity for intelligent study of God's Word, may I draw the attention of fellow-Gleaners to the most helpful and systematic course of study planned by Miss Petrie, B.A., Hanover Lodge, Kensington Park, London, W. She has placed within the reach of all a very valuable and simple scheme by which the books of the Bible are read in chronological order. Her papers, which are sent each term to those who join the "Chronological Scripture Cycle," contain much helpful information about each book. The student is still further encouraged by clear and thoughtful questions, the answers to which are corrected and returned at the end of each term. GLEANER No. 22,493.

"A Mere Coincidence."

Trowbridge, Dec. 2nd, 1890.

Some couple of months since we had a tea for our box-holders, and amongst other suggestions, it was proposed that all box-holders should deny themselves something, and bring the result and place it in the plate, at our meeting held last night in the schoolroom of Holy Trinity Church. Much prayer has been offered for a blessing upon the C.M.S. work in our midst, with the following result. God led a sister in Christ to wait upon me a few days previous to this meeting, to say that she had made up her mind to give these trinkets, which I now send you, to the C.M.S. for God's service, hence their appearance in the plate last night. When I tell you that this box-holder was not at our first meeting, and consequently was not aware of the proposition above referred to, you will at once see the hand of the Lord in the matter. Now to the world this may appear a mere coincidence, but to God's children it has a far more glorious meaning, and I merely mention it in the hope that it may encourage Gleaners to more persevering prayer, and to go and do likewise.

P. E. COULSON, *Secretary Holy Trinity Church Auxiliary.*

An Ideal G.U. Branch.

Many of us have proved the G.U. a great blessing to our own souls, and it has been used of God to stir up interest and earnestness in missionary effort. We are not at all anxious to obtain a number of members in our Branch, unless they are "all for Jesus." Our ambition is—"to put Christ to the front, and let self be hidden behind Him." Every member is an active worker. Meetings are held each month, at which special part of the Mission-field is discussed.

L. J. S.

A Modern "Widow's Mite."

You will like, I think, to hear that one of my poor workers brought me for the C.M.S. Sale over £1 in goods. As they were displayed and priced, I said, "But, my dear Mrs. R——, you must not ruin yourself." Her answer was, "Oh, I am only sorry I had not time to do more, but you see I take in washing!" She is a widow, with a large family!

F

"Difficulties Dissolved."

One or two members of a Bible Class in Belgravia thought during the early months of 1889, "Why cannot we have a Missionary Working Party?" There were many reasons against the idea, and small prospect of carrying it through. The teacher of the Bible Class was resigning, and her successor was unable to personally superintend our work. Thus there was no one to organise us, we had nowhere to meet, and no materials to

commence with ; therefore we committed our desire to the Lord. The result was that in a very few weeks He had sent one of His children to manage the work and conduct the meetings. Our Vicar (the Rev. Canon Fleming, St. Michael's, Chester Square) lent us a room lighted and warmed, in which to meet, and other friends subscribed for the purchase of materials. The difficulties were dissolved ! Our working-party became an actual fact, and started its weekly meetings, which have continued regularly. We number about twenty members, including one worker aged seventy years, who necessarily works at home. Last month we held our first sale, and, together with work sold in the course of the year, realised about £36, of which £25 went to the C.M.S., £4 to the C.E.Z.M.S., whilst the balance remains in the bank, to restock us with materials, if necessary. Beyond this pecuniary result, we may reckon on the steady growth of missionary interest in each of the members, which is carried by them to their homes, places of business, and into the families whom they serve. Missionary boxes are taken, and Gleaners enlisted, as the result of the influence of our working-party.

GLEANEER No. 25,960.

Local Branches of the Gleaners' Union.

The following new Branches have been formed since our last announcement. *In the London District*: Gipsy Hill, Christ Church, Secretary, Mrs. Ormsby; Acton, St. Mary's, Secretary, Miss Hayward; Brixton, St. Paul's, Secretary, Miss L. Quin. *In the Provinces*: Dover, St. James', Secretary, Mr. Littlewood; Hingham Deanery, Secretary, Miss Edwards; Kessingland, Secretary, Miss M. Crowfoot; Madeley, Secretary, Miss V. M. Skinner; Plymouth, Secretary, Miss M. Wilkinson; Stratton, West Hartlepool, Secretary, G. H. Noble; Sheffield, Sale Memorial Church, Secretary, W. E. Kingdon; and St. George's, Secretaries, Miss K. Oakes and Rev. C. W. Hattersley; Totnes, Secretary, Miss A. D. Tracey; and Tunbridge Wells, Holy Trinity, Secretary, Mrs. Malden; and another Irish Branch, Kilbride, Bray, Secretary, Miss Henn.

Manuscripts received with thanks, but not suited for publication :—
"Personal Missionary Box"; M. L. M.; No. 17,381; No. 13,287; No. 22,609.

Gleaners' Union Roll Gall.

"They rest from their labours."

Mrs. Uong Seng-lai, Lo-Ngong, Fuh-Kien, No. 26,146, August 23rd, 1890.
Mrs. M. R. M. Boxer, Sydenham Park, No. 9,897.
Mrs. Leversuch, Stanmore, No. 8,289, September 21st, 1890.
Miss J. S. Macoun, Lurgan, No. 20,254, September 21st, 1890.
Miss C. Dagnall, Harrow, No. 18,326, July, 1890.
Mrs. E. M. B. Bourne, Birmingham, No. 6,464, November 19th, 1890.
Mrs. Henry, Swinton, No. 19,837, December 9th, 1890.
Miss N. High, Ipswich, No. 3,798, December 7th, 1890.
Miss Coulson, Cambridge, No. 7,793.
Mr. Reading, Leyton, No. 6,302.
Mrs. Trembath, Par Station, No. 3,063.
Mrs. Rundell, No. 1,781.
Mr. Collins (suddenly), No. 5,411.
Mrs. Gronwalt, No. 3,926.
Miss Hoperton, Torquay, No. 5,585, September, 1890.
Miss Clara Edwards, Canwick, No. 3,780, July 19th, 1890.
Mr. W. H. Newport, Manningham, No. 4,306, October 5th, 1890.
Mrs. Haines, Deaf, No. 2,286, December, 1890.
Miss A. Roberts, Wendover, No. 1,141, September 23rd, 1890.
Miss Mason, Deneure, Dublin, No. 25,531, December 13th, 1890.
Mrs. Elizabeth Lee (aged 78), Macclesfield, No. 15,923, December 23rd, 1890.
Mrs. Sittness, Chiddington Heath, No. 24,270, December 25th, 1890.
Mrs. Vinall, Cowfold, No. 11,218.
Mr. Kenward, Rowfant, Sussex, No. 15,063.
Mrs. Oke, Southampton, No. 370, December 30th.
Miss L. L. Giblin, Balmain, N. S. Wales, No. 26,330, August 16th.
Mr. R. J. Irish (late of the Church Missionary House), No. 209, Jan. 5th, 1891.
Mr. H. G. Heathfield, No. 7,162, Sec. L. W. Union, Birmingham, Jan. 8th.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for February.

Only Reference Bible may be used. Concordance not allowed.

II.—HEATHENISM.

- Mention the forms of heathenism or superstition in the Acts of the Apostles with which St. Paul came in contact.
- In Eph. ii. more than a dozen characteristics of the Ephesians as heathen are given. Quote them.
- The state of the elect sojourners of the Dispersion before conversion is alluded to by name five times in 1 Peter. Quote the verses.
- Mention in the New Testament—(a) an adjective next before the word "idols"; (b) an adjective next before the word "idolatries"; (c) a substantive preceding the word "idols" and joined to it by "of"; (d) another substantive preceding "idols" and joined to it by "and"; (e) a substantive after "idolaters" and joined to it by "and"; and (f) another substantive immediately following "idolatry."
- In 1 and 2 Cor. classify and briefly note what St. Paul says in direct connection with (a) idols; (b) idolatrous feasts; (c) idolaters.

Answers to the February Questions, marked outside "Gleaner Bible Searching Competition," must reach the C.M. House by February 28th. For Rules, and full particulars, see January GLEANER.

Forthcoming Sales of Work.

St. Thomas's, Stepney. Miss Chalk, 18, Church Row, Limehouse, E. Feb.
Small Heath, Birmingham, Wright Street Schoolroom. Feb. 10th.
Mrs. Seaver, St. Mary's Vicarage, Peckham, S.E. Mar. 4th, 5th, and 6th.

HOME NOTES.

THE C.M.S. Committee have appointed Dr. Nester J. C. Tirard, M.D., M.R.C.S., Consulting Physician to the Society.

THE Rev. W. Mitchell-Carruthers, Incumbent of Brunswick Chapel, London, has been appointed an Assistant Secretary of the Society, to be attached to Mr. Wigram's department.

THE usual New Year's Service and administration of Holy Communion for the Committee and friends of the Society was held at St. Bride's, Fleet Street (by kind permission of the Rector), on the Epiphany, Jan. 6th. The sermon was preached by the Rev. A. Oates, of Ware.

THE following have been accepted for missionary service since the issue of our last number:—Mr. Arthur Lankester, L.R.C.P., M.R.C.S.; and the Misses A. E. Newling, J. J. A. Thomas, and C. A. Morris.

A VALENTORY Dismissal was held in the course of an ordinary Committee on Jan. 6th, when leave was taken of the Rev. J. C. and Mrs. Hoare, Miss B. Bullock, Miss G. Wells, and Miss A. Entwistle, proceeding to Mid-China. They were addressed by the Rev. G. Tonge, Clerical Secretary of the C.E.Z.M.S., and commended in prayer by the Rev. J. P. Hobson.

BY the death of the Archbishop of York, the C.M.S. loses another of its Vice-Presidents and a warm friend. Dr. Thomson preached the Annual Sermon in 1870. The Archbishop-designate, the Bishop of Peterborough, is also a Vice-President, and was the Preacher in 1866 when Dean of Cork.

THREE retired missionaries have been taken from us, viz., the Rev. J. A. Maser, one of the old band of Yoruba missionaries, who laboured at Abeokuta and Lagos from 1852 to 1884, and who died in Germany; the Rev. T. Spratt, who did important educational work in Tinnevelly from 1858 to 1873; and the Rev. T. Carss, who was Principal of the Robert Mowry School, Bombay, from 1862 to 1881.

AN old and valued fellow-worker has been removed by the death of Mr. Edge, for fifty years Treasurer of the Bengeworth C.M.S. Association, Worcestershire. The late Dr. Farquhar also, of Aberdeen, formerly an army surgeon in India, and an intimate friend of Lord Lawrence, Sir W. Muir, and other Christian Anglo-Indian rulers, was a warm friend and advocate of the cause.

WE are glad to note the formation of a Durham University Church Missionary Union, similar to the old established one at Cambridge. It holds weekly meetings during term, for lectures, addresses and discussions. Bishop Tucker is the President; Mr. Percy Heawood, one of the Tutors, Vice-President; and Mr. Cecil H. Tomkins, Secretary *pro tem.*

AMONG the new Localised Editions of the GLEANER begun this year is one for the county of Norfolk, one for Bournemouth, and one for Bristol and Clifton.

THE Sunderland Localised Edition of the GLEANER in reviewing the past year, says:—"Never before in the history of our town has the missionary subject so dear to our hearts been so much spoken and read about. Our Gleaner, in the 7,000 copies issued, has been a mighty power which no one can measure. Our Library, too, with its seventy members, has been of untold value. Fifty-five meetings have been reported in these columns, besides twice as many sermons, Sunday-school addresses, &c., unreported. Thousands have heard of the mighty works God is doing abroad by His missionary messengers."

WE have just received the new Report of the C.M.S. Lay Workers' Union for London, which is full of interest. Copies of it may be obtained from the Hon. Secs. at the C.M. House.

Note.

WE continue to receive unsigned letters from friends asking for information on various points. We must repeat that we cannot take any notice of anonymous communications. Every correspondent must give name and address for the Editor's information, although not necessarily for publication.

PRAYER AND PRAISE.

Topics from the "Gleaner."

PRAYER.—For the F.S.M. (p. 17). For Uganda; the Native Christians; and Bishop Tucker's party (p. 17). For the N.W.A. Mission, its workers, and converts.

PRAYER.—For Gleaners at rest (pp. 27, 31). For News from Uganda (p. 17) and China (p. 29.)

Personal.

Ernest prayer is asked—

For one who is in heaviness through manifold temptations.
That a brother, whose life is not likely to be long, may be led to know Christ.
That God will preserve and bless one returning to a foreign land.
For a lady advanced in years, that she may set her affections on things above.
That a family may be one in Christ.
That parents may be willing to let their sons and daughters go into "all the world" at the command of God.
That the Gleaners at Warminster may glean for Christ's sake.
A missionary asks prayer that her furlough in England may be richly blessed to herself and two near relatives.
That a son, two brothers, and a sister-in-law may be brought to Christ, and become earnest workers.
The Gleaners of St. Paul's, Leamington, earnestly ask prayer on behalf of their beloved Vicar, the Rev. J. Bradley, who is abroad, that his health may be restored speedily, if the Lord will.
For a class of boys, that true missionary interest may be based on dedication to God.
That if God will, all obstacles may be removed which might hinder a Children's Mission in a country town.
For blessing on specimen copies of *Awake!* sent to members of a scattered Branch of the Y.W.C.A.

PRAISE.

For unnumbered blessings throughout the past year.

PUBLICATION NOTICES.

C.M. Gleaner, 1891. Very few applications have been received for Packets of Specimen Copies of the January number for canvassing purposes. Those friends who can assist in this part of the Work are earnestly invited to write for copies for the purpose of enlisting new Subscribers to the Magazine.

New Leaflets for Children. To meet a growing demand for Literature for Children arrangements have been made for the issue of a series of "Children's World Picture Leaflets." The first three are now ready, and specimens will be sent free on application. They are entitled—

No. 1.—*The Father and the Lost One.* By D. L. W.

No. 2.—*Little Water-Bearers.* By G. A. G.

No. 3.—*A Letter about "Our Children" at Frere Town.* By M. B. These Leaflets are published at 1s. 6d. per 100; but they will be supplied to C.M.S. Subscribers and Workers at 1s. per 100, post free.

The following new papers have been issued since our last notice:—

The Bishop of Durham on Foreign Missions. An address delivered at Durham on October 28th, 1890. Free.

An Appeal for China. By the Rev. J. H. Horsburgh. (Occasional Paper No. 14.) Free.

Heathenism, a Dishonour to God. By C. D. S. (Occasional Paper No. 15.) Free.

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2. The Lord's Missionary Prayer.

Vide also page 2 of Wrapper.

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All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From Dec. 10th to Jan. 10th.

The following are the amounts of and above £1. The Editor regrets that in consequence of the large number of sums received this month, he is unable to acknowledge separately those under that sum:—

	£ s. d.		£ s. d.
Miss Batchelor	1 8 6	Miss A. Scott	1 5 2
Miss F. C. A. Williams	1 6 2	Mrs. H. Saunders	1 0 2
Mrs. Wardlaw Ramsay	1 3 8	Miss H. E. Wilson	1 0 2
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In connection with the Gleaners' Union the following totals have been received:—

	£ s. d.
1,240 Membership Fees	10 6 7
10,415 Renewals	86 15 10
For Union Expenses	179 15 5
For Our Own Missionary	308 4 9
For C.M.S.	291 6 9
Total.	£379 9 4

The Editor has also received—

For C.M.S.: Box, per Miss Savage (Palestine Fund) 10s., Miss Allan £10, Sale of foreign stamp per Rev. C. F. Jones £2 2s. 6d., E. O. 10s., A Mother's Thanksgiving 21s., Rev. D. B. Payne (for Africa) £5 5s., I. Young (for China) £5, Miss M. E. Nevinson (box) 5ls., Rev. H. T. Storrs (for China) 10s., Rev. Dr. Pieron £1 12s., H. M. B. (for support of a lady missionary, East Africa) 2nd moiety 1890-91, £50, F. E. Bosanquet (for Osaka Girls' School Fund) £5, Gleaner No. 12,255, do., 5s., Anon., 20s., Sûdan and Upper Niger Fund: H. F. Scaife 5s.

The Editor has also been requested to acknowledge—

For C.M.S.: A small thankoffering (Africa) 5s., N. B. 20s., Missionary Box per Miss E. A. Dimmer 16s., "A Steyning Worker," part Sale of Bracelet £2, F. Winch (jun.) £1, "Yeast" 20s., Per Mr. P. E. Coulson, sale of jewellery, £3, Rev. J. D. Russell, honey sold, 28s. 2d., I. D. R., per Rev. J. D. Russell £20.

For Nyanza Fund: C. M. R., Topcha, U.S.A., sale of jewellery 20s. 6d., and 20s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

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Church Missionary Gleaner

MARCH, 1891.

EDITORIAL NOTES.

IN Mr. Lombe's powerful paper on Missions read at the recent Islington Clerical Conference, and just published by the Society (copies on application), nothing is more impressive than his quotation of the words uttered by a Native of the Congo region—"My heart is hungry for something, and I don't know what it is." Let that sentence be noted, and pondered over, and passed on from mouth to mouth all over Christian England; and may the Spirit of God use it to touch the deepest chords of many hearts. And then let it be remembered that as Joseph "opened all the storehouses" of Egypt for the starving ones "in all lands," so a Greater than Joseph has treasures of grace and bounty to satisfy the heart-hunger of all men, and that of His "living bread" we are the appointed distributors. "Give ye them to eat."

Our "February Simultaneous Meetings" for the North of England and for Wales are over. The Society owes a deep debt of gratitude to the large band of friends, clergymen and laymen and ladies, who gave up several days to go from place to place summoning the Church to rise up and do its Master's bidding. So far as the Editor of the GLEANER can tell of what he saw and heard, he can testify that the great message was faithfully and earnestly delivered. We heard sermons and addresses in which assuredly was the power of the Spirit; and the promise stands sure that Jehovah's word shall not return unto Him void. And most certainly the power of the Spirit is needed if the Church is to be really roused up. We must say frankly that so far as the limited area that came under our own observation is concerned, we were more impressed with that need than with anything else. We were at meetings, large and small, which it was a pleasure to address, and where the attention was unmistakable. But we saw few signs of holy enthusiasm, or of a humble but profound sense of obligation to the Lord, or of a realisation that we want something more than interesting speeches and hearty applause, or even of the quiet prayerful, watchful sympathy which we have so often seen at very small gatherings where the Gleaners' Union has been at work. For one thing, we are quite sure that our self-denying and overworked clerical friends ought to throw more upon the younger lay men and women. It is where this is done that the cause prospers.

It is not possible in the GLEANER to give even a bare summary of the meetings, &c., held; but we must print one report and letter, from a place totally unknown to us, which shows what *might* have been done in towns and villages enjoying much greater advantages. The great centres that were content with one day, or even with one meeting, might take a leaf out of the book of Shadforth:—

"PARISH OF SHADFORTH, DURHAM.—A most blessed and fruitful effort has been made in the parish, beginning with Sunday, Jan. 25th, and ending Thursday, Jan. 29th. The effort was preceded by systematic visiting by a band of about thirty devoted workers during the previous three weeks. Picture lectures for children and adults were held on Sherburn Hill and at Ludworth, followed in each case by a devotional meeting. All these were crowded to excess, and, to judge from the number who remained for prayer, there was a very great outpouring of the Holy Spirit. On Thursday night the whole effort was focussed into the monthly service of the Communicants' Union. This again was

highly successful, and over thirty remained behind to enrol themselves as the first members of the Shadforth Branch of the Gleaners' Union. God has indeed given to this parish 'more than either we desire or deserve,' and in answer to the prayer of many devout souls, a missionary spirit is being stirred up once more amongst us. Statistics are delusive; but it is very encouraging to be able to report that about thirty boxes have been given out amongst the children, about twenty-five of them being subscribers to the *Children's World*. It is hoped that the inauguration of the Gleaners' Union to be held shortly will bring in many more adult workers in the great cause. 'The Lord hath done great things for us: whereof we rejoice.' Our prayer now is that we may all be led to build our missionary zeal on the only true foundation of personal devotion to Christ. The addresses and sermons were all by the Rev. A. A. Boddy, Vicar of All Saints', Monkwearmouth. None of us will readily forget his earnest eloquence."

In sending the above account the Vicar writes:—

"I believe that our effort in this parish was unique in character. I do not think that there is any other parish in which a similar effort has been made. But I recommend it strongly to every one as the way *par excellence* of stirring up an interest in Missions. Get a godly and able man to take the whole of the addresses and sermons. If the people are simple and uninformed, like ours, make use of pictures; and invite them to remain behind for prayer. Prepare the way for the effort, just as for an ordinary Mission, by regular and repeated house-to-house visiting and distribution of literature, and meetings for prayer. Advertise it *ad nauseam*. Throughout the whole effort carefully avoid all requests for money, and point to the formation of a Gleaners' Union. To that may be left all such practical results as taking of boxes, subscribing to funds, reading periodicals, &c., &c. God has sent such a blessing on our effort that Psalm cxxvi. expresses our feelings better than anything else.

"W. HOOPER."

Will friends in the South of England, looking forward to "F.S.M." next year, note the above?

Among larger places specially well reported of we may mention Chester, where there seems to have been a very real blessing indeed; Huddersfield, Hull, Newcastle, and Sunderland. The Bishops of the respective dioceses are most gratefully mentioned. Bishop Walsham How of Wakefield attended and spoke at seven meetings most impressively; and the Bishops of Durham, Liverpool, Newcastle, Ripon, and Sodor and Man, also took active part.

The "F.S.M." campaign was not for raising money; but one clergymen suggested to his people "the thought of making a secret offering towards the payment of the past debt that we have incurred by neglect." If we bring empty vessels to the Lord to be filled out of His fulness, then He will say to us, as Elisha said to the widow with the pot of oil, "Go and pay thy debt."

What we may call our advance parties are on the move, and if some of us would like to see faster progress, we must remember that missionary work needs our best men and women—not necessarily in a social and educational sense, but spiritually and practically—and that the choice of fit persons is a very solemn responsibility. The first two sent forth for Mr. Horsburgh's new Sz-chuen Mission, Miss A. Entwistle and Miss G. Wells, sailed in January with the Rev. J. C. and Mrs. Hoare. The selection of these two sisters illustrates the readiness of the Committee to look, not at advantages of birth and education, but at practical Christian experience even in humble stations. On the other hand, the two ladies who sailed with Dr. Battersby in December for work as missionary nurses in his hospital on the Niger, Miss Griffin and Miss Clapton, enjoyed all these

advantages, and one of them goes at her own charges. This Soudan and Upper Niger Mission will also be reinforced by two Cambridge graduates who have offered specially for it, Mr. Reginald Callender and Mr. W. H. Roberts; and they hope to sail in April with Mr. and Mrs. Wilmot Brooke, making in all ten members of that Mission. The Rev. F. N. Eden is also engaged in beating up recruits for the Delta and Lower Niger Mission. Among the clergymen specially wanted is one to accompany Mr. Horsburgh to Western China. For Uganda, Usoga, and the whole Nyanza district, Bishop Tucker begs for twenty—or forty!—men at once; see his own words at page 44. The harvest there truly is plenteous: “pray ye therefore.”

One of our readers, *apropos* of the first President of the Japanese Lower House being a Christian (see last *GLEANER*), points out that in our C.M.S. Cycle of Prayer, Japan is the only country for whose “rulers” prayer is asked. “I have long,” says our correspondent, “looked out for the fulfilment of that petition in a definite form. Why should we limit God? Shall we not rather *expect* to hear that more ‘rulers,’ men who hold important offices in the state, have accepted the Gospel and joined the ranks of Christ’s Church, not only in Japan, but in China, Afghanistan, and elsewhere?” Yes; and Persia and Turkey, and Uganda and Zanzibar.

We are receiving a great many kind and appreciative letters about the recent developments in our periodicals. The enlargement of the *Intelligencer*, the better type of the *Gleaner*, and the new *Awake!* and *Children’s World*, seem all to have met with general approval. There have been a few critics in all four cases, but they appear to be a small minority. The *Children’s World* has at once leapt forward several thousands in circulation, and *Awake!* is being ordered by tens of thousands. We wish our readers to note three things about *Awake!* First, it is not a *children’s magazine*. No doubt many children will read it and like it; but it is not written for them, but for their fathers and mothers and elder brothers and sisters. Secondly, it is designed to call forth sympathy and help, not for C.M.S. only, but for all Missions that send the Gospel of Christ to the Heathen. Although issued by the Society, it will not be limited to the work and interests of the Society, but plead for the world at large. Thirdly, it can be purchased in quantities at a low price for stitching up with *Home Words*, or some other parochial magazine.

This number is mainly devoted to the North Pacific Mission, British Columbia. Not for a long time has the *GLEANER* had anything about that Mission; but we may refer those who keep their back volumes (as all ought to do!) to interesting letters in Feb., 1884; Feb., 1885; Feb., 1886; Aug., 1887. We now give a general sketch of the Mission and its history, and letters of quite unusual interest from Bishop Ridley and some of the brethren working under him. The Bishop’s we have had to divide, deferring some most graphic passages to another number.

While in the midst of the preparation for this number, the news reached us that the revered founder and benefactor of the North Pacific Mission, Admiral Prevost, had been called to his heavenly rest. A few years ago the dear old man was a familiar figure to many of our friends. He travelled all over England to tell the thrilling story of the conversion of the Tsimshians and Hydahs. The sad troubles of later years, and the secession of the missionary whom he had so lovingly supported, were a heavy grief to him; but he delighted in manifest tokens of God’s blessing on Bishop Ridley’s work. We hoped to give the Admiral’s portrait, but have been unable to obtain a good photograph in time.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

III.—THE SEVENTY: “TREASURE IN EARTHEN VESSELS.” St. Luke x. 1—24.

IN 2 Cor. iv. 7, St. Paul compares himself to an earthen vessel with treasure in it. His enemies at Corinth said his “bodily presence” was “weak, and his speech contemptible” (2 Cor. x. 10). “Yes,” he seems to reply, “but don’t mind that: the point is, what Gospel do I preach? what is the treasure in the earthen vessel?” So God uses “earthen vessels” to carry His “treasure” to men. Then no glory to them—only to Him.

Last month we looked at the Twelve Apostles. Even they were called “unlearned and ignorant men” (Acts iv. 13); and remember what mistakes they made, and how they disputed, and how they forsook Jesus. But Jesus used “vessels” *more* “earthen” than they. To-day look at the *Seventy*, Luke x. 1—24.

I. WHO WERE THE SEVENTY?

(1) The time has nearly come for Jesus to finish His earthly work and be “received up” (Luke ix. 51); and he “steadfastly sets His face to go to Jerusalem.” But first, one more great journey over the country, as last proclamation of His “kingdom.” To make this very solemn, will send two disciples “before his face” to “every city and place whither He Himself will come,” chap. x. 1.

(2) But the Twelve not many enough to do this. At least thirty-five places (probably more) to visit; and Jesus will not send one man alone. So wants seventy, to go two and two.

(3) Where could He get these? Many quiet believers in Him scattered about, some whom He had healed, many who had heard Him teach. St. Paul speaks of 500 (1 Cor. xv. 6). But these could not know as much as the Twelve; less fit even than they; “earthen vessels”! Yet Jesus used them.

(4) For they had three qualifications. (a) They were true disciples, see ver. 20: *we* know not their names, but their names “written in heaven.” (b) God had taught them, see ver. 21—“Thou hast revealed these things unto babes.” (c) Unlike some others who were called (see end of chap. ix.), they were willing to go.

II. SEE THE SEVENTY AT THEIR WORK. Follow two of them, and imagine them carrying out the instructions in ver. 10—12.

(1) They start—what thinking of? (ver. 2). “Oh, what a harvest! and how few labourers!—Lord, send more!” Then (ver. 3, 4), “The Master spoke of wolves; we are but lambs; and we have no money, no baggage; never mind, trust in God, He will provide for all we want.”

(2) They hasten on—the Master coming—must make haste. Here is a man coming the other way: no time for long pause and ceremonious greetings (ver. 4)—on they go.

(3) They enter a city—begin to cry, “The King is coming” (ver. 9)—crowds around them, wondering, questioning. Sick folk—now for faith—“What? can we heal them? No, but He can through us”—so blind see, deaf hear, cripples walk, even devils cast out (ver. 9, 17). Do the people believe? No, reject message; then must treat them as Jews treated heathens and go elsewhere (ver. 11), with last warning.

(4) Another city: here are welcomed. So act kindly (ver. 5), patiently (ver. 6), contentedly (ver. 7).

Think of seventy men doing this: what a stir! So said the accusers, “He stirreth up the people, beginning from Galilee to this place” (Jerusalem), Luke xxiii. 5; see xii. 1, xiv. 25, xix. 3, 11, 37.

Was this Mission a success?

Within (probably) four months, Jesus was crucified! All over, then? So His friends feared (Luke xiv. 21). But a few months after that, thousands in the infant Church. Had not the Seventy prepared the way?

Are we earthen vessels? Still, carry the “treasure.” Will God give us success? Yes, but in His time and way, not in ours. Is it a happy work? See ver. 17, “The Seventy returned again with joy.” True, *their* joy was not the right kind, ver. 20—which shows how “earthen” they were, and how good Jesus was to use them.

And it gives Christ joy! (ver. 21)—“In that hour Jesus rejoiced in spirit”—the only time we read this in the Gospels! Joy that Satan shall not triumph (ver. 18); joy that it is the “babes” whom God teaches and uses.

E. S.

THE SOCIETY'S MISSIONS.

XIX.—THE NORTH PACIFIC MISSION.

BRITISH COLUMBIA is the most westerly province of the Dominion of Canada. It lies between the Rocky Mountains and the Pacific Ocean, bounded on the south by the United States, and on the north by Alaska. The northern portion of the province, in which the Society's North Pacific Mission is situated, though less dreary and inhospitable than many districts in the Dioceses of Mackenzie River or Moosonee, is sparsely inhabited, and cut off from civilisation to a great extent. Queen Charlotte's Islands, lying off the coast, are also included in the Mission. They contain valuable fisheries; the soil is rich, but too thickly wooded to allow much agriculture; the climate is humid, and not excessively cold. The population mainly consists of Hydah Indians, the finest and fiercest tribe on the North Pacific Coast.

The southern portion of the mainland, off which Vancouver Island lies, is rich in mineral wealth, timber, and fisheries. Great tinning or "canning" stations for the preservation and export of fish are established at many places. Since the completion of the Canadian Pacific Railway, which runs right across the continent in British territory from Ottawa to Vancouver, a town on the Pacific coast, this southern portion of the colony has been comparatively easy of access, and its great natural resources are being rapidly developed. The capital of the province is Victoria, on Vancouver Island.

English connection with this part of the world may be said to date from 1776, when Captain Cook landed at Friendly Cove and Nootka Sound, and took possession of them in the name of his sovereign. Further exploration was made in 1792 by Captain Vancouver; in 1793 by Alexander Mackenzie; and in 1806 by Mr. Simon Fraser—three names which are commemorated in the names of "Vancouver Island," "Mackenzie River," and "Fraser River." In 1858, in order to maintain proper order after an influx of Californian gold-diggers, British Columbia was erected into a British colony, and in 1871 it became part of the Dominion of Canada.

Here, as in the North-West America Mission, the concern of the C.M.S. is with the aborigines alone. Recent official returns give the number of Indians in the province as 31,520. They need the Gospel in several languages, there being many distinct families amongst them, such as the Hydahs of Queen Charlotte Island; the Tsimshian and Kitikshian Indians of the Skeena River; the Nishga Indians of the Nass River; the Kitlaup Indians, about 200 miles south of Metlakahtla; the Kwagul Indians of Vancouver Island, and others.

The Captain Cook of the North Pacific Mission was Captain (afterwards Admiral) J. C. Prevost, R.N. In 1856, this earnest and honoured servant of God, whose recent death is mentioned on page 34, came back from Vancouver Island, and brought before the C.M.S. the spiritual destitution of the Indians of the coast and islands of British Columbia, to whom no Protestant missionary had ever been sent. Interest was stirred, and a contribution of £500 sent to the Society by "two friends" for Vancouver Island. When re-appointed to the same station a few months later, Captain Prevost was allowed by the Admiralty to offer a free passage to any missionary whom the Society could send out. Mr. William Duncan, a young schoolmaster, was appointed. He sailed with Captain Prevost, and landed at Fort Simpson, a Hudson's Bay Company trading port in the northern part of the province, on October 1st, 1857.

Close by the Fort was a Tsimshian village, where the people were painfully degraded and barbarous, but the young missionary set to work to make friends with them, and to learn their language. Numerous were the difficulties and obstacles, but it was manifest that the Spirit of God was at work in the hearts of some. The head chief Legaic, who was at first a violent opponent, himself, after a time, appeared at school as a learner.

The presence of ungodly white men making it difficult for the Mission to exercise a wholesome influence upon the tribe generally, Mr. Duncan saw the necessity of moving away from the Fort. The Indians pointed out Metlakahtla, a beautiful spot on the coast, some seventeen miles distant, as the best locality for a settlement. Thither Mr. Duncan and about fifty Indians moved on May 27th, 1862. The rules framed by the leader of the little colony involved radical changes in the habits of the

Indians, such as the giving up of their "Ahlied," or Indian devilry, their "potlatch," or periodical distribution of property for the purpose of display; their face-painting, conjuring, gambling, and drinking; and also the observance of rules for the well-being of the colony, such as keeping the Sabbath, attending worship, sending their children to school, trading honestly, paying the village tax, &c. These at first deterred many from migrating, but the infant settlement grew and prospered until from four to six hundred souls attended Divine service on Sundays, and were being governed by Christian and civilised laws.

The Bishop of Columbia visited the colony in 1863 and 1866, on each occasion baptizing over sixty persons. A succession of distinguished visitors, such as Lord Dufferin, Governor-General of Canada; Bishop Bompas of Athabasca; and Admiral Prevost, the beloved founder of the Mission, successively bore testimony to the bright spectacle presented by Metlakahtla. New Missions branched out from it; stations were established on the Nass and the Skeena, the two rivers of the northern part of the colony, also on Queen Charlotte's Islands, and at the north end of Vancouver Island.

But clouds gathered thickly around Metlakahtla, and its brightness suffered a painful eclipse. The trade and industries of the settlement prospered; but there were grave defects in the religious teaching and influence. In particular, although excellent ordained missionaries were sent out, the Christian Indians were not admitted to the Lord's Supper. Mr. Duncan feared they would look upon the Sacrament as a sort of fetish, but the Committee, knowing by experience that the Lord in all parts of the world takes care of His own ordinance, wrote again and again strongly about it.

While this important matter was still under discussion, the Diocese of Columbia was divided into three—Vancouver Island, New Westminster, and Caledonia. The northernmost of these three divisions would comprise the field of the C.M.S. Missions; the Society, therefore, undertook to guarantee the income of the Bishop for this Diocese, and cordially approved the appointment of the Rev. W. Ridley, Vicar of St. Paul's, Huddersfield, who had been a C.M.S. missionary in India. Bishop Ridley reached Metlakahtla in 1879, but after two years of quiet, persevering effort, he failed to move Mr. Duncan, and a painful separation took place. A large majority of the Indians, under Mr. Duncan, seceded from the Society and the Church of England, while a minority, including the most decided of the Christian chiefs, clung to the Church and the Bishop. This was in Nov., 1881.

For several years the position at Metlakahtla was very difficult and painful. The adherents of the two parties lived side by side in one village. The majority were not content to leave the minority in peace. Again and again the Government of British Columbia had to interfere, and finally strongly censured the leaders of the secession, and vindicated the minority, who were under the patient guidance of Bishop Ridley, from the aspersions cast upon them. At length Mr. Duncan appealed to the United States, and in 1887, with the permission of the President, he moved his Indians in a body to a place twenty miles off, on the Alaskan coast-line within United States territory. Before leaving, they wrecked many of the buildings, and Metlakahtla, though ever since in the enjoyment of peace, is now but a small settlement comparatively.

All this while the Bishop has laboured devotedly, with Mrs. Ridley, for the spiritual and material welfare of the Indians under his immediate charge, in addition to the superintendence of the rest of the Diocese. In particular, considerable portions of Scripture have been translated into the Tsimshian language, which had never been attempted before.

The outlying Missions, to which reference has previously been made, are:—

1. *Nass River*.—In 1864, a Mission was begun on this river by the Rev. R. A. Doolan, and, after a time, some fifty Indians of the Nishga tribe, having been influenced to abandon heathen customs and put themselves under Christian instruction, a small settlement similar to Metlakahtla was established at *Kincolith*. The station has been a difficult one, but the Indians up the river have been evangelised, and many hundreds baptised. At the head of the navigation of the Nass stands the interesting Mission station of *Aiyauash*, founded in 1884 by Mr. McCullagh, who has laboured there with much energy ever since. (See pages 40-43.)

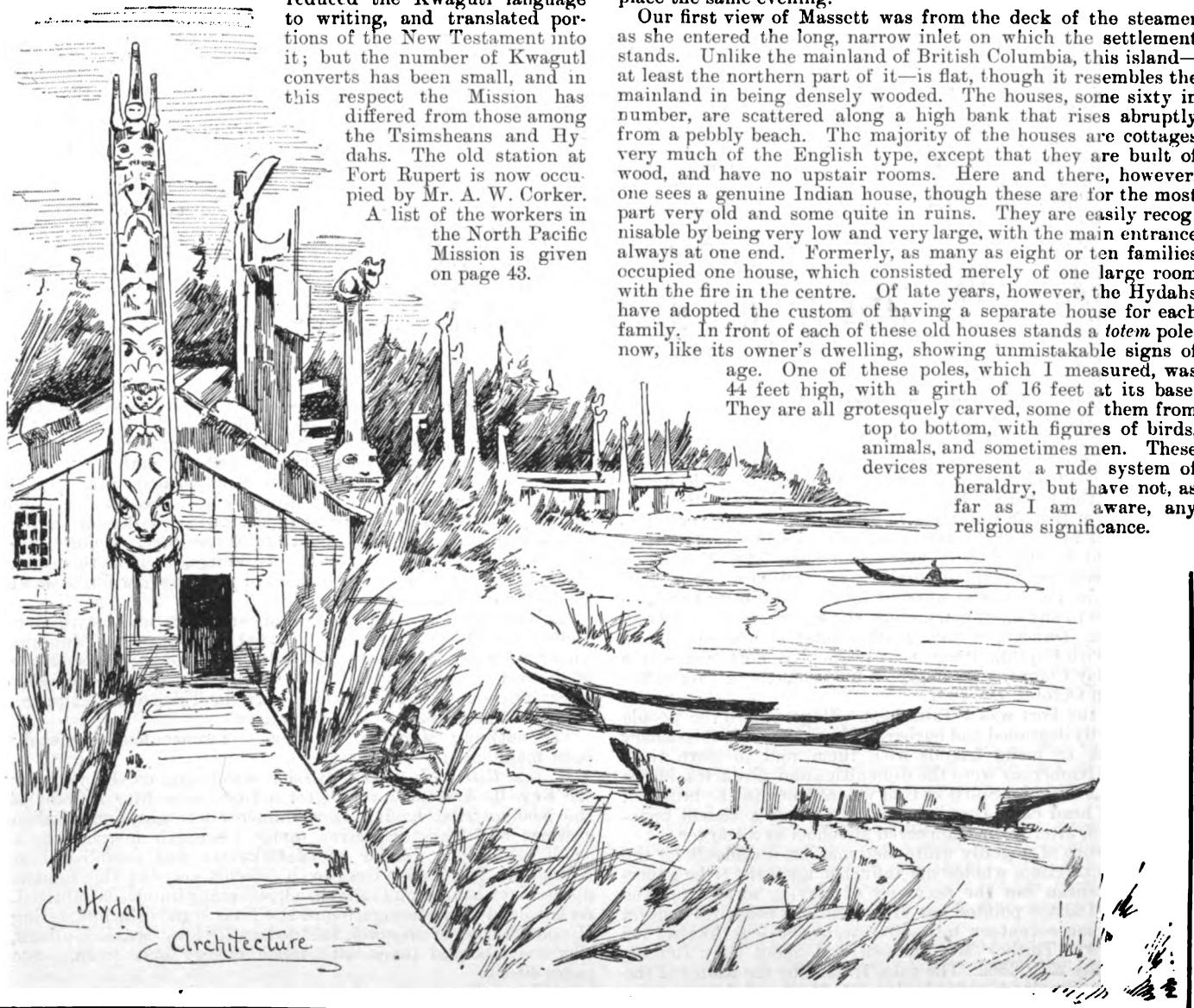
2. *Skeena River*.—This river is the principal water highway into

the interior. Bishop Ridley occupied Hazelton, an important post at the forks of the river, 180 miles from the mouth, in 1880, and gathered some interesting converts from the Kitikshean Indians; and other missionaries have carried on the work,—latterly, the Rev. John Field, formerly of West Africa, and afterwards of Ceylon.

3. *Queen Charlotte's Islands*.—On the northern coast of the northern island of the group is the chief trading post, Massett; and here the Rev. W. H. Collison landed in 1876, and began what seemed a most unpromising Mission. Under him and (after his removal to Metlakahatl) under the Rev. C. Harrison, a remarkable work has been done. Hundreds of Hydahs, once the terror of the coast, have been baptized; and savage customs are almost entirely abandoned. The Rev. J. H. Keen is now stationed at Massett.

4. *Kwagul Mission*.—The Kwagul Indians inhabit the northern part of Vancouver Island and the adjacent small islands, and are thus far distant from Metlakahatl (300 miles south), and not within the geographical limits of the Diocese of Caledonia at all. But, by arrangement with the Bishop of Columbia, the C.M.S. Mission to this tribe is, like the rest of the Society's work on the coast, superintended by Bishop Ridley. It was begun in 1878 by the Rev. A. J. Hall, and he has laboured ever since. The station was for some years at Fort Rupert, on Vancouver Island; but in 1881 it was removed to *Alert Bay*, on one of the small islets in the channel between Vancouver Island and the mainland. Mr. Hall has reduced the Kwagul language to writing, and translated portions of the New Testament into it; but the number of Kwagul converts has been small, and in this respect the Mission has differed from those among the Tsimshians and Hydahs. The old station at Fort Rupert is now occupied by Mr. A. W. Corker.

A list of the workers in the North Pacific Mission is given on page 43.



FIRST IMPRESSIONS OF THE HYDAH MISSION.

Letter from the Rev. J. H. Keen.

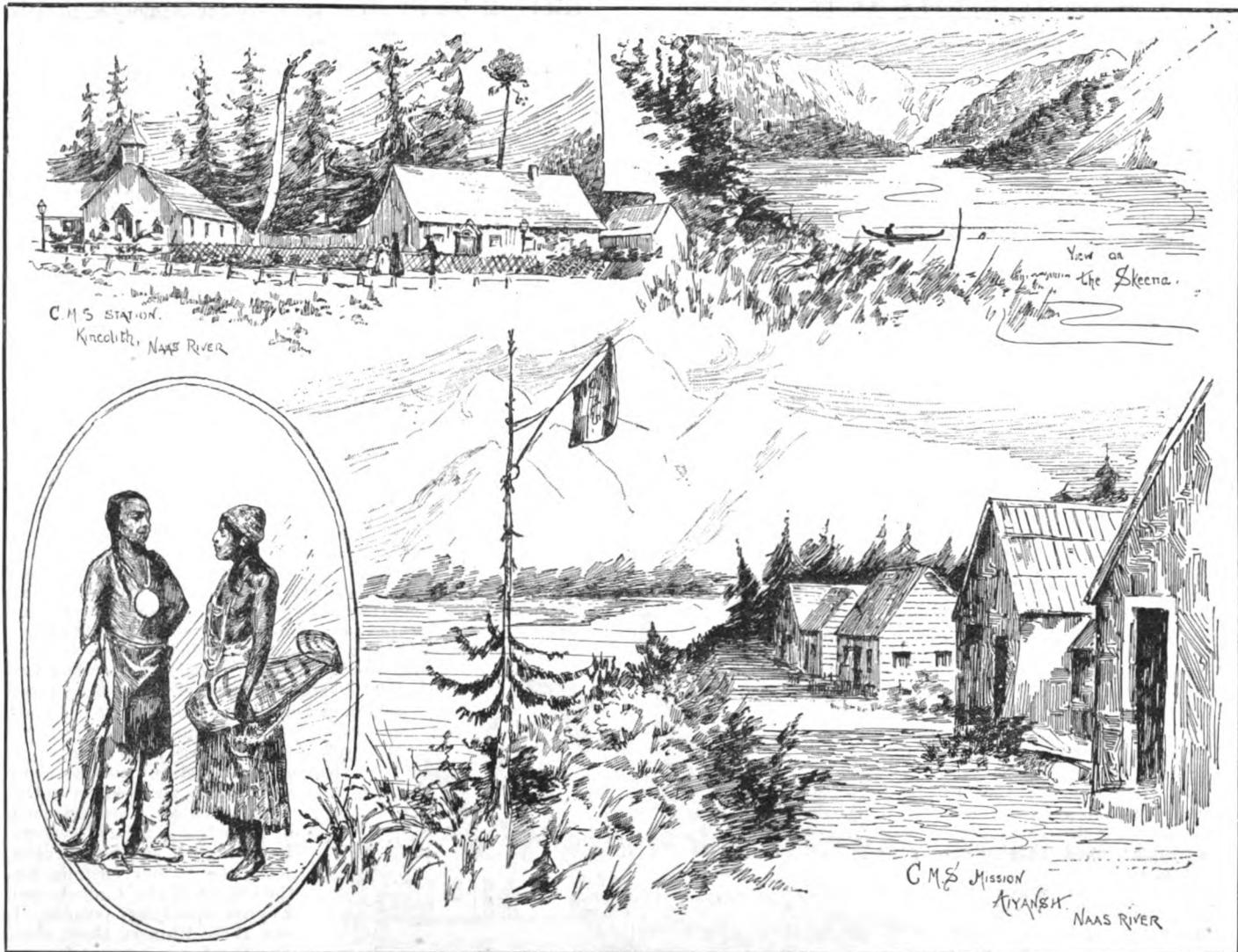
MASSETT,
QUEEN CHARLOTTE'S ISLANDS,
BRITISH COLUMBIA,

Sept. 30th, 1890.

YOU will be glad to hear that we accomplished the voyage across from the mainland in safety, though we had a rather stormy passage. The Bishop accompanied us, but only spent a few hours here, as he had determined to return by the same steamer. We arrived here at mid-day on Sunday, in time for an afternoon and evening service in the pretty little Mission church. The afternoon service was in English, and was held specially for the benefit of the tourists on board the steamer, nearly all of whom attended. The Bishop preached, and there was an offertory in aid of the church expenses fund. After the service, the tourists walked round the settlement and examined objects of interest, to which the Bishop had directed their attention in a little lecture he had given them on board the steamer the previous evening.

The evening service was in Hydah, and consisted of the baptismal and confirmation services combined. Eight persons, all adults, were baptized, and the same number confirmed. The Bishop afterwards addressed the congregation, Mr. Harrison interpreting for him. Mr. Harrison then added a few farewell words himself, in view of his departure for England, which took place the same evening.

Our first view of Massett was from the deck of the steamer as she entered the long, narrow inlet on which the settlement stands. Unlike the mainland of British Columbia, this island—at least the northern part of it—is flat, though it resembles the mainland in being densely wooded. The houses, some sixty in number, are scattered along a high bank that rises abruptly from a pebbly beach. The majority of the houses are cottages very much of the English type, except that they are built of wood, and have no upstair rooms. Here and there, however, one sees a genuine Indian house, though these are for the most part very old and some quite in ruins. They are easily recognizable by being very low and very large, with the main entrance always at one end. Formerly, as many as eight or ten families occupied one house, which consisted merely of one large room with the fire in the centre. Of late years, however, the Hydahs have adopted the custom of having a separate house for each family. In front of each of these old houses stands a *totem* pole, now, like its owner's dwelling, showing unmistakable signs of age. One of these poles, which I measured, was 44 feet high, with a girth of 16 feet at its base. They are all grotesquely carved, some of them from top to bottom, with figures of birds, animals, and sometimes men. These devices represent a rude system of heraldry, but have not, as far as I am aware, any religious significance.



The steamer's boat landed us on the beach, where a crowd of Hydahs had gathered to see the vessel, which happened to be the largest they had ever known to enter their inlet. Their type of countenance does not appear to differ much from that of the Indians on the mainland opposite, though their skin is distinctly lighter. They all looked well dressed and happy, and were evidently much interested in the arrival of the strangers. Their general demeanour was such that we felt at once that we had set foot in a Christian village, and could not help contrasting what we saw with the spectacle which would probably have presented itself on these shores not many years ago.

Following a wooden pavement which led to the back of the settlement, we made our way to the mission-house, a modest building nestling among the pines on the verge of the forest. On our way we passed the Mission church, a well-proportioned wooden structure capable of seating some three hundred people.

We were genuinely thankful to find ourselves at last in the mission-house, and to feel that our journeys here and there, which had been almost incessant for some months past, had ceased, at any rate, for a time. Besides ourselves, there are only two English-speaking families within reach, and as it is doubtful whether another steamer, after the one which takes this, will call here for the next five or six months, we shall have little to distract our attention from our work.

One important item in our work at present is the acquisition of the language, which, however, as far as I can judge of it from Mr. Harrison's little M.S. grammar, is not difficult. Last Sunday I preached twice through an interpreter, but as soon as my ear is a little more accustomed to the sounds of the language, I hope

to write my sermons with the help of the interpreter, and to read them in the pulpit myself. This, especially with a language spelled phonetically as the Hydah is, can be done with little difficulty, and is less distracting to the hearers; whilst the practice tends to fix the words and sentences in one's own memory.

Another branch of work which claims immediate attention is the school, which is attended, I observe, by adults as well as children. People of all ages seem anxious to learn, and an energetic little Hydah woman, Mary Kinaskalas by name, makes a very painstaking schoolmistress. I make a point of being at the school every day myself; for one feels it is impossible to overrate the importance of training the children. You would be interested in seeing a class of young Hydahs, their ages varying from five to eight years, standing barefooted in a semi-circle, and demurely repeating the Lord's Prayer or a verse of a hymn after their teacher. They find the restraints of school discipline somewhat irksome, for the erratic propensity is still strong in them, but such discipline, to say nothing of the instruction imparted, must exert a marked influence on their lives. The school-house is a plain, but spacious and comfortable building, and capable of being used for general purposes.

Confirmation at Hazelton, Skeena River.—The Rev. J. Field sends us a brief account of Bishop Ridley's visit to Hazelton, and of the first confirmation ever held away from the coast. Seven candidates—four women and three men—came forward, and the Bishop expressed himself well pleased with their answers. Earnest prayer is asked that these newly confirmed ones may be kept, for they are in the midst of many temptations.

METLAKAHTLA AS IT IS.

Letter from Bishop Ridley.

PART I.

[It is not often in our power to delight our readers with a letter from the Bishop of Caledonia. The one which has at last reached us has thrown us into happy despair, for its sixteen closely-written folios cannot be compressed into one number, and yet every line is too good to be lost! We give all we can make room for this month, and hope to publish the remainder in the following number of the GLEANER.—ED.]

METLAKAHTLA, Nov. 5th, 1890.

Death of Moses Venn.

THE widow of Moses Venn, one of the best old men I have known, paid me a visit to-day. I had administered the Holy Communion to him last night, after Evening Prayer. He was then dying, but fully conscious, and with signs of inward peace stamped upon his wan face. When I had duly prepared, I asked how many present wished to communicate with the dying chief. In answer, ten knelt at once on the floor. The dear old wife sat still where she was, beside the sick man on the bed. She is a woman of strong mind, but withal most tender and affectionate. My voice, I am sure, betrayed my own emotion, though I strove to check it. I knew how worthy the old chief was. His life has been unblemished from the time I learnt to honour him ten years ago. True and steadfast in the faith, wise in his household, and a peacemaker in the settlement of unavoidable disputes, it was to be expected that his deathbed would be attended by the many. Hence the house-door had to be locked before I began the service, to prevent crowding. I do not know a people who honour the Lord's Table more consistently than these. The Spirit of the Lord was with us as we broke the bread. There meekly kneeled the faithful, by whom the Body and Blood of Christ were verily and indeed taken. I am not a stranger here, nor a novice. After a ministry in many lands for a quarter of a century, I count it a high privilege to minister to such a company of disciples as knelt around me last night.

Moses' old widow came in just as we were assembling in the chapel for Morning Prayers, and joined us. Then she came with me into my study. She seemed so composed, that I thought the sick one had rallied. Her opening words fixed that idea. Thus she spoke, very calmly, "Chief, you saw Moses last night, and how he rested free from pain and full of heart peace. As this morning dawned, that best half of my flesh slept soundly." I thought she meant natural sleep, and said in reply, "Wonderful!"

"I had not watched the clock, because I loved to look on his smile."

It dawned on me that he was dead.

"I said to our sons and daughters and their children, I said it slowly, 'Make no weeping; is he not now peacefully going away with Jesus—with Jesus!' [By this time I was sure the old man was dead.] 'Do you not see the shadow of his soul resting on him?' [She meant the smile on his face. She continued her story in exact detail.] 'His soul left its work. Look on his face. Notice the smile. Make no weeping. Look out at the window. The sky is cloudless—so his face. Will you with tears bring in clouds? Make no mist arise. His soul is joyful. The half of my life—no, the whole of my joy is gone; no, no, I must not say so. Some of his joy stays in my heart.' So I stopped weeping, but our hearts were tearful. My words could not wipe away tears from our hearts, though we knew how he was with Jesus in heaven."

I then remembered that the dear old man had entrusted me with his will. Mr. Collison had written it at his dictation, and Messrs. McCullagh and Hall had witnessed it with their signatures. She asked me to translate it for her. I will transcribe a part of it. Thus it runs:—"This is to testify that after my death, my tribe or any member of it may not erect any large stone or monument over my grave or in any other place as a record of my chieftainship. I only desire a nice stone not exceeding four feet in height, and a tablet in marble or brass

erected in the church suited to record the memory of one who has departed in the faith of the Gospel."

"*La! Lubuku: uwha!*" ("Ha! I remember: certainly!") so she said when I had finished. Then she told me this story. "At that time (in 1888) there was a turning back to former evil ways at Fort Simpson. The sin reached Kincolith. My uncle, chief R. Gokshau, was dying. He called his tribe to his side, and exhorted them to raise four lofty stones over his grave, and to spare no ancient ceremony at the installation of his successor. Then Moses called his household together, and told them of all these things. He was a strong man, but as he spoke he cried like a woman, because of the report. Thereupon he further exhorted his sons Peter and Charles to take good heed that after his death he should be buried as a Christian, without any sign of pride or waste. So he commanded. Then he went to Mr. Collison, and dictated that law you have now translated in my ears. He said he would do so. He said he had done it. He never changed. So shall it be as his heart desired." Certainly it was a noble testimony!

Harvest Festival.

Last Sunday we had our harvest festival. The Indians tried in vain to catch some salmon for decoration purposes. They brought all kinds of foods from sea shore and river, from forest and garden. Mr. and Mrs. Gurd superintended, and I believe suggested the whole thing. But I was shocked or thrilled

through as I entered the church from the vestry. A burst of brass-band music resounded through the church (the largest in the province). It ceased as I knelt in the chancel to say a silent prayer, and was not resumed. The surprise sent the blood coursing along from my heart. It was an innovation. I had not been consulted. "Why should they," &c., &c. Then pleasure arose in my mind because I knew they would not have done it if they had not thought I should be pleased. Therefore I was pleased, and I am bound to say that the suddenness of the musical outburst so affected my heart that more of it than usual leaped out and got into the service, and kept in to the very close! Mr. Gurd preached in Tsimshean in the afternoon, I in English in the evening according to our custom, for the benefit of the English and English-speaking people. I saw three Chinese there also. The Sunday before there were several Japanese.

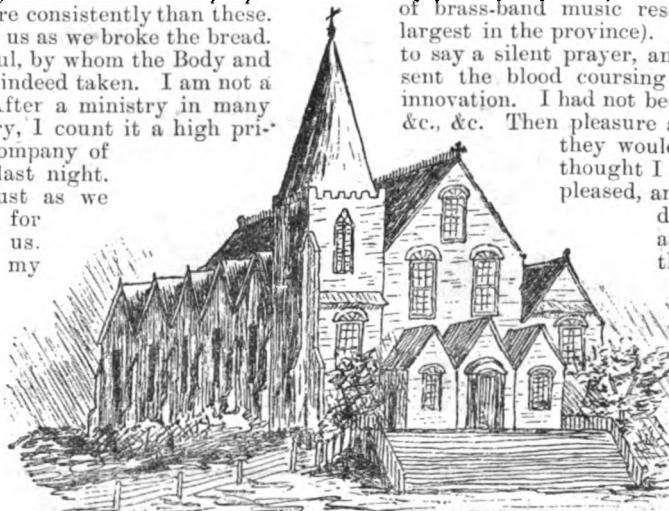
A Japanese Emigrant.

Just before my last long journey a Japanese called and

asked to see me. I was occupied elsewhere, and was not to be found. So he shyly told Miss Dickenson (the young lady trained as a nurse who has come out to help us without salary) that he loved Jesus; he belonged to Him as she did. Then he took 3 dols., equal to 12s. 6d., from his pocket, and gave them into her hand, saying, "I am a poor man. I work to live. My money is few, but I give this to you to help the work of God." Then he went away. He was baptized by a missionary in Japan, and since then came across the ocean for the same sort of reasons that induce English people to emigrate. The delightful part of it was his identifying himself with God's people, who were strangers to him, and entrusting them with his offerings.

A Solemn Call and a Solemn Answer.

You would be surprised to know how I am often distracted by the demands made on me to provide the means of grace for people. There are some white people who really are angry with me, and say I care not for their souls because I cannot send them a clergyman or go myself. I cannot send what I have not got, and as for going myself, I am always *going myself*; am forced to go! There is now beside me (I generally have company as I write my letters) an Indian chief from a distance of 250 miles. What has he come here for? To wring out of me a promise of sending to his tribe the Word of Life. I first said to him and those of our own people who introduced him, "Wait a



METLAKAHTLA CHURCH.
(Fac-simile of Sketch sent home by the Rev. J. H. Keen.)

fortnight and I will open my mouth." So I sent hither and thither to consult with some of our senior missionaries to know what could be done. Here is what one writes: "I am sorry you have asked me to open this Mission, because it is a very painful task to ask you not to lay this burden upon me. I see fully the necessity of accepting the invitation of the chief. A wise man would soon gather a united band of Christians around him, but I feel I cannot leave my fifteen villages and two thousand souls even to enter such an inviting field."

Well, now, what am I to do? Here is this chief, who seems to know that my answer will decide the question of eternal life for many of the souls he pleads for. I am torn asunder by the claims urged upon me. I am ashamed—I am afraid; I scarcely dare face that Indian chief. Shall I not see him at the last judgment! Will he not say, "I offered you an open door. Souls clung to you as I pleaded for them. You let them drop. See them!" I wish my readers could answer for me, and make for me a way of escape. My heart leaps up at the bold venture that would say, "Go home. Be of good cheer. The Gospel shall be preached to your people. Your children shall be brought to Jesus for blessing"—and then trust to the Lord to provide. I confess I have not that bold faith or assurance. When this Indian chief is going back to his people with their fate on his heart, I shall feel ashamed—baffled, beaten, disgraced. Time will perhaps blunt this my longing and my sense of failure, but it will not help these heathen with outstretched hands towards me. They cannot keep them stretched out, and—what then? It is your fault, your despising and rejecting, your indifference to the Man of Sorrows pleading through this Indian chief—*your sin!* Here sits in silence this powerful chief, accusing the Church of Jesus of allowing him and his people to turn their eyes down to the ground, and stagger back into the shadows that will grow blacker since they looked out towards the light in new-born hope. Weakly I inquire if he cannot stay a little longer?—I have done. We are discomfited. The Prince of Darkness wins this tribe offered to us by the Crucified One!

Mrs. Ridley at Home.

Nov. 7th.—We have had a lovely summer. When I came back from one of my trips I found Mrs. Ridley full of delight with our pretty garden. She does love it. "There is a perfect rose seven inches in diameter. Look at the others. Are they not lovely? See these carnations! There is a sunflower eight feet six inches in height, and ten inches in diameter." I am taken all round, and shown all the beauties that had sprung up in my absence. Then I ask, "How have the boys, my eight Indian boys, and the seven Indian girls behaved? How do the day-schools progress? Tell me all the news, news from home, news from the neighbourhood."

So it happens when I return from time to time. Formerly Mrs. Ridley accompanied me a good deal, now her home work of superintending, teaching, visiting the sick and others, takes up much time. How can she go now? Impossible. There is a round of work that brooks no intermission. She lately added to our institutions a Home for Indian girls, where they are as carefully watched, guarded, and taught as in a good boarding-school in England. The opening took place soon after my return from a long journey into the interior.

A Christian Village.

We have now a boys' boarding-school, another for girls, a mixed day-school of girls and small boys, and a day-school for big boys; a Sunday-school for children, another for adults. We have an average of more than sixty at our daily meeting for prayer. Sewing classes, Dorcas parties, missionaries' prayer union—a constant stream of visitors, who come chiefly for instruction; tea parties, brass-band practicings, choir practices, and many other agencies for increasing knowledge, sacred and secular, and for advancing the arts of civilisation. This is the only community of Indians I know that has a natural increase of the population. Crime is almost unknown; the standard of moral conduct is higher than that of any other place I ever lived at. Purity of life leads to health, and that to happy homes full of chubby children. Such is the actual condition of Metlakahtha, and it has a hopeful future.

Bible Translations.

What is better than the growth of only one place is the spread of the Gospel in every direction. Ten years ago I found in the diocese but two clergy, now ten and a candidate for holy orders;

then two churches, now ten, and three projected. Then not one of the languages had been reduced to writing, now we have printed books in Tsimshian, Hydah, and Nishga. In this enumeration I do not include our work among the Kwagul, where Messrs. Hall, Corker, and Brotchie are working. Yet there is much land to be won for Christ. Forward is the order.

I have not the leisure I once had for translational work, but now several good linguists are engaged in it. The pure Word of God, not a haphazard, slipshod, extempore translation, is used in all our congregations. The last new missionary that joined us was able to read the prayers and the gospels in the Native tongue after two months' residence. In four months he read his own sermon. This proved a diligent use of means. Those means had no existence eight years ago. The printing-press is now a precious auxiliary to our work.

Have we not good reason for rejoicing over what God has wrought? May we not count our treasures and boldly challenge those who trust in other methods of elevating the uncivilised races of the earth, to show results equal to those consequent on preaching Apostolic doctrine? The Bible is the book for perishing souls. Its words are still winged with a Divine power to convert, to build up, and to ripen for eternity. We could not do without it, and those who try will waste their pains.

(To be concluded next month.)



AMONGST THE KWAGUL INDIANS.

A Specimen Day at Alert Bay.

Letter from the REV. A. J. HALL.

[For some months Mr. Hall's letter has awaited publication, but as a sample of the varied labours of a North Pacific missionary it is still up to date. It also well introduces the extract from Mr. Corker's Annual Letter, which follows.—ED.]

Alert Bay, British Columbia, Nov. 23rd, 1889.

After prayers two letters were written, and the saw-mill visited. At 10 A.M.—Took morning school. The whole of our villagers are drying salmon on the river five miles away, and their deserted houses are occupied by part of the Nu-witty tribe, who are here for a month getting logs for the mill. My scholars were six strange boys, very anxious to learn, who have almost mastered the alphabet in one week. They have also learnt to sing part of the *Te Deum*. We have one building for school and church services, and the bell is pulled ten times for school, and fifty times is the first bell for service. During school the chief of the Nu-witties came in to warm himself at the stove, and exhorted the boys to learn their lessons.

Returning from school, I saw the Mission lighter in danger, and took an Indian to beach it—a very high tide. When at dinner, a boy rushed in to say a man had chopped his hand with an axe. Went to the Agent's house, and his wife and I bound it up—a bad cut. Expecting the mail boat, and wrote several letters.

3 P.M.—The Indians came to say the tide was down, and I could measure their logs. They had in all twenty-one, measuring about 8,000 feet, and they received twenty-four dollars for them. They sat in a semi-circle, and received the payment with smiles.

4 P.M.—A great crash. A man had chopped down a large spruce tree, and it accidentally fell across our garden fence and aqueduct.

When visiting this evening, in the middle of an interesting talk, the mail boat blew her whistle. She stopped one hour at the Mission wharf, and took on board 1,000 biscuit boxes for Victoria.

Mr. Corker is now at Fort Rupert, where we have a house and school. He is able to discipline the Indians, and has been well received.

ALFRED J. HALL.

"My First Year's Work."

Letter from Mr. A. W. CORKER.

Fort Rupert, Vancouver Island, Aug. 1st, 1890.

THE impressions formed by my first year's work are not at all encouraging. One sees here the full meaning of our Lord's words, "Men love darkness rather than light, because their deeds are evil."

I have an encouraging school, and the scholars have made fair progress. I started a gymnasium on a small scale two evenings a week, in order to win the young men from the camp.

The Nuwitty and Koskimo Indians stayed here some time. The children came to school and the people to church. The latter tribe are very favourable to the Gospel. Last week I made a trip to Nuwitty, and stayed three days. There is a small log cabin, with places for windows and doors; the logs in some places being six or seven inches apart, the cold wind blew in, making our stay very uncomfortable. The services twice a day were well attended.

I am sorry not to be able to give a better account of the people here, but notwithstanding the sin, the awful loneliness, and other trials, my first year in the Mission-field has been my happiest. A. W. CORKER.

THE "SHIGIGIADISQU."

A Nishga Dream, and its Sequel.

THE word Shigigiadisqu literally means—"that which is made of man."

The name is applied to a small graven image sometimes used by the Nishga Indians of British Columbia under the following circumstances:—

The dreams of the medicine-man, who is usually regarded as somewhat of a *clairvoyant*, are accepted by the superstitious as supernatural revelations. Should he have an ominous dream about any member of the community, he proceeds on the following morning to make it known.

"Lo! I am in great trouble about you, Nat," he begins.

"Oh, indeed! and for what reason are you troubled about me, Nat?" Nat is a title of friendly address between men, and is somewhat equivalent to the Irish *avick*.

"Had I dreamt well I should be happy to-day, but—" hinting darkly.

This brings the operation in which the other is engaged to a

sudden standstill, and preparations are made to listen attentively to what may be coming.

"Certainly, Nat, a man cannot be happy when he has had a bad dream; but perhaps your dream was not quite bad."

"It may be bad or it may not, I do not really know myself," he continues; "but I will tell you about it, and then you shall know yourselves."

"I dreamt* that your house was moved, Nat; I saw it standing alone among the trees; silent within; no fire. I entered; behold, there you sat. I greeted you; behold, you did not answer. Therefore I turned to leave, and as I was leaving I awoke. So much I dreamed."

For the next few moments no one speaks; all are "hunkering" round the fire, into which they look intently, as though expecting something from it. Presently the one who has been dreamt of leans forward to adjust a faggot, remarking—

"Oh, indeed, Nat!"

"The chief's dream bodes no good," croaks an old woman of the company.

"Alas! it means death," replies another.

"That is what it means," say they all.

And then they go on to discuss the dream in all its details, showing that the house in the wood signifies the man's grave, in which he lies alone in the silence of death.

"He will meet with an accident," is the verdict.

The poor man whose death is thus apprehended now gets a wood carver to grave a small wooden figure, known as the Shigigia-disqu, as nearly resembling himself in feature as possible, which he suspends around his neck by a string, the figure lying exactly over the heart. In this position it is worn sufficiently long to allow the heat of the body to be fully imparted to it—generally about four days.

On the fourth day, the medicine-man comes to the house wearing his regulation bearskin and other insignia of his office. He also brings with him a toy canoe made from the inner bark of the cedar tree, in which lies a wisp of something like tow, *i.e.*, teased bark.

The man wearing the Shigigia-disqu sits near the fire in a stooping posture, supposed to be a posture of penitence and devotion. The medicine-man begins his performance by singing a doleful chant, the death-song of the tribe. Then he arranges the fire so that the faggots may lie evenly at top. He now takes the wisp of bark from the canoe, and dipping it in water proceeds to wash his friend over the region of the heart, after which he carefully replaces the wisp in the canoe, together with the Shigigia-disqu. At this point he resumes the death chant, and grasping the canoe with his left hand and his rattle with his right, he makes a circuit of the fire, presenting the canoe aloft towards the north, south, east, and west. Then bending slowly over the fire he puts it to *Malag* (*i.e.*, to be burnt as a sacrifice) in the flames, where the canoe, Shigigia-disqu, and the wisp containing the *yip* (*i.e.*, the defilement supposed to have been washed off the flesh), are all consumed.

The death chant is now changed to the *milug* (dance) song of joy, in which he joins who was erewhile in fear of death.

He may well be happy now, for has he not devoted to destruction a substitute impregnated with the warmth of his own life, and accompanied by the *yip* of his own flesh? He may, however, heave a sigh or two as he shakes out and passes over to the medicine-man three or four of the blankets which he had been storing up towards the next "pot-lach."

J. B. McCULLAGH.

Aiyansh.

* The dream here given is taken from an actual case in point.



THE MEDICINE-MAN BURNING THE "SHIGIGIADISQU."
(From a Sketch by Rev. J. B. McCullagh, Aiyansh.)



AT AN INDIAN FISHING CAMP

In the North of British
Columbia.

BY REV. J. B. McCULLAGH, C.M.S.
Missionary at Aiyansh.

THE event of the year on the Nass River is the Indian spring-fishing. The Oolachan or Straik is a small fish somewhat resembling the sardine, but rather longer, and is chiefly caught for the sake of its oil. These fish usually reach the waters of the Nass in shoals, about the 14th of March, by which time the Indians are on the ground, assembled from all quarters of the country.

The principal camp lies about fifteen miles up the river, near the extreme limit of tide water, on a low strip of marshy land forming a bay at the base of the mountains, which rise up to the height of several thousand feet above it. Here are erected some hundreds of temporary sheds, mostly roofed with bark, in which four or five thousand Indians find shelter (?) for the season.

The fishing operations are carried on by cutting holes in the ice, through which the nets are let down and drawn up again when filled, the fish being taken ashore by dogs and sleds.

Each man's fish are deposited in front of his house in a heap, where they are allowed to lie till about the middle of April, for, after the catch, the men have to go out on the coast, where the cedars are plentiful, in order to split boards for making boxes in which to store the grease. On their return, they make another expedition for fuel (this time up the river), which they stack up by their heaps of fish. They now begin to make preparations for boiling, by digging a trench, about 8 ft. long by 2 ft. deep and 3 ft. wide, building up the sides with stones and clay to a foot above the ground, one end being open, and the other closed in by an arch, in which stands a small smoke stack or chimney.

A large wooden box, 6 ft. long by 3 ft. deep and wide, and perfectly water-tight, with a sheet-iron bottom, is now laid upon the walls of the trench, and well set in clay; it is then filled with water, and a fire is started in the trench beneath. When the water comes to a boil, a quantity of fish is thrown in, and again and again fish are added until the contents rise to within an inch of the top. A woman stands by with a wooden spade, stirring until the fish are boiled down to a mash, after which they are allowed to settle. The oil gathers on the surface bright and clear, to the depth of an inch or more. The boiler is now skimmed with a large wooden scoop, and the grease poured into vessels set by for that purpose, in which it cools to the colour and consistency of lard. The mash is then ladled into a large bark strainer, and pressed with a lever, the fluid extracted being returned to the boiler, and the refuse thrown away.

CANOING
IN THE
WILD NORTH-WEST.

This boiling is carried on daily for three weeks or more, during which time the boxes are being made. Each box, with the exception of the bottom, is made of a single board, which is divided into four equal parts by three shallow grooves diametrically cut on the inner side, and bent over into square form by steaming, the open angle being secured by wooden pegs or nails. The bottom is then fitted tightly in, and the whole interior fortified against leakage by the application of a putty compounded of fish and decayed cotton-wood fibre. In these boxes the grease is finally stored, and being covered, and made secure by strips of bark, is ready either for sale or transit to the owner's village.

This grease, or *delk* as it is called in Nishga, is, I believe, very good and useful if made in clear water when the fish are fresh. But it will be readily understood that if the fish have lain on the ground for three or four weeks, the oil extracted therefrom will hardly be either sweet or wholesome; and that during the boiling of the same it would not be a difficult matter to find a more odorous spot on earth than the Nass fishing camp. But even that may be a matter of opinion—*chacun a son goût!*

I now proceed to give a short account of my work in the camp during the months of April and May of this year (1890). On Thursday, April 17th, leaving Aiyansh at 9 A.M., we (that is, my wife, little daughter, and self) walked a little way down upon the ice to the open water, where our canoe was in readiness. Our camp equipment, provisions, and medicines having been previously put on board, we quickly made ourselves comfortable with wraps and furs, for a cold north wind was blowing, and though the day was fine, it was freezing hard. The Indians shoved off with a hearty "*wai wauh!*" and away sped our shapely bark like a swan down the stream. The country was still covered with snow, and large drifts of ice were here and there piled up in the shallows, and on the bars, glistening in the sun. Now and then we shot past picturesque nooks in the steep cliffs, where the sprays from a tiny cascade were frozen in sparkling beads and flashing pendants to the tangled roots and jutting rocks, through the light and shade of which fairy-like structure

gleamed the energetic little cataract dashing and splashing away with a merry ring.

On either side of the river the mountains rose like towering battlements, white and radiant, so that one's eyes became abashed with looking, and one's heart overwhelmed with a sense of the impossible; for though man can ride the billows of the mighty deep, and ascend beyond the clouds, yet who could scale those lofty turrets or tread those plains of everlasting snow?

Occasionally our sailors would awaken the solitudes by striking their paddles against the gunwale of the canoe to disencumber them of the ice, a proceeding against which both squirrels and crested jays invariably protested by irately chattering at us from the adjacent trees.

About one o'clock, having lit our oil stove and made tea, we pulled into a sheltered spot and had some refreshment. On starting again we put up a sail, by the help of which we went spinning onwards. Before long, however, we reached some rapids overlooked by a mountain gully, whence the wind swept down upon us unexpectedly, driving us in the direction of a shallow, where, diagonally in our front, lay a giant cotton-wood tree, root and trunk. The water was now running faster than our canoe, a fact of which we were not aware until our captain sought to steer clear of the obstruction, and found he could not. With a yell the sail was attacked and literally torn down, and then such paddling! A moment more, and the bow of the canoe shot clear of the rooted stump, but struck athwart the stern, our captain being nearly ousted from his place by an outstretched, vindictive-looking root. A brief silence followed this exciting joust, when our captain, who might just then pass for a pale face, declared very fervently that the sail should go up no more. But nothing is so soon forgotten as danger; before we had made another six miles the sail was mended and gallantly unfurled again in hope of better fortune. Soon we reached the base of a large mountain where the river turns at right angles, and where twirled and crunched a vast accumulation of broken ice.

"Let us go right into it after this large piece," shouted Philip our captain, referring to an immense block of ice which crushed into the floe just in front of us. Accordingly in we went, sail and all, the ice immediately closing up behind us. But with the aid of long poles we soon worked a passage through. From this point we had a fair stretch of about fifteen miles to the fishing camp, which we reached at five o'clock in the evening, well pleased with our trip, and thankful to our Heavenly Father for His loving and never-failing care.

There is at the camp a small unfurnished C.M.S. Mission-house into which we straightway bundled our things. I then hastened off to see our old chief Abraham,* who was lying in his fish house dangerously ill. I found him suffering from congestion of the lungs, complicated by another complaint peculiar to the Indians (*millhatqu*), really a bad bilious fever.

My entrance was greeted by an outburst of wailing from the women, Abraham ejaculating, "God is merciful in letting me see your face again. I had almost despaired, but my heart is strong now; I shall not die, but live"—unknowingly quoting Scripture.

What a miserable plight the poor man was in! No English farmer would keep his pigs in such a hovel; the would-be walls all open to the wind and weather; a large opening in the low leaky roof through which the smoke wriggled and struggled; the floor, a very bog out of which the foul black water oozed, and there lay my dear old friend on his couch of fir branches wrapped in a few blankets. The sight quite unmanned me. I could only "hunker" down by his side in the silent sympathy of a breaking heart, while his horny hands held mine tremblingly and gratefully, the women standing round wailing, "haiwa, haiwa!" But something practical had to be done, and that quickly; so having spoken a few comforting words as I was able, I left to see about some medicine for him, though I hardly thought he could recover. But God's mercy is everlasting towards them that fear Him.

The next morning, at 5.30, I was again by Abraham's side. He had been delirious during the night, but his temperature had gone down a little. After a hasty breakfast, I made a tour of the camp, visiting fifty or more houses, in each of which two

* Interesting mention of this old man was made in the last Annual Report, p. 251. He had learned to read, "an example of successful plodding," and had been appointed by Mr. McCullagh "to see that family prayers were held regularly in every [Christian] house"; at Aiyansh.

or three persons were lying ill. What a spectacle of misery, helplessness, and utter wretchedness they presented! The grease had to be made, no matter who lived or died. Consequently, the weak and sick were, in most cases, left to take care of themselves, while the strong and healthy devoted all their attention and energy to the work out of doors. There they lay on the cold, damp ground, shivering by the smouldering embers of the fire, which had cooked the morning meal of the strong, in many cases too sick to care which way the current of life tended. My visit seemed to rouse their flagging spirits. Sometimes a poor smoke-dried old woman, too weak to work and too withered up to be sick, would extend her upturned hands towards me, shaking them entreatingly as she cried, "Anhka, anhka, *lthgol-thqui, Nat*" ("Slave-master, slave-master (!) my child, sir,") Frequently the "child" indicated would turn out to be an old man or woman whose childhood was a thing of the remote past.

The next day (Saturday), in the afternoon, up came a pretty little steamer and hove-to in the bay in shapely style. It was our Bishop's steamer, the *Erangeline*, with his Lordship on board, himself the captain.

Mr. Collison had also come up from Kincolith, so that we bade fair to have a good day on the morrow (Sunday).

The C.M.S. Church at the Camp partakes rather largely as yet of the shanty order of buildings; it is spacious enough, and the roof is good, but it still needs to be floored, lined, and seated. On the Sunday the church was well filled at three services; the Bishop, at the morning service, preached a splendid sermon in the Native tongue, proceeding afterward to the Communion. In the afternoon I preached, and in the evening Mr. Collison. Between afternoon and evening service we had a meal together in the little mission-house. There was a small table, but no seats, so we had to set up some junks of fire-wood on end to serve for chairs. In travelling about in this country one has to dispense with everything not absolutely necessary; so you may imagine that our little two-feet-by-three table was not very luxuriously garnished—a tin of corned beef, a few soda biscuits, and a cup of tea—O yes, and some mustard, not in a mustard-pot, however, but in the broken part of a tea-cup, to which the handle still adhered. The Bishop suggested that this unique mustard-pot should be photographed; but in this description I shall hardly need the help of a wood-cut, as there is a peculiar sameness attaching to broken tea-cups, and all can mentally photograph it for themselves.

I have seen from the English papers that missionaries are accused of living in luxury. Alas for actual necessities, much less luxuries! *We have only had a piece of fresh beef four times on our own table in the course of seven years*, and mutton never, nor venison. I must, however, qualify this statement and say—but it is a secret—I have a mutton chop sometimes *in my dreams!* You will wonder what we do live on. Well, tinned provisions chiefly and dearly; a very good stop-gap once in a while, but not at all conducive to health as a constant diet. Then there is salmon, which is certainly excellent in its season, and which they say is very good brain food, but brain is not much use if there is not plenty of muscle to its back, at least in this country. So much then for our luxuries.

I need not enter into the details of each day's work while at the fishing camp, the first day is a sample of all. One evening, however, an Indian came to me in much anxiety, asking me to pay a visit to his relative *Tkaganlakhatqu*, who was taken suddenly and violently ill, dying by all accounts.

After a few moments' delay, Mr. Collison and I started off to see this man, whose house was at the extreme end of the camp. It was getting dark as we picked our way through the mud and filth between the boilers. When about half-way we could hear the poor fellow's cries of agony, yelping like a wolf in a trap. Hurrying our pace we presently reached the house, which was thronged with an excited crowd, through which we made our way, and stood over where the sufferer lay. Two men and four women were holding him to prevent his doing violence to himself, while an old witch, *Wi-dum-gech* (Big-head) by name, a great and renowned medicine woman, sat near his head. Before our arrival she had, I was afterwards told, put on his soul three times (that is, breathed into her hands and passed them over his head with the exclamation, "Wauh!" "there now!" "look at that now!"), but with no avail. We had no trouble to find out what was the matter, the man had partaken largely of an Indian dish called *Daikesh*, that is, snow whipped up with grease and

sugar or molasses, which had set up instant and violent inflammation. We therefore made a division of labour; I remained with the patient while Mr. Collison returned for some medicine. I then had all the pots they could muster filled with water and set on the fire, giving employment to sundry in the crowd to keep the pots in position with long sticks. A large tin dish, two pieces of new blanket, and a strong towel, completed my arrangements. The water boiling, I poured a quantity into the dish upon the pieces of blanket, and then fishing up one piece into the towel, with a man to help me, wrung it dry, and quickly laid it on our roaring friend. Hugh! how he did kick and strike out, sending the four women sprawling in all directions. I therefore shouted somewhat sharply to him, "N'delth alugin gon?" ("Where is your bravery now?"), which brought to his mind a previous meeting between us, known only to ourselves, when he came by night with seven other braves to exhume the body of a man who had died a Christian and was buried at Aiyansh (they wanted to have a feast and a dance over the corpse), on which occasion he had boasted of his *alug* (bravery) to me, and the *alug* of his ancestors for generations past, but as I could not see the *alug*, it availed him nought! Of this, then, my words reminded him, upon which he snatched up a corner of his blanket and thrust it into his mouth, holding it tightly with both hands, while his eyes glared up at me as if to say, "Go on now, burn me up if you like." I did not, however, do that, but I kept on with the fomentation, the pain quickly abating. When Mr. Collison returned with the medicines we supplemented this treatment with what was necessary, leaving our patient about midnight at his ease and out of danger.

Three weeks at the camp brought me to the end of my own strength. Every one was beautifully convalescent, my old friend Abraham included; so I thought that while I could walk I would get away. But it was no easy matter to pack up; the Indians kept crowding in to the last moment. My head was throbbing with pain, and I longed for a breath of fresh air—for a less odorous atmosphere, which ere long we were enjoying on our return voyage to Aiyansh. And thus ended our sojourn at the Indian fishing camp.

It is not as though there were something of extraordinary interest to tell that the above paper has been written, but rather to give a faithful picture of the ordinary work and everyday life of a missionary in this remote corner of the earth.

THE NORTH-WEST AMERICA MISSION.

[These paragraphs were held over from our North-West America number last month, so we insert them now.—Ed.]

The Rupert's Land Indian Industrial School.

THIS school was formally opened last March. There are now some fifty-four pupils in it, both boys and girls, drawn from various Indian settlements. Most of the pupils have Christian parents, but these are quite unable to develop habits of self-help, or to encourage useful education. The school is partly supported by a Government grant. The Rev. W. A. Burnam, B.D., joint editor (with Canon O'Meara of Winnipeg) of the Rupert's Land GLEANER, is the Principal, and writes cheerily of the growing work. The children, in addition to other things, are taught to work on the farm. The elder boys, under a farm instructor, do the field work, the younger ones—see to the garden, and split wood, &c., while the girls are said to be quite ready to take part in the household work. Of course the spiritual interests of the children are carefully attended to; it is a *missionary* scheme, though entirely apart from the C.M.S. Such efforts on behalf of the Indians are invaluable; it would materially help the spread of the Gospel amongst them if they could be stirred from comparative helplessness into energy and life.

Letter from the Rev. J. W. Tims.

BLACKFOOT RESERVE,

GLEICHEN, N.W.T., Oct. 14th, 1890.

WE have just got into a camp of Indians ten miles down the river from the Mission House, and hitherto considered as under the influence of the Romanists. The chief, "Eagle Rib," has given up his house for a school, and I hope to have it open by Nov. 1st.

Our Sunday meetings are keeping up well, and the Indians listen very attentively to the readings and exposition of God's Word.

I have six lads living in the house with me. These are getting on very well in reading, and I trust the daily influence of the Mission party over them will end in their acceptance of the Lord Jesus Christ.

I am just building a house to be used as girls' home. To-morrow we are expecting to welcome Miss Perkes, until lately matron of the Y.W.C.A. at East Croydon, as its new matron.

Since the death of Crowfoot the Indians belonging to his camp have expressed a wish that I should go there and teach them. I cannot, however, do more than pay them flying visits, as they are eighteen miles from here. There is every prospect of success here now. But we need patience and faith.

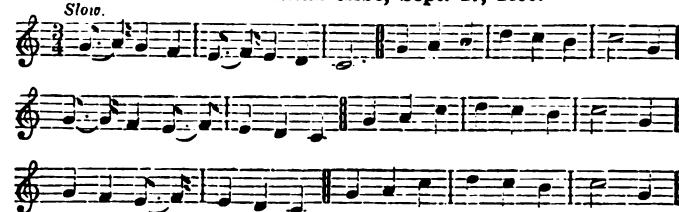
J. W. Tims.

A TSIMSHEAN HYMN.

THE following curious and interesting lyric has been sent us from Metlakahtla, at Bishop Ridley's suggestion, by the Rev. J. H. Keen. Mr. Keen writes:—

"Daniel Lutikizamti has been for some time the recognised poet of his tribe, the Kitkātlahs, and now that he is a Christian he wishes to use his powers in the service of his Lord and Master. This is his first production in the way of hymns, but he hopes to improve later on. We wrote down this hymn and tune as he sang it, he being unable to write himself. Catching the music was extremely difficult, for each verse varied somewhat, the music being mercilessly compelled to accommodate itself to the words, the words in their turn showing a bold disregard of metrical restrictions. The repetition observable both in words and music is intensely characteristic of Indian song, and seems to English ears very wearisome; but it is probable that a quicker succession of thoughts would be far less effective among the slow intellects of these naturally deliberate people. The man's Native name—Lutikizamti—means 'Thunderbolt'; a designation strangely out of keeping with the gentle art he cultivates!"

Tsimshian Hymn and Tune composed by Daniel Lutikizamti, Poet of the Kitkātlah tribe, Sept. 17, 1890.



1. TSIMSHEAN.

Dimautki, mian am,
Dimautki, mian am;
Gumzuksha na guzagun,

Gumzuksha na guzagun ludamdu;
Dunt in dimautk ga gaudi,
Dunt in dimautk ga gaudi.

TRANSLATION.

1. Save me, Lord; save me, Lord;
Only to Thy cross I cling, that my soul may be saved.
2. Why do I conceal my sin? Thou indeed knowest it, Lord.
Chorus—Save me, Lord.
3. May Thy Spirit cleanse me, that my soul may shine.
Save me, Lord.
4. Thou art my life, Lord; give me what my heart desires.
Save me, Lord.
5. I am glad; for Thou hast gained the victory in our house.
We trust Thee.
Save me, Lord.
6. I have gone astray in the dark road of sin.
Save me, Lord.
7. I am ready; my heart is prepared to see Thy face.
Save me, Lord.
8. When I am about to pass away in death, my heart will be glad.
Save me, Lord.

C.M.S. NORTH PACIFIC MISSION, 1890.

RIGHT REV. WILLIAM RIDLEY, D.D., Bishop of Caledonia (m), to Punjab, 1866; to North Pacific, and consecrated 1879.

COAST DISTRICT.
Metlakahtla—Rev. Robert Winter Gurd (m), 1886; Dr. Vernon Ardagh, L.R.C.P. & S. (Edin.) (m), to E. E. Africa, 1887; to N. Pacific, 1889.

Yoruba, 1877; to Ceylon, 1882; to N. Pacific, 1886.

Kincolith—Rev. W. H. Collison (m), 1873.

Kitcanga—Rev. A. E. Price (m), 1885.

Kitkātlah—Rev. Fredk. L. Stephen-son (m), 1887; rejoined 1891.

QUEEN CHARLOTTE'S ISLANDS.

Masset—Rev. J. H. Keen (m), to N.W. America, 1875; to N. Pacific, 1890.

INTERIOR DISTRICT.
Aiyansh—Rev. J. B. McCullagh (m), 1883.

VANCOUVER ISLAND.

Alert Bay—Rev. A. J. Hall (m), 1877.

Fort Rupert—Mr. A. W. Corker, 1889.



MACKAY'S MISSION AT USAMBIRO.*

THE MISSION FIELD.

News from Bishop Tucker.—On Jan. 24th, a letter dated Usam-biro, Oct. 19th, came to hand. Mr. Walker had left for Uganda in the C.M.S. boat the day before, in order to obtain sufficient canoes to take the whole party across. The Bishop and his six companions were in excellent health, and found Mr. Deekes recovered, and not desiring at present to return to England. In planning for his then undiminished party, Bishop Tucker proposed to leave one man, probably Mr. Dermott, at Usam-biro with Mr. Deekes. He writes:—

"I shall thus have five men in hand for Uganda. I thank God for the five, but I pray Him—and shall not cease to pray Him—to give us within the next twelve months four times five for the crying needs of this vast field. From all I hear of Uganda the whole country is literally thirsting for instruction. Busoga presents a vast and most promising field. Ulu is an open door. Mombasa *must* be occupied, and the other stations reinforced and vacancies filled up. Twenty men do I ask for? I could with the utmost ease place forty men.

"To give you an idea of the eager thirst of the Waganda for instruction, I need only say that a man will willingly work for three months for a single copy of the Swahili Testament. I cannot help thanking God that He put it into my mind to bring up 250 copies from Zanzibar. I also brought with me a large number of other books—parts of the Scriptures—the Ki-swahili Prayer-book, &c. I am told that there will be joy indeed in Uganda at the arrival of these books. Of course none will be given away, all will be sold, and consequently valued, nay, I am assured, treasured."

A second letter from the Bishop, received here on Feb. 2nd, begun at Nassa on Nov. 3rd, and finished at Usam-biro on Nov. 22nd, brought tidings of the sad deaths which had been announced by telegram previously. The Bishop had been suffering himself from African fever, and was recovering from his third attack as he closed his letter.

The Rev. J. V. Dermott, who also wrote, asks—

"Should not these five graves at Usam-biro (*i.e.*, Bishop Parker, Mackay, Blackburn, Hunt, and Dunn) have the effect of stirring up the Christian valour of many more young men to fill up the gaps made in the small band of missionaries so recently sent out? May God grant it!"

Reinforcements for Japan.—News has reached us of the safe arrival of the missionaries who left last autumn, either returning to their work, or going out for the first time. In addition, Miss Ada E. Knight and Miss L. K. Ellis, missionaries of the China Inland Mission at Chefoo, being advised on medical grounds to labour in Japan rather than in China, have, with the cordial consent of the C.I.M., been engaged provisionally as lady

* Reprinted from Dr. Stanley's *In Darkest Africa*, by kind permission of Messrs. Sampson Low & Co.

missionaries of the C.M.S. in local connection. They took up their residence at Nagasaki in November.

The "Curse of China."—The fourth Annual Report of the Hao-Meng-föng Hospital at Ningpo, which is conducted by Dr. Daly, an independent medical man, who is now in partial connection with the C.M.S., states that 4,826 out-patients were treated during the year, and that out of the 198 in-patients, 57 were admitted to be cured of opium smoking. Dr. Daly says that after a month the patients leave as strong and active men, once more able to live healthy lives, and earn "rice" for their families. He adds in reference to the widely varied opinions as to the prevalence and danger of this habit:—

"It is possible and probable that opium will prove the curse of China, by diminishing the population to an injurious extent, producing an unhealthy race, and turning millions of these peaceful, sober, industrious masses into a degraded and vicious people."

The branch Hospital for Women, which is in a separate building, was superintended by Miss French of the C.E.Z.M.S. (now Mrs. Daly), who gives a most cheering report of the work.

The City of Kiong-Ning.—Kiong-Ning-fu is 260 miles north-west of Fuh-Chow, and is the second city in the Fuh-Kien Province, north of the River Min. An entrance was first obtained in 1875, when the catechist Ling-Sieng-Sing took up his residence there, but he was expelled at the end of eleven months with many shameful indignities. In 1878 a house was purchased by the Rev. Ll. Lloyd, but it was attacked and destroyed, and the catechist was expelled. In 1884, for the third time, a house was occupied inside the walls, the landlord being induced to rent it to the Mission because of a cure effected on his person by a European doctor at Fuh-Chow. But after a fortnight's quiet possession the catechists were savagely attacked by a hired mob, ill-treated, and driven out of the city. Further details of the past attempts on the city will be found in *The Story of the Fuh-Kien Mission*. Dr. Rigg, who is stationed at Nang-wa-kau, which is twelve miles from Kiong-Ning, writes that another attempt is about to be made to gain a footing in the citadel. The medical work done by a Native assistant residing just outside one of the city gates, who had treated about 10,000 people up to last December, seems to have made a considerable impression. We would commend the present fourth attempt to start work in the city to the earnest prayers of our readers. Meanwhile, two ladies of the C.E.Z.M.S., Miss Newcombe and Miss F. Johnson, have had the honour of being the first Christian English ladies to enter the city. They were invited there on a short visit to the house of the father of their language teacher, and have sent home a deeply interesting account, which will doubtless appear in *India's Women*.

A Stir in Hyderabad.—The Rev. J. Redman, lately returned to Hyderabad, the capital of Sindh, Western India, writes of a decided stir during the past year. Lectures in favour of and opposed to Christianity have been delivered, and infidel tracts were recently purchased for distribution. Several educated Natives seem very near baptism. On Christmas Day an old fakir publicly confessed his faith in Christ. It has been the custom for perhaps thirty years for the maimed and halt and blind to assemble outside the church on Sunday mornings after service. An evangelistic address is given, and a very small gift. In this way the old fakir began to come. Mrs. Redman read the Bible to him, he grew interested, and three or four years after his first appearance declared his faith in Christ. He was eager for baptism, so on Christmas Day, before a considerable number of witnesses, both Hindu and Mohammedan, he was admitted into the visible Church. He has been since then subjected to bitter persecution, and needs grace to stand firm. He is probably between seventy and eighty years of age.

Confirmations in the Nuddea District, Bengal.—The Bishop of Calcutta has recently been on a tour of some fifty or sixty miles through the C.M.S. stations, holding confirmations and administering the Lord's Supper. The number of those confirmed during the tour was 252, and of the communicants 379. Amongst the confirmed were two converts from Hinduism and one from Mohammedanism.

Touching Baptism at Alleppey.—For nearly twenty years permission to visit in the jails has been enjoyed at Alleppey,

Travancore. Many thousands of tracts and portions of the Scriptures have been distributed among the Malayalim prisoners, and several instances of conversion have been reported from time to time. The Rev. W. J. Richards has supplied the following touching account of the recent baptism of a prisoner under conviction for murder:—

"On Tuesday, July 22nd, the Alleppey jailor came to the mission-house and informed me of a man under sentence of death who desired to be baptized. He said that the magistrate had bidden him tell me. I visited the convict that afternoon and ascertained the facts of his sentence. He had stolen an ox, and had been punished with three months' hard labour on the roads. While he was being escorted to the place where the sentence was to be worked out he took advantage of a solitary jungle through which the single constable and he had to pass, and with a heavy branch he knocked the guard on the head, stunning him and afterwards trampled him to death. The High Court ordered him to be hanged, and the sentence to be carried out at Alleppey. First he was detained here, and then at Trevandrum, and, in the latter place, the catechists of the L.M.S. visited him. After he was returned to Alleppey for execution we of the C.M.S. visited him again. The sentence of death awakened his soul. He was a heathen of the Pulayan caste, and about twenty-five years of age; strong and handsome, with curling hair and as black as ebony. He acknowledged fully the justice of his sentence, but said that being so ignorant he did not at the time know the sin he was guilty of. Our catechists reported favourably of his state of mind, and I felt greatly encouraged by the attentive hearing he gave me. Prisoners under death-sentence are confined in a large airy iron cage, where they are safe and yet can see the life of the prison going on around, and it is easy to talk with them. His desire for baptism increased. Some days before the execution he was visited by two Native Roman priests who urged him to let them baptize him. 'Ah,' said he with rare sharpness, 'when you have sown rice in your fields would it be right for your neighbours to come by night and secretly cut and carry away the harvest?' The head jailor also rebuked them, as he himself had chosen to be taught and baptized by us. On St. James's Day I further instructed him in the faith of the Lord Jesus Christ and baptized him by the name of Chakko, which is the local form of Jacob or James. Signed with the sign of the cross in token of the required faithfulness 'unto his life's end' had a strange meaning there in the jail, and *the end* to be next morning. Our Alleppey congregation voted the expenses of his burial, and a party of them with a plain coffin received his body at the gallows, and, though he was a Pulayan, bore it themselves to our cemetery in the town."



ACTIVITY IN BEDFORD.

BEDFORD is a town which has been much growing in missionary interest of late. The untiring Hon. Sec. there, Dr. Kinsey, sends the following items:—

"On Wednesday, Jan. 7th, a C.M.S. Conversazione, or social gathering was held, of all workers and special friends of the Society in Bedford, for the purpose of mutual information and encouragement in the work. More than seventy were present, but many were kept away by the severity of the weather, and other unavoidable circumstances. The missionaries and their wives at present residing in the town, were invited, and the opportunity was taken of introducing the newly-appointed Association Secretary, the Rev. J. C. Duncan, and Mrs. Duncan. Among those present were the Rev. G. F. W., Mrs. and Mr. Munby, Miss Savage, accepted for Palestine, the Rev. T. J. and Mrs. Lee Mayer, Peshawar, the Rev. R. W. and Mrs. Stewart, Fuh-Kien, and the Rev. Vincent Harcourt, Tinnevelly. The Rev. Dr. Macfarlane, L.M.S., also very kindly came, and exhibited and explained some curiosities collected during his long residence in the South Sea Islands and New Guinea, and gave an account of his work there in response to questions put to him.

"On Monday, Jan. 12th, a Service of Song on the life of Dr. Krapf, was given by the members of the choir of the School Girls' Scripture Union, whose singing of the hymns gave very great pleasure to the large audience present, the intermediate story of the life was read by the Hon. District Secretary.

"The following Lectures have been arranged for during the month of January. A Magic Lantern Lecture on Afghanistan, by the Rev. T. J. Lee Mayer; on Tinnevelly, at the Y.M.C.A. Missionary Parliament, by Mr. Rayner; and the N.W. Provinces, India, by Captain Glubb."



Stanmer Missionary Box.

I AM enabled, by the kind permission of Lord and Lady Chichester, again to lay before your readers some interesting information regarding the missionary box at Stanmer, a previous account of which will be found in the GLEANER for Feb., 1890. It has just been opened again before the annual meeting, and was found to contain £97, showing an increase of £23 during the past year, and the amount is *eight times as much as it was five years ago.*

E. D. STEAD.

THE GLEANERS' SCRIPTURE CORNER.

"The Mighty One of Jacob."—*Isa. xlvi. 26.*

A NOTHER name of awe and of strength! Another name for every Gleaner to glory in! We shall take a few of the constant uses of this word "Mighty" in connection with our God.

"The mighty God" was one of the great diadem of titles placed on the head of the "Child" who should be Saviour of the world, in Isa. ix. 6. And when He came to earth He proved His right to it in every particular, and showed Himself to be mighty to meet every obstacle and foe which met Him. "He met the devil, and defeated him; He met the leper, and cleansed him; He met all disease, and healed it; He met want at Cana, and supplied it; He met death at every stage, and overcame it: and finally by His own Resurrection conquered even Death." This is the "Mighty One" we have to do with.

He is "Mighty" as to salvation. "Mighty to save" (Isa. lxiii. 1) is one of the Rock words of the Scripture upon which the weariest and weakest soul may lean and be secure. Did we not come to it when spent with the burden of sin, and finding we were powerless to save ourselves? Then we looked up and saw One "travelling in the greatness of His strength" to deliver "even me," and we yielded to the "mighty to save," who used His might to take the sin of the world, and to "bear it away" "in His own body on the tree." That transaction is the foundation of our being Gleaners. We serve because we are saved.

Very often, in Deuteronomy specially, is the word "mighty" (though a different Hebrew one from Isa. ix. 6) used about the deliverance from Egypt, and Israel is never allowed to forget that it was by "a mighty hand" that they were redeemed.

If we oftener dwelt on the fact that He was "mighty" in salvation, we should oftener prove Him to be "mighty in battle" than we do. Are we finding out the Lord to be victorious in our lives? Is He "mighty in battle" with the "principalities and powers" which are ever invading the territory of our heart and of our life? They do not possess it, if we have been redeemed, thank God; but they do invade, and ceaselessly invade, both our heart and life: and we need the Mighty One to be in continuous control, or else defeat, not victory, shall be our sorrowful share; and a defeated one means a disheartened one, and that will make a poor Gleaner! No! we want, and we may have, written over our lives, "Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle." This Ascension song is a grand battle-cry for the Gleaner army! See, then, to it that it is true in our individual lives (Ps. xxiv. 8).

"A great God, a mighty and a terrible," is our Saviour!

Then we may also find Him to be "mighty" as to our service. Jeremiah was perhaps the most shrinking of all the servants of God. But side by side with the most pitiful cries of child-like weakness there rises up the ring of determined confidence in his God. Look at Jer. xx., a strange chequer of words of helplessness and of faith triumphant, showing how his own character remained. In the very midst of his wail he rises with, "But the Lord is with me as a mighty terrible One!" (ver. 11.) He knew he was nothing, and God everything. See Gen. xlvi. 24.

This is the secret of why God is able to use such an expression as this—"My mighty ones" (Isa. xiii. 3). Did you know that God had any "mighty ones"? Who are they? "Even them that rejoice in My Highness." We shall not do that until we have found out that we have "no might" of our own. When we arrive at that, by failure, or by some breaking-down, then we shall have room to rejoice in His Highness, or, as in R.V., "exult in His Majesty"; and that transforms us (though, indeed, unconsciously to ourselves) into being "His mighty ones." "The Lord thy God in the midst of *thee* is mighty!" (Zeph. iii. 17). "He that is mighty hath done to *me* great things," and "He hath made His mighty acts to be known." That is why we want to spread His Name, for "the mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun even unto the going down thereof." Let us use our voices to echo that call, and to get it to penetrate into all the earth.

But why "the Mighty One of Jacob"? Ah, surely there is just the best bit of all. It is because of all people Jacob needed the might. Of all characters it is the Jacob ones who require the Mighty One: so He joins His great name for ever to the name of the one who had to be broken to become Prince. "Humble yourselves therefore under the mighty hand of God!"

SOPHIA M. NUGENT.



As we provide our Gleaners this year, on other pages, with Missionary Bible Readings, and with Miss Nugent's Scripture Corner, we are not using this column for words of counsel as sometimes in former years; and thus we shall have a little more space for communications from our members themselves. These are always welcome, though they may have to wait a little for their turn for insertion. But we want this month to pass on three questions which the Rev. G. C. Grubb pressed on the London C.M.S. Lay Workers' Union a week or two ago. First, "Where art thou?" Secondly, "Where is Abel thy brother?" Thirdly, "Where is he that is born King?" Let every Gleaner consider (1) what is his standing before God—not what it was last year, but what it is now; (2) what he is doing for "Abel his brother," i.e., for "all nations of men" whom "God hath made of one blood"; (3) what answer he is giving, by lip and by life, to those who want to know the way to Christ. Touching this third question, observe that *it was put by heathen to God's people*; and observe that the priests and scribes, though they could give quite a correct and orthodox answer, *did not show the way themselves*. These are solemn and searching topics for our Gleaners to ponder over and pray about.

It is evident that the GLEANERS' UNION is gaining an influence far beyond what any one dreamed of when it was started. And that influence is not for itself. The UNION is a humble means to a great end. We care nothing at all about the mere addition of crowds of new members to swell the G.U. But when we find the most active clerical supporters of the C.M.S. declaring that the UNION is really deepening and extending a prayerful interest in and zeal for the extension of our King's dominion in the hearts of men, we do rejoice and take courage. Now just when the February *Gleaner* was going to press, the Society's Association Secretaries from all parts of the country were gathered at the C.M. House for their Annual private Conference, at which the position and prospects of the missionary cause in the different counties are reported on and discussed. Several of the reports made special reference to the G.U. Here is what one writes, from the North:—

"With perfect sincerity I think I may say that expansion and extension have been our watchwords up here during the past year, and will be, by God's grace, in the year just dawning. Our income [i.e., for two counties] has increased by a little over £600; we have gained access to fourteen new parishes. But what I more rejoice at is the manifest deepening not only of interest, but of personal responsibility in the work, in a great many parishes that for years have been 'C.M.S.' parishes, but that have hitherto been content with a certain stereotyped amount of effort. I have sought earnestly to foster that spirit. I believe the quiet, unobtrusive work done by the Gleaners' Unions in these places has had much to do with bringing this about; much more definite and intelligent prayer has gone up to God about the work; information about the work has been gleaned and diffused; the Word of God has been seen by many in a new light; in private, people have talked more about the work; and all this is bearing and, thank God, has borne fruit."

And another, from the South:—

"*Gleaners' Union*.—So prosperous and beneficial has been this branch of the Society's work that in two counties out of the three forming this district no other County Union is working, neither is it found needful. It has been found more than once that in small country parishes the Gleaners' Union has been strong enough and energetic enough to keep the missionary spirit going."

In the "Mission Field" column will be found a notice of the entrance of English Christian ladies for the first time into that hitherto impregnable fortress of Satan, the great city of Kiong-

Ning-fu, in the Fuh-Kien Province of China. We have been much touched by one thing Miss Newcombe mentions in her letter. On the 31st of October last, at the prayer-meeting with which we began our Gleaners' Union Anniversary, we read the verses in that delightful little book, *Daily Light*, for that day, using the opening one, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," as a suitable motto for the day's proceedings. That 31st of October was the first day the two ladies spent in Kiong-Ning-fu. They, too, began their day by reading *Daily Light*, and they, too, thankfully took that verse as the motto for their visit to the great heathen city.

We have received interesting letters from both "Our Own Missionaries" of this year, the Rev. J. N. Carpenter and Miss Bywater. We shall give extracts hereafter.

Some months ago we invited our Gleaners to send us short Bible studies on the word "Continue." Several were received, but the pressure on our space has hitherto prevented our printing any of them. We now give two. May they carry a message from the Lord to many hearts!

I.

"CONTINUE."—The same Greek word *proskarterein* is used in each of the following passages:—

Acts i. 14. "*Continue with one accord* in prayer and supplication." A word for members of "the Gleaners' Union for prayer."

Acts ii. 42, 46. "*Continued steadfastly*"; "*Continuing daily*." Compare with member's card. Continue steadfastly "in the Apostles' doctrine"—"to glean out of the field of Holy Scripture"; "in fellowship . . . with one accord"—"in fellowship as Gleaners"; "in prayers" (and praises too)—in "regular and definite prayer in union with all fellow-Gleaners." Mark the result, ver. 47. "The Lord added to them *day by day* those that were being saved" (R.V.).

Col. iv. 2; Rom. xii. 12. "*Continuing instant in prayer*." The use and meaning of the word is illustrated by:—

Acts x. 7. "Two of his household servants, and a devout soldier of them that *waited on him continually*." They were his regular personal attendants, whose business it was at all hours to be at his beck and call. Their attendance on him was not a by-work, to which they were summoned occasionally, but their regular work and business (cf. Mark iii. 9). Also

Rom. xiii. 6. "*Attending continually*." The Rev. H. C. G. Moule says in his commentary:—"persevering in, devoting themselves to. The word points to government as the life-work of the governor: a thing not of pride or privilege so much as of incessant duty." So let prayer be not a by-work, but a real work and business, in which we are steadfast, painstaking, methodical.

Our Lord's command in John xv. is, "*Abide, continue, remain, in Me, and I in you*." Notice that this is a condition of prevailing prayer—

John xv. 7. Nearly the same word is used in,

Acts xi. 23. "*Clear unto the Lord*."

Acts xiii. 43. "*Continue in the grace of God*."

Matt. xv. 32. "They have *continued with Me three days*." Not even hunger had drawn them away.

1 Tim. v. 5. One who is a widow indeed "*Continueth in prayers and supplications night and day*." She is not drawn away by cares or pleasures.

Acts xii. 16. "Peter *continued knocking*," waiting for the answer. So let nothing draw us away from the Lord, and from the work of intercessory prayer. Let us "continue knocking," and it shall be opened. Let us continue asking, and we shall receive.

A CLERICAL GLEANER, No. 3,140.

II.

I. "*Daniel continued unto the first year of King Cyrus*." Dan. i. 21, i.e., seventy years, from B.C. 635 to 525.

II. "The man Christ Jesus" continueth for ever. Heb. vii. 24.

III. "Whosoever is born of God" must continue—

- (1) In the faith. Acts xiv. 22; Col. i. 23; 1 Tim. ii. 15.
- (2) In holy living and the communion of saints. Acts ii. 46.
- (3) In the grace of God. Acts xiii. 43.
- (4) In the Word. St. John viii. 31.
- (5) In the *whole* truth taught by the Holy Spirit and the Apostles.

2 Tim. iii. 14.

(6) In praise. Acts ii. 47; Ps. xxxiv. 1.

(7) In prayer. Rom. xii. 12.—In prayer with thanksgiving. Col. iv. 2.

(8) In love. St. John xv. 9.

(9) In brotherly love to *all* in Christ Jesus. Heb. xiii. 1.

(10) In steadfastness and testimony. Acts xxvi. 22.

(11) In temptation. Luke xxii. 28.

(12) In the perfect Christian walk. 1 Tim. iv. 16.

G. F.

Local Branches of the Gleaners' Union.

The following new Branches have been formed since our last announcement. *In the London District*: Battersea, Secretary, Mrs. Middleton; Peckham, St. Mark's, Secretary, Mr. H. Bowers; and Stepney, Christ Church, Secretary, Mr. E. C. Taylor. *In the Provinces*: Barrow-in-Furness, Secretary, Miss E. A. Sutton; Deerhurst, near Tewkesbury, Secretary, Miss Butterworth; Newhaven, Secretary, Mr. Oddy; Shadforth, Secretary, Rev. W. Hooper; Wallington, Secretary, Miss Lanfear; and a Branch, at Cannes, Secretary, Miss Logan.

BRIGHTON BRANCH.—A special meeting has been held of this Branch, with a view to stirring up the members to more earnest work. A most crowded meeting was addressed by Mrs. Percy Brown, Miss Eva Jackson, and Miss Vidal, of Jerusalem. A reading party and other schemes were started, and it was agreed to form a separate Branch for the Kemp Town District.

ZION CHURCH, BATHGATE BRANCH, is continuing its "mutual examinations on the contents of the GLEANER" at its quarterly meetings, with much success.



Gleaners' Union Roll Call.

"They rest from their labours."

Miss Langton, Brixton, No. 1,072, Dec. 24th, 1890.
Amos Walker, after five years' suffering, Hitchin, No. 2,068, Feb. 22nd.
Mrs. E. Chubb, Liverpool, No. 5,820, January 11th.
Miss G. Cooke, Croydon, No. 14,000, Dec. 29th, 1890.
Mrs. Record, Richmond, No. 1,301, Dec. 28th, 1890.
Mr. H. G. Heathfield, Edgbaston, No. 7,162, Jan. 8th.
Mrs. Manico, Ipswich, No. 7,090, Jan. 11th.
Mr. L. Woodward, Bridgwater, No. 982.
Mr. Edward Furtwöhl, aged 76, Bournemouth, No. 12,530, Jan. 8th.
Mrs. Woodhouse, Nottingham, No. 12,603.
Mrs. Bertha Raffe, aged 37, Dorking, No. 26,975, Jan. 14th.
Ellen Hodge, Hanham, Bristol, No. 3,745.
Mrs. Stedman, aged 68, St. Saviour's, Stoke-next-Guildford, No. 24,440, Dec. 8, 1890.
Miss Priscilla S. Haines, St. James', Clapham, No. 26,709, Dec. 14th, 1890.
Miss M. A. Doubtfire, Cripples' Home, Marylebone Road, No. 22,962.

ERRATUM.—We exceedingly regret that by some means the name of Miss M. R. M. Boxer was accidentally inserted in the Roll Call last month.



MISSIONARY BIBLE SEARCHING COMPETITION.

IN the January Gleaner we wrote, "We are prepared for many answers" to our Missionary Bible Questions. But not until post after post brought its quota of packets did we realise what "many answers" might mean! We confess we were not "prepared" for the 350 somewhat bulky packets which speedily filled two large drawers, and then claimed further accommodation! Nevertheless, not one of the whole 350 could we spare; few things have cheered us more than this proof that our readers love and search the Word of God. They have indeed *begun* well; but may we suggest that each competitor should, with care and prayer, read and note the two Bible studies on the preceding page?

Questions for March.

Only Reference Bible may be used. Concordance not allowed. Except where "references only" is put, each verse must be written out.

III.—THE UNIVERSAL INTENTION OF THE GOSPEL (1).

11. Find six verses where the word "glory" is connected with the words "all the earth" or "the whole earth."

12. Find six verses where the word "salvation" or "saved" is connected with "the end" or "ends" of "the earth" or "world."

13. Quote any five or more promises connected with the "ends" or the "uttermost part" or parts "of the earth" (omitting those given in answer to questions 11 and 12).

14. In St. John's Gospel "world" is used (a) three times in connection with the words "save," "saved," or "Saviour"; (b) three times in connection with "light"; and (c) twice in connection with "life." Quote the passages.

15. The blessing of "all nations" or "kindreds" or "families" of the earth is seven times affirmed in connection with Abraham and his seed. Give references only. When did or when will these promises find their fulfilment? Prove your answer from Scripture.

Answers to the March questions, marked outside "Gleaner" Bible Searching Competition, must reach the C.M. House by March 31st.

For Rules, and full particulars, see January GLEANER.



Forthcoming Sales of Work.

Miss Eliot, Aston Vicarage, Birmingham. Mar. 5th and 6th.
Miss Ives, 247, South Lambeth Road. Mar. 17th and 18th.

Southport, All Saints'; Miss Andrew, 71, Albert Road. Sale Mar. 17th. Special stall for Little Sowers' Band.

Miss Ashe, Witton Vicarage, Blackburn. Mar. 17th.

Southport; Christ Church, St. Paul's, and St. Philip's. Mar. 17th and 18th.

Quarndon, Derby. March 30th and 31st.

Mrs. Munby, Turvey, Bedford. April 9th.

HOME NOTES.

THE Dean of Norwich will (D.V.) preach at Westminster Abbey on behalf of the Society, on Sunday, March 15th, at the ten o'clock service.

THE notice of the appointment of the Consulting Physician to the Society in our February number should have mentioned that Dr. Tirard is a Fellow of the Royal College of Physicians, and also one of the physicians at the Evelina Hospital for Sick Children, and at King's College Hospital.

At the meeting of the General Committee on Feb. 10th, the Rev. and Mrs. C. B. Nash, the Rev. F. F. Adeney, and Miss Savage, proceeding to the Palestine Mission, were dismissed. The outgoing party were addressed by the Rev. Marmaduke Washington, of St. George's, Tufnell Park, and were commended in prayer by the Rev. Alfred Oates, of Christ Church, Ware.

DURING the past month the Committee have accepted for work abroad:—Rev. Robert T. Fleming, B.A., Trinity College, Dublin, Curate of Cavan, and Mr. W. Harry Roberts, B.A., Corpus Christi, Cambridge; the latter for the Sudan and Upper Niger Mission.

THE Society has lost one of its best friends in Wales by the death of Miss Emma Williams, of Rhyl, who was for many years Hon. Secretary for C.M.S. there. She left legacies of £50 each to C.M.S., the Bible Society, and the Jews' Society.

At Hull, a new C.M.S. Ladies' Union has been formed, with two Secretaries, Mrs. Hardy Robinson and Miss Tessyman; and at Bristol, a C.M.S. Union of Younger Clergy, with the Rev. G. E. Laws, Vicar of St. Clement's, as Secretary.

In addition to the new Localised Editions of the GLEANER mentioned in our last number, we find there are others at Leeds and St. Philip's, Southport.

We are thankful to hear most encouraging accounts of the meetings of the Oxford University Missionary Union (formerly known as the Missionary Associates), which was formed in 1876 by Bishop French, late of Lahore, and is now under the presidency of the Rev. H. C. Squires, late of Bombay.

THE Huddersfield Junior Clergy Union have a list of sixteen speakers who, each taking up a separate Mission, are willing to give "Lectures on their respective Missions in any parish in the deanery. There will be illustrations with dissolving views where practicable," the Union having purchased a lantern for this object. A hint to other Junior Clergy Unions!

THE C.M.S. Lay Workers' Union for London are arranging for a Special Mission to Young Men, for the purpose of urging upon them the claims of the Heathen and Mohammedan World, to be held all over London in November next. It is proposed to hold parochial meetings in the first fortnight, and local aggregate meetings in the last fortnight, finishing up with a mass meeting at Exeter Hall. Communications should be made to the Hon. Secs., Mr. G. A. King and Mr. T. G. Hughes.

We are pleased to learn that three of the boys at the Children's Home, Limpsfield, Theodore Lewis Kember, Arthur Frederic Cole, and Russell Edward Brown, have obtained by open Competition, Entrance Scholarships of the value of £20 a year, at the South Eastern College, Ramsgate: that one of the three Mathematical Entrance Scholarships of £40 a year offered by the Principal of Monkton Combe has been awarded to Walter Reeve: and that C. R. Allcock has won the high distinction of carrying off the First Scholarship at St. Paul's, Kensington.

We are requested to call the attention of our readers to the Anti-Opium Convention, to be held in the Friends' Meeting House, Bishopsgate Street, London, E.C., on Monday, Tuesday, and Wednesday, the 9th, 10th, and 11th of March. There will be forenoon, afternoon, and evening meetings on each day: the first four sittings for prayer, the next four for conference, and a closing meeting for speeches—all open to the public.

We are asked to announce that a Loan Exhibition will be held at Bath, in the Assembly Rooms, from March 10th to 13th.

PRAYER AND PRAISE.

Topics from the "Gleaner."

PRAYER. For blessing on F.S.M. Meetings, and prayer for deepened work (p. 33). For "the good hand of our God" on the North Pacific Mission.

PRAYER. For Bishop Tucker and his party (p. 44); for new converts, and the newly confirmed in India (p. 44), and Hazelton (p. 37).

Personal.

Earnest prayer is asked—

By a Gleaner (a) that the way may be made plain for her to become a missionary, and that when the call comes she may be willing; (b) that she may have greater influence in the home.

For a dear brother, that his preparation for confirmation may be a time of decision for Christ.

For a son in the Argentine, that he may be kept from all evil.

A widowed Gleaner for her son, a professing Christian at one of the Universities, that he may be led to give up all forms of worldly amusement.

That Gleaner may be strengthened, who is longing for service at home or abroad, and that the way may be made plain.

For a father who is under the curse of drink.

For a shepherd who is scattering the Lord's sheep.

For two who are unkindly treated at home.

For a Girl's C.M.S. Working Party in South London, that the members may be filled with a missionary spirit.

Prayer is again asked for a convert from Romanism, that he may be kept and guided. For me—for guidance and strength to carry on my work for C.M.S., and that utterance may be given me at our Ladies' Prayer Meeting.

That a position of influence may be used for God's glory.

That prayer long offered for two relatives may be answered speedily.

For one who, whilst helping to send the Gospel to others, does not know its comfort herself.

For a son, two brothers, and a sister-in-law, that they may be brought to the saving knowledge of Christ.

For three dear children at school.

Praise is offered—

For answer to prayer in November number of the GLEANER.

That a prayer request in the GLEANER is being answered.

For grace given in new work.



PUBLICATION NOTICES.

THE following new pamphlets and papers have been issued since our last notice:—

C.M.S. in Palestine, containing—

1. Some Remarks on Bishop Blyth's Primary Charge.
2. Memorandum of the Committee, July, 1890.
3. Historical Sketch of the C.M.S. Missions in the East.
4. Extracts from the Annual Letters of the Missionaries, 1890—91.

Price Twopence (Threepence, post free).

China as a Mission Field. By Ven. Archd. Moule, B.D. 2nd Edit. (Revised), 1891. In illustrated wrapper, with a Map, price 6d., post free.

The Gleaners' Union. By the Rev. H. Sutton, M.A. (Reprinted from the C.M. Intelligencer.) Price One Penny (6s. per 100).

The Present Condition of Foreign Missionary Enterprise, and its demands upon the Church of Christ at Home. By the Rev. E. Lombe. (Reprinted from the C.M. Intelligencer.) Single Copies free.

Annual Letters of C.M.S. Missionaries for 1890—91. Part I. Price 3d., post free. [Other Parts will follow at short intervals.]

Hints on Juvenile and Sunday School Church Missionary Associations. New Edition, 1891. For the guidance of Local Secretaries, Sunday-school Superintendents, Teachers, &c. Free.

The New Catalogue of Books, Pamphlets, Magazines, &c., issued by the Society, is now ready, and will be sent free on application.

THE C.M.S. LAY WORKERS' UNION FOR LONDON has commenced the issue of a Series of short Pamphlets, entitled *Bird's Eye Views of Missions*, in order to assist Members in giving Lectures and Addresses on the Work of the C.M.S. No. 1 is on EASTERN EQUATORIAL AFRICA (Mombasa District, Taita, and Chaga), and will be followed by TINNEVELLY. They may be purchased by friends generally, from the Book Room, Salisbury Square. Price One Penny each (1½d., post free).

The following recent books bearing directly on the Society's work may also be obtained from the Book Room:—

Mackay of Uganda. (7s. 6d.) Supplied for 6s. 3d., post free.

My Third Campaign. By the Rev. W. Salter Price. (6s.) Supplied for 5s., post free.

Brief Sketches of C.M.S. Missions. By Miss Emily Headland.

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To February 10th.

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The Editor has also been requested to acknowledge—

For C.M.S.: Bishop Gobat's School missionary box £4, Anon. (for Africa) 5s.

ERRATA.—The first entry on last month's list of contributors should have read "Zion Church, Rathgar Branch, per Mr. Fred. Batchelor" and "Portsea Branch," should have been "St. Mark's, Portsea, Branch."

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The Church Missionary Gleaner

APRIL, 1891.

EDITORIAL NOTES.

HAVE missionary sermons ever been preached on Good Friday and Easter Day? "What!" says some reader; "a charity sermon on a great festival?" Righteous indignation, no doubt, but we do not mean a "charity sermon" at all. We do not mean a sermon framed to get a good collection. We do not mean, necessarily, a sermon followed by a collection. We mean this—Are not Good Friday and Easter Day the very days when thoughts of self should give place to thoughts of our sin-stricken and death-stricken race, in connection with the crucified Christ's atonement for sin and the risen Christ's victory over death?

Certainly, this is the view of our Church. Of all the Collects in the Prayer Book, the three Collects for Good Friday are the largest in spirit. Not "us" as individuals, but "this Thy family." Not "we" of this or that parish, but "the whole body of the Church." Not even "us Christians," but "Jews, Turks, Infidels and Heretics," i.e., (1) Jews, (2) Mohammedans, (3) Heathen, (4) Corrupt Churches. And look at the proper Psalms and Lessons. The Psalm most identified with Good Friday is the Twenty-second, which closes with some of the grandest missionary promises in the Bible; and the Psalm most identified with Easter is the Second, which refers directly to the risen and exalted Christ (see Acts xiii. 33), and represents Jehovah as saying to the Son, "Ask of Me, and I shall give Thee the Heathen for Thine inheritance." The Good Friday First Lesson gives us the promise to Abraham that in his seed shall "all the nations of the earth be blessed." The Easter First Lesson tells us of the Paschal Lamb, type of "the Lamb of God which taketh away *the sin of the world*." There are other striking references, but we must confine ourselves to these illustrations, and leave our readers to find out the others.

So, amid the solemnities of Good Friday, and the rejoicings of Easter, let us think of our crucified and risen Lord watching and waiting till His people carry His messages of love to what that same Second Psalm calls "the uttermost parts of the earth."

We announce with great satisfaction that the Archbishop of Canterbury will (D.V.) speak at the C.M.S. Annual Meeting on May 5th. His Grace has not been present since 1883, when he presided on the occasion of his elevation to the Primacy. He preached the Anniversary Sermon in 1886, and has attended two other of the Annual St. Bride's Services; but although frequently expressing his desire to come to the Meeting, he has been unable to do so. His coming this year will be regarded as a special mark of sympathy in view of the violent and unfair attacks on the Society's Palestine Mission lately made in some of the High Church newspapers. Of course it would be wrong to assume that the Archbishop concurs in everything the Society has said and done in this case; that would be unreasonable. But he does desire to manifest his general sympathy with its great work.

Most of our friends are aware of the difficulties which have arisen in Palestine, between Bishop Blyth and the Church Missionary Society. We do not discuss these controversial questions in the GLEANER; but we may remind those of our

readers who would like to know something of our work in the Holy Land, which has been so bitterly attacked, that the history of the Palestine Mission, and of our other Missions in Turkey and Persia, was told in the GLEANER of July last year. We have now to announce that the Archbishop of Canterbury has volunteered to inquire into present difficulties, in conjunction with the Archbishop of York and probably two or three other Bishops, and to suggest, if possible, some solution of them.

The approaching Census again suggests a comparison of Past and Present. When the last Census was taken, in April, 1881, the Society was working under a resolution, solemnly arrived at on account of financial pressure, to send out only *five* new missionaries each year for three years, but we were rejoicing that special gifts had enabled the Committee to send out *twenty* instead of five! It is a fact like this, which we have gleaned from the Report of that year, that makes one realise just a little of what God has done for us in the past ten years. *Three times twenty* is not considered a large number now.

A "Census Thank-offering" would be appropriate indeed! One of our very old friends, Mrs. Punnett, of Falmouth, is making her usual decennial collection, to divide between C.M.S. and Bible Society; but C.M.S. has put out no appeal of its own, leaving the field open to the sister and daughter Societies, C.E.Z.M.S., F.E.S., I.F.N.S., which send out ladies only, and whose Census Funds we earnestly hope will be very large this year. All that is given to C.E.Z.M.S., and most of what is given to the other two, goes directly to help C.M.S. Missions, by providing ladies to work in association with them.

We earnestly trust that the important Anti-Opium Convention just held in London may be the starting point of a fresh awakening of the conscience of the Christian Church in this matter. We have sinned deeply against China, and it is no answer to say, as is sometimes said, that the Chinese now grow such quantities of opium themselves that the cessation of imports from British India would do no good. Even granting this, does it not add to our national guilt? Our trade has so corrupted the people that they now do evil without our aid! No doubt it is not easy to see exactly what ought to be done. The solution is not so simple as one would like to think. But "unto the upright there ariseth light in the darkness." Let there be a true and unreserved desire to do the will of God, at whatever sacrifice, and then He will show us what that will is.

It is indeed good news that Bishop Tucker and four of his party—Hooper, Pilkington, Baskerville, Smith—sailed from Usambiro on December 4th, to cross the Nyanza for Uganda. Perhaps before this number is in our readers' hands, there may be telegrams from Zanzibar to tell us he had reached Mwanga's capital. Let our prayers go up without ceasing for him and his companions; also for Mr. Dermott and Mr. Deekes, left at the south end of the Lake. Also for Mr. Ashe and the party now preparing to start in May; and especially that even now there may be some good additional men for this new band.

An undergraduate at Cambridge has been studying and analysing the contribution lists in the last C.M.S. Annual

Report, and has sent us a table of the Sales of Work reported in them. This table will be printed in the C.M. *Intelligencer*; but a summary of the results will interest our own readers. He reckons that in the year ending March 31st, 1890, there were 805 Sales of Work in behalf of the Society. Probably there are others which are not specified separately; but even allowing for this, the figures show that five out of every six parishes supporting the Society have no sale. Nevertheless, the total amount raised by this means in that year was £17,715. Probably no agency is so effective as a Sale of Work for gathering the freewill offerings of humble people, and the result is a signal illustration of the greatness of littles.

Very searching messages are sent to us all from God in Mr. Horsburgh's little book, *Do Not Say*, just published, and to be had from the C.M. House, price 3d., or 10s. for 50 copies, postage extra. The best way in which we can introduce it is by extracting a few paragraphs:—

DO NOT SAY

"The Missionaries are all make-believes. They live in luxury, and do nothing."

Is it true?

And if it is true, why, there is all the more urgent need for you really good, self-denying people to come yourselves! If those who have hitherto gone forth (leaving, in many cases, fortune, and prospects, and a loving home) are only "make-believes," it is indeed time that the true ambassadors hurried forward.

DO NOT SAY

"I cannot support the present system. Missionaries ought to live like the Natives, and on £25 a year."

Why ought they? And how do you know they all can?

Many people live in England on £25 a year. So, of course, you do?

DO NOT SAY

"But we are not all called to be Missionaries."

No, apparently not! And, as far as I can see, we are not in the very least danger of thinking that we *all* are. We are much more in danger of transposing the words, and thinking "We are *all* not called to be missionaries."

DO NOT SAY

"But we cannot send everybody away; we must keep some good people at Home."

Certainly we must. And, what is more, we *do*.

Seeing that out of 1,000 good people, 999 stay in our own tiny Island, and one, at most, goes to the great needy countries beyond, it does not seem that we need begin to be *very* anxious just yet, lest the Heathen should get more than their share!

Our readers will rejoice to hear that several contributions have come in to enable Bishop Ridley to respond to the touching appeal of the Indian chief mentioned in the Bishop's interesting letter in our last number. One friend has sent £200; a mother and two daughters have promised £25 a year for three years; and there are other smaller sums. We have no doubt that the Bishop will be able to utilise these gifts at once by engaging an evangelist in the country. Of course the Society only sends English missionaries out after a careful comparison of competing claims with the limited number of men at its disposal.

In this number we again visit Japan. Readers should turn back to the numbers for July and December, 1889, and October, 1890, in which Japan letters were also given, so as to follow the story of the Mission better. We earnestly commend to them the very striking and moving appeal from Mr. Buncombe on the next page. We propose to publish that appeal, with other parts of the same letter for which the GLEANER has not space, in a separate form; and we hope many of our friends will write for copies to distribute. The letters from Mr. Andrews, Mr. Hutchinson, and Miss Cox will also be found very interesting. Oyamada is a place that should be much in our prayerful remembrance.

We also present the concluding portion of Bishop Ridley's deeply interesting letter, of which we could only give half

last month. It is not inappropriate to take Japan and North Pacific together. They are the easternmost and westernmost of our Missions (barring New Zealand in the far south). They face each other across the great Pacific Ocean, and are now linked by that new line of mail steamers which is one of the latest of our great British enterprises.

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NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

IV.—SIMON PETER: FISHING AND SHEPHERDING.

ONE of the greatest New Testament missionaries was Simon Peter. Very interesting to trace out his history. But look to-day at the *work given to him*. Two kinds, Fishing and Shepherding.

1. **FISHING.** This taught him four times.

(1) When standing on the shore and casting net into sea, Matt. iv. 18—20; Mark i. 16—18. "Follow Me, and I will make you fishers of men."

(2) In his boat, after a' night of toil, when washing nets, Luke v. 1—11 (different Greek word for "net"). "Launch out into the deep, and let down your nets for a draught." And then, "enclosed great multitude of fishes."

(3) In Parable of Net, Matt. xiii. 47 (a third Greek word for "net"). "Gathered of every kind."

(4) After Resurrection, and after another night of catching nothing, John xxi. 1—11. "Cast the net on the right side of the ship, and ye shall find." And again, "full of great fishes."

What sort of missionary work pictured by Fishing? *Evangelistic work.* Casting net, and catching men. Peter cast the net on the Day of Pentecost, and "enclosed a multitude of fishes," 3,000 souls! So again at Caesarea, in house of Cornelius.

Much of this "Fishing" now going on in Africa, India, China, &c. In this present GLEANER, see the "fishing" in Japan; especially at Wakimachi and Kushiro (pp. 52, 54).

How become a good "fisher of men"? See what Jesus says. (1) "Follow Me, and I will make you." Very many "go a-fishing"; but only those whom He *makes* "fishers" will really "catch men." (2) "Launch out into the deep." What shall we call "the deep"? Places furthest off, as Inland China, Uganda, the Soudan, the Arctic Circle? Or places where most "fish are found," as Bengal with its thronging masses of people? Or places deepest in degradation, as Benares, or the Niger Delta? (3) "Cast the net on the right side." Do as the Lord bids, without question, and leave results to Him—"and ye shall find."

II. **SHEPHERDING.** Peter not to be a "fisher" only; a "shepherd" too. See John xxi. 15—17. "Feed My lambs"; "Tend My sheep" (R.V.: *lit.*, "shepherd My sheep"); "Feed my choice sheep" (*lit.*).

What sort of missionary work pictured by Shepherding? *Pastoral work.* Why this? Because not enough to gather out converts from among the heathen. Must then feed their souls with nourishing spiritual food; let them "lie down in green pastures," and "lead them beside the still waters"; if one is lost, go after it and find it.

So Peter did. Read his Epistles; not written to Heathen, but to Christians. Specially to teachers, under-shepherds; see 1 Pet. v. 2—4, "Tend the flock of God" (R.V.: *lit.*, "shepherd the flock of God").

And so now in the mission field. Some missionaries acting as shepherds, tending and feeding the flocks, the bands of converts God has given them. This particularly the work of bishops, and men working directly under them: as Bishops of Sierra Leone, Moosonee, Mid-China, &c.; Archdeacon Koshi Koshi in Travancore, Archdeacon Wolfe in Fuh-Kien, &c. Also, teaching and training the under-shepherds, Native pastors and teachers; as the Bible-women in Japan, page 55.

How become a good "shepherd of the flock"? See Christ's two words to Peter in John xxi. (1) "Lovest thou Me?" ver. 15. 16, 17; (2) "Follow Me," ver. 18. Read of the Good Shepherd in John x.: there see how to follow; there see why to love. And look at Peter's words to the under-shepherds, 1 Pet. v. 2—4: "willingly"; "of a ready mind"; "ensamples to the flock."

"And when the Chief Shepherd shall appear," "a crown of glory that fadeth not away." E. S.

HAVE YOU FACED THE QUESTION?

[The following solemn, tender words are from one of the closing chapters of Mr. Horsburgh's pamphlet, "Do Not Say." It is our earnest hope and prayer that they may prove God's message to many who have long read our pages month by month, but have never personally faced the question as to whether foreign service is God's plan for them or not.—Ed.]

THE world is dying without God. And we might go to them. We might but we don't! Fellow-Christians! This is our responsibility! There are means enough, and there are enough of us to evangelise the world. But we are not awake! Oh, why are we not on our faces in the dust? Why do not these things move us? Why do we not do something? My brothers and sisters, what will you do? Will you go and settle this with God? Yes, with God, Whose matter this is: "To Whom all hearts are open, from Whom no secrets are hid." Settle it with *Him*.

He is coming—your Saviour, your Master. He is coming to His servants, one after another, to put His hand upon each, to look into each face, and say, "My child, tell Me now all that thou art doing—all that thou art doing to let thy poor brothers and sisters in the heathen lands know that I love them." It is *your* turn now. He is coming to *you*. He is putting His pierced hand upon *your* shoulder. He is looking straight into *your* face. His tender, searching, wondrous eyes are fixed upon *you*. Oh, brother! is it all right? Sister! is it all right? Can you look up brightly into His dear face and say, "Saviour! Master! Thou knowest. These others know not. But Thou knowest. Thou knowest that my heart is right; that I am keeping nothing back. Thou knowest that by Thy grace I am doing Thy will fully for the perishing heathen whom Thou lovest"?

Or would you feel ashamed? Would you rather He passed you by?

Face to face with God, do those good reasons which hitherto have satisfied you that you "really have no time," that you "cannot afford to do more," that "your place is at home," seem to be scarcely more than idle excuses? That conclusive argument against your going, or against your child going (or your sister), which you have been putting between you and every solemn appeal, does it seem a little less satisfactory now? That "home tie" which has been keeping you back, would you hardly like to mention it now to Him who left all and gave up His life for you, and who says: "Whosoever loveth father or mother more than Me is not worthy of Me"?

The "good Providence of God which is ordering your path at home"—now that His eye is upon you, have you an uncomfortable suspicion that it is not His Providence at all, but your own ordering, *because you do not want to go*?

Do you feel you cannot lift up your head and look quite straight into His face—*because He knows*? He knows your heart. And He knows, and you know, that you are not fully willing to do His will. You have not faced the question, *and you do not want to face it*.

Oh, dear brother, is it so? Then go to Him and tell Him all about it. Tell Him that you love your money and cannot give it up. Tell Him how hard it would be to leave your home and friends, and go far away to a heathen land. Tell Him how your heart sickens at the very thought. Tell Him about your children, or your sister, or brother—that you could not bear to see them go. Tell Him how it would break your heart to take that child of yours, dearer to you than life, and send her off to Africa or China. Tell Him you cannot do it. Anything else, but not that. Tell Him so. He will not be hard upon you. He understands. He loves you. Oh, how He feels for you. But, "He that will save his life shall lose it." You can never be happy while you are seeking to save yourself. No satisfying joy and peace can be yours, whilst you have SOMETHING TOO PRECIOUS to give to Jesus. He cannot use you as He would whilst you are taking your own way. And you can never be a joy to the dear Master as long as you are afraid to trust Him, and are holding something back. Ah, then, tell Him this too. Tell Him you can never be happy till the victory is won. Keep talking to Him about it all. He can make you willing. You cannot, but He can. He can so fill you with Himself that to do His sweet and holy will, and nothing short of that, shall be your meat and drink—the joy of your life. Lay yourself before God. Find out from Him what your part is. Then by His grace,—*go forward and do it*. So thou shalt win the crown instead of the shame, and the heart of Jesus will be glad.

J. HEYWOOD HORSBURGH.

A VOICE FROM JAPAN.

LETTER FROM THE REV. W. P. BUNCOMBE.

TOKUSHIMA, AWA, Dec., 1890.

Does Japan still need Missionaries?

I HAVE been for a walk this afternoon, and went up the hill that rises so abruptly at the back of the city, and once more viewed the scene that has so many times moved me with greatly varying emotions. The scenery is as lovely as sea and hills, and islands, plains, and rivers, villages, and a city stretched out at one's feet can make it. There is first the city of Tokushima, with over 60,000 inhabitants, the tenth largest city in Japan, and I remember that not one in 600 of the people there is yet a believer in Him who is at once Creator of all this beautiful scene and Saviour of all men, and who is coming so soon to be Judge of all mankind. I look to the right and see numerous villages, and remember that among all those scattered villages and hamlets there are only three families in which any member knows and prays to God. I turn my eyes to the left, and can see over a great plain right away to Muya, nestling under yonder distant hills, and I remember that among the great multitude of upwards of 150,000 who are living in that plain and in the town of Muya (20,000), not twenty have yet any light upon their darkness.

Once more I turn round, and look at the ranges of hills that rise one behind another, and remember that amidst those hills are a great but greatly-scattered population of country people, who are born and live and die in their own glen, and never go twenty miles from their own village, and have no knowledge of the world beyond their hills, much less of a world of light and love beyond their darkness. And I think of these 700,000 people living in this one county of Awa—which forms one of the four divisions of the island of Shikoku—and if one listens with an ear which is deaf to all voices save the voice of praise to a glorious Creator, there is a stillness so intense that it can only come from the valley of the shadow of death. But, thank God, there is a faint sound breaking the stillness here and there, and speaking a promise of more to come; 150 voices in all this multitude, one voice in 4,700, that is sometimes lifted up in songs of praise to Him who lived and died and rose again for them.

And I am His messenger, and yours, to tell these people of Him, and make them to see and turn from idols to serve the living and true God; besides me there is one Presbyterian brother missionary, and in the city below are three Native evangelists, and to the right, far away to the south, is one more evangelist. To the north, twenty-five miles distant, is another, and over there in Muya is one more. So there are about 88,888 souls for each one of us to speak to and lead to Christ! For me and my wife 88,000!

I don't think I quite realise this—the numbers are too large to grasp.

When I was coming out to Japan three years ago, I was often told that in about ten years—i.e., seven years more—Japan would become a Christian country, not needing missionaries! To-day there are forty millions in Japan, and not 40,000 Protestant Christians, i.e., one in 1,000. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are 10,000 more head-priests of Buddhism than there are Protestant Christians, and for every single Christian of every denomination at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them.

Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and Native evangelists, if this people is to be saved ere the Lord come.

You will see from what I have said that this county of Awa is a long way behind the rest of Japan in the matter of Christianity, for while throughout Japan one in 1,000 are Christian, here only one in 4,700 are believers. In other words there are 150 crowds of 4,700 human beings in each, with no knowledge of the way of life and salvation. I know there are other parts of the world where things are worse even than here, but the good Christian people in England who find it a difficult matter to go to a place where they cannot ever hear a church bell, do not in the least

realise what is meant by so many millions of souls perishing without a Gospel, without church bells, in such and such a country. Perhaps they can realise a little what this means when the numbers are such as they have some practical acquaintance with.

Special Meetings for Christians.

Twice during the past year we have had special meetings for Christians. First, in January, we had four days' consecutive meetings, which were addressed by Mr. Warren. In June, feeling the need of more of the realised power of the Holy Ghost in our midst, we arranged to have daily meetings for prayer and study of the Word, specially in respect of the promise and work and reception of the Holy Spirit. These meetings were preceded by much prayer. I circulated a letter amongst the Christians explaining the object of the meetings and giving a list of passages to be read and studied previously to coming together, and exhorting all to come with definite expectation of blessing.

The three country catechists came in, and we had daily meetings twice, and latterly three times a day, for a fortnight. We went carefully through all the teaching in the New Testament on the Person and work of the Holy Ghost, and continued in prayer to be filled with the Spirit. All the Native fellow-workers (five) confessed to receiving much blessing, and three or four of the Christians certainly were much changed, and that the change in life and character was real is evidenced by their life ever since. But the majority of the Christians as yet seem to have no real interest in spiritual things. They seem to have grasped the truth that Christ died for them, and that believing in Him they have the forgiveness of their sins and the hope of heaven; but their knowledge, or, rather, sense, of sin and the need of complete deliverance from all sin, is very slight. Hence we have to mourn over some who have fallen into sin: one has been guilty of theft, another has borrowed money and not repaid

it, and bought rice from another and not paid for it. Others have got lax in keeping the Sabbath; several are guilty of one of the most common sins in Japan—going into debt; indeed, it is hard to get them to see that this is sin at all: there is hardly a Christian who really believes it is a sin. But until they are taught by the Holy Ghost and convicted in respect of sin and righteousness and judgment, they will not change: and does not this point to the real defect, namely, the want of Holy Ghost power in the life and teaching of us who teach them?

You remember that while Moses' hands were uplifted Israel prevailed, when they failed and drooped Amalek prevailed. I think I understand this as never before. We need very definite prayer to be constantly made for us, that W. P. Buncombe, his wife and household, be kept in continual communion with Christ, and, being completely emptied of self and self-workings, may be filled with Christ, in whom dwelleth all the fulness of the God-head bodily; that Terata and Ogata and Murata and Masuda and Tominaga, the five Native labourers, may be similarly emptied of self and delivered from all the old failings and evil habits, and made entirely new creatures in Christ, and filled, and ever and again refilled, with the Spirit, and with unselvish zeal be constrained to testify to the multitudes of perishing souls around them their ruin and the way of salvation in Christ, and especially to be kept from substituting for the Gospel their own arguments for Christianity, which, even if a man believed, he would not thereby be saved.

Woman's Work in Wakimachi.

It seemed to me God was making an opening in Wakimachi, a township of about 5,000 or 6,000 inhabitants, twenty-five miles west of Tokushima, the centre of the local Government of Central Awa. We located a catechist, Ogata San, there last January, and Miss Hamilton of the F.E.S., and Miss Julius of the C.E.Z.M.S., spent three months there, from March 16th to June 16th. These two most earnest and devoted workers were cheered at the outset by witnessing the baptism of the first converts in Wakimachi, a Mrs. Shino and her child. This lady's husband was the man who first came to me, asking me to send some one to teach them, and he did all in his power to help us in the work. Miss Hamilton rented the house next to Mr. Shino's house, so I felt that this first convert would be well looked after and taught.

Miss Hamilton and Miss Julius worked heartily and well, and with Mr. Ogata and their Bible-woman's aid, succeeded in gathering a number of women together—sometimes as many as sixty attended their afternoon meetings. But men came too. I have noticed that men will come and talk in a way to lady missionaries that they rarely do to the male missionary. They started a Sunday-school, and in a few weeks had a regular attendance of some forty or fifty children, who were being well taught on Sundays, and further had the truth impressed on them by magic-lantern lectures on week-days. I was thankfully

surprised to see how much they had learnt about Christ and God, and the Creation and man and sin. During the time they were working in Wakimachi, three men, three women, and three children were baptized, the adults on profession of their faith, the children as children of Christian parents. But these two ladies could only stay for three months.

I am coming to the conviction that Japan will be reached best and quickest by women; lady missionaries who are content and willing to go forth two and two—not singly—and live in Japanese villages and houses—

not on Japanese food—and work among the women.

The Church in Japan.

I fear there are times of trial and trouble in store for the Church in Japan, arising, not so much from outside persecution, as from the restless spirit of the Japanese Christians, ever objecting to the old paths, and wanting that which is new.

The cause, as far as my observation has enabled me to form an opinion, is the low state of spirituality among the Japanese Christians. So many are Christians only because they are convinced that Christianity is incomparably better than other religions, and so we are now constantly hearing of even pastors and evangelists becoming Unitarians, as has been the case among the Presbyterians of Tokio. The remedy is, therefore, the teaching Christians the deep spirituality of the Gospel, and leading them to see the absolute necessity of holiness. This seems to have been neglected, and in its place efforts have been too much in the direction of increasing their numbers. The reaction is coming now. The only antidote, it seems to me, is to proclaim the speedy coming of Christ, and the truth that "when He shall be manifested we shall be like Him, for we shall see Him as He is. And every one that hath this hope set on Him, purifieth himself even as He is pure."

[Our picture is cleverly etched from a travel-worn photograph sent us from Japan. Much interest centres round these great "preaching," held in the theatres. Those at Tokushima have been specially noteworthy, owing to the marked results, and no less marked opposition. See *Intelligencer* for July, 1889, p. 429.—En.]



VIIEWS IN AND NEAR KUMAMOTO.

The following explanatory notes have been kindly furnished by Archdeacon Maundrell of Nagasaki, who is now on furlough in England. Interesting letters from our Kumamoto Missionaries, the Rev. J. B. Brandram and his wife (née Miss M. G. Smith) have often appeared in our pages.—Ed.]

(1) A SHINTO temple at the north end of the town of Kumamoto. It stands on high ground to the north of the castle, from which there is a fine and commanding view of a large portion of the town itself, and of all the country beyond. Near you lies the town, stretching away for two or three miles to the south and south-east, the south-west part of it being hidden by the intervening castle, which was one of the largest in all Japan, until it was turned into a military dépôt and barracks after the Satsuma rebellion of 1877.

Beyond the town, to the north, east, and south-east, there is a splendid view of the rice-fields, and, beyond these again, of the mountains of the interior of Kiu-shiu, of which the most attractive seen in the distance, thirty miles off, is the ever-smoking volcano of Aso San. It is one of the most attractive spots in Kumamoto, to which the Japanese continually resort for worship, &c.

(2) This is the entrance to an exceedingly pretty place a few miles out of Kumamoto, to the east, called Suizenji. The *Tori-i* (the high pillars with horizontal ones at the top, making a kind of gate) is always indicative of the approach to, and of the existence not far off, of a

Shinto Temple; accordingly there is one in Suizenji. But here it is not the temple that is the attraction, but innumerable springs of purest water, clear as crystal.

Here are little shallow pools, there running streams, but everywhere, at the sides of the pools and streams, and in the pools and streams themselves, all over their sandy and pebbly beds, the water is ever bubbling up. Across the pools and streams here and there are stepping-stones by which to cross, and at each step, especially at each heavy step or jump, the bubbles are increased manifold, to the great delight of children and adults alike who come here for pleasure parties frequently. At the upper end of these gardens is the small temple, at the lower end you hear the sound of a water-mill, and, on inspection, you find that it is driven by the now deep stream of water, to which each of the numberless springs and rills contributed its part. The last time that I was at these gardens was an interesting occasion. The Kumamoto Christians had invited thither Bishop Bickersteth, Mr. and Miss Blandham, and myself, for a little refreshing, after two or three days of hard work at a local Church Council. There was the usual Japanese cup of tea with cake, interspersed with addresses by the leading lay members of the congregation, and at the close some suitable words from the Bishop.

(3) This is a view on a river—not an important one—in Kumamoto. It served chiefly in days gone by as a moat, on the east side of the castle.

(4) The river that runs through Kumamoto takes its rise amongst the mountains of the interior, in the vicinity of Aso San, and the aged Japanese of Kumamoto have more than once seen its waters discoloured and rendered undrinkable by the large quantity of sulphur thrown out from the crater of that active volcano during eruption. The river is not navigable for steamers, but it is of great service for the transmission of the produce of the country in small boats.

(5) and (7) are evidently street scenes in the town of Kumamoto.

(6) *Hon Mioji* is a temple a few miles to the west of Kumamoto, situated at an exceedingly picturesque spot amongst the hills that shut in Kumamoto from the Shimabara Gulf. It was built in honour of the Great Daimyo, Kiyo-Masa, whom the people of Kumamoto regard as the founder of their kingdom. He lived about 250 years ago, and it was mainly through his energy and ability as a ruler and military leader that the Higo kingdom, next to Satsuma, became one of the most powerful of the southern part of Japan. He it was who erected the Kumamoto Castle, and made an avenue of trees, really a military road eight miles long, running from Kumamoto north-eastwards. He also over-ran Corea. After his death this temple was erected, as I have said, to his honour, and now his spirit is worshipped by millions of Japanese. The temple is approached by a long flight of steps, on either side of which there are lepers, the blind, halt, and lame, come from various parts of Kiu-shiu begging from all who go up to the temple, and saying incessantly their prayers, in *rain* hope of recovery. It is a piteous sight, and one that draws forth the deepest compassion, and the earnest desire for the day when these poor people shall know to whom they should pray, and not be the subjects of superstitious vanities. Whoever finds his heart growing less loving or compassionate than it ought, let him visit this temple!

JAPANESE MUSICIANS.—The picture on page 56 gives a good idea of the cultured but very artificial home life of the higher class Japanese. Readers of Miss Bird's *Unbeaten Tracks in Japan* will remember her graphic description of various Japanese entertainments, the music at which was not pleasing to Western ears. Our music is at first as discordant to them as theirs is to us.

A YEAR OF GROWTH IN YEZO.

Letter from the Rev. W. Andrews.

HAKODATE, Nov. 30th, 1890.

I CAN do nothing but praise the Master for the work He has accomplished in this island during the past twelve months. Doors are opening on all sides, mists are rolling away, and the harvest is at last being gathered in. You will understand our joy at reaping the fruits after so many years of sowing. The Lord has been good to us. He has made the Hakodate school a success. I think I told you before how the money to build the Hakodate and the Kushiro schools all came in answer to prayer, and now there are in the Hakodate school eighteen day scholars and two boarders. All these pupils are young, some not more than six years old, and so all the better soil to work upon. These are not charity pupils, but children of the upper classes in Hakodate, whose parents pay all the school-fees for their children. All these little ones will, I trust, become an army for Christ. Through these pupils we are already getting a hold on the parents. Kushiro school is in a rather more desolate place than the Hakodate school, and there are not so many pupils. They now number nine. The eldest, a girl of sixteen, the daughter of the Government doctor, became a Christian in the spring, and was baptized in June. She is the first-fruits of the Kushiro school. You see we have reason to praise the Lord for that.

The night-school pupils at each school are always changing, and it does seem a roundabout way to reach their souls through the medium of teaching English, but I feel it is one way of breaking down the barrier between us foreigners and these young men. Most of them come to a Bible-class on Sundays, and some of them have become regular attendants at the services on Sunday. We have to use all sorts of nets for the fish, and this last one I have been very slow to let down, but a year's experience has proved that in time this net, too, will be the means of hauling in a good quantity of fish.

The Church building here belongs to the Christians, and stands on their own ground. Since the Christians have realised that the building is their own, the attendance at the services has more than doubled. Four years or so ago eight or nine was a good congregation, and now thirty-five is the usual number. Yesterday the building was nearly full. Several young men from the Merchant Naval School are regular attendants, and yesterday in the service three came forward and were publicly received as catechumens.

For years the seed has been sown around and in the immediate neighbourhood of Chiribetsu, a small village not far from Horobetsu. The Government has made a military station or *tonden* close to this village, and brought up 250 families from the south to farm the land. For four or five years one Christian family has been living on a small farm in the middle of this *tonden* and the head of the family has tried to do a quiet work among the neighbours, and again and again we have tried to get a footing in the town. Last September a preaching-place was hired at one dollar per month, and this seemed to fan the spark into a flame, and now nine young men have come out and confessed their faith in Christ. Six of these are soldiers. May they be as faithful to their Master Christ as to their own Emperor. This preaching-place fills well every evening. The last time I was there the place was crowded, and three of the soldiers who had been previously instructed stood out and were baptized in the presence of their companions. Mr. Batchelor and others have sowed good seed in that place in the past, and now here is the fruit. What can we do but stand by and praise the Lord for what He has done.

The Christians in the district of Taté hope to get their little church completed this year. They are good earnest workers. They send over two of their number to Yesashi (a town fifteen miles away) to hold preaching services. Yesashi is a very old-fashioned place, and is but slowly opening to the modern style which prevails in other towns of Japan. There is one earnest Christian there who, as he goes about selling his tea, talks of the Bible and preaches about Christ. This year, along the coast from Yesashi, two other places have been visited and lectures held. At one place a two-hour lecture was too short. There are inquirers in both of these villages. At an island opposite to Yesashi, but about fifty miles off, are a great number of farmers who are anxious to hear of Christianity. One remarkable thing about these farmers is that they are all teetotalers. They used to

be drunkards, but finding it used up all their money they decided to sign the pledge for three years, and to see if they could not save some money. They have sent for a teacher, and as soon as the winter weather is over some one will go and tell them about Christianity; in the meanwhile a good number of Bibles and books have been sent across to them.

There are about twenty-one families in the Kushiro congregation, and during the last twelve months they have subscribed for all purposes the sum of 165 dollars. This is a matter for praise too, especially when we remember that four years ago there were no Christians at all in that district.

The village of Tottori, four miles distant from Kushiro, is visited regularly by the Kushiro pastoral agent. A new head-man has lately come to this village, and, together with his wife and child, has been baptized. He had heard of Christianity twelve years ago, but could not make up his mind to come out on the Lord's side. The Tottori Christians are all poor, very poor, and can do but little towards self-support. The young schoolmaster there is an active, earnest man, and does what he can on Sundays to gather the children for a Sunday-school.

For some three years or more we have been praying for a small town called Akkeshi, some thirty-five miles from Kushiro. There have been some inquirers there, but the head-man is opposed to Christianity, and puts all the obstacles he can in the way of their accepting Christianity. At last a Christian family from Hakodate have gone there to live and farm some land, and I have every hope this family may be the means of opening the door for us at this place.

When I compare the present with the past—say eight or nine years ago—when the believers in this island numbered about a score, and now they number 194; when in the district there was only one station, namely, Hakodate, and now there are, besides Kushiro, Horobetsu, Tottori, Chiribetsu, Taté, with prospect of others opening up; when the Native contributions for religious purposes have increased from a little over half a dollar to more than two dollars a head,—we have every reason to praise the Lord and to point out to you and others at home what the Lord has done for His great Name's sake, and to ask you to pray with us, for it is all the Lord's doing, and it is marvellous in our eyes.

WALTER ANDREWS.

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“ WHO WILL GO FOR US ? ”

Isa. vi. 8.

DO NOT forget the thousand workers
Who shall go as Christ commands,
To set free from Satan's thraldom
His own fair and waiting lands.
Now the doors are standing open,
Christians ! who will enter in,
And with Christ's own mighty weapons
Storm the citadel of sin ?

Let our watchword be—“ Go forward,”
Let us rally round the Cross,
And with tried and trusted weapons
Let us fear nor pain nor loss ;
For be sure the God who sends us
Will be with us all the while,
And when hard the work and toilsome,
He will cheer us with His smile.

Who will go to India's peoples,
Where idolatry is rife ?
Who to China's starving millions
Hasten with the Bread of Life ?
And in lands of “ Darkest Afric,”
Where the martyrs' blood was shed,
Who will tell of peace and pardon,
And avenge the faithful dead ?

And to islands of the Ocean,
Shrouded still in darkest night,
Who will take the Gospel message ?
They are waiting for the Light.
May a wave of God's great Spirit
Sweep in power across our land,
And impel the hearts of many
To obey Christ's last command.

A. E. G.

THE NEW TRAINING HOME FOR JAPANESE BIBLE-WOMEN.

Letter from Miss Gertrude E. Cox.

OSAKA, November, 1890.

I HAVE now been out in Japan nearly a year, and have just completed my language examination.

For the first three months I lived in Mr. Warren's house, awaiting the decision of the Annual Conference of the Missionaries, and studying the language. I do not think anybody was more surprised than I myself to learn what that decision was, namely, appointing me head of the new Home for training Japanese Bible-women. At the time we had two Bible-women at work in connection with the C.M.S., one being here in Osaka, and the other being away for a time at work in the country.

We opened the Home in the middle of April, receiving at once the two women then in Osaka. We had some time before received an application from Nagoya to admit a woman from there to be trained, and on May 13th she arrived. I personally could take no actual work with the women beyond prayers morning and evening, but Miss Boulton, of the F.E.S., and Mrs. Edmonds very kindly gave Bible-lessons, and Mr. Koba, from the College, came twice a week to give a Prayer-book lesson.

Through May and the early part of June I visited two or three afternoons every week with the women, for though I could not understand all that was said, the presence of a foreigner is a help to them, both in keeping them to the point of the spiritual work, and in gaining the attention of the people. We made it our business to call at the houses of the Christians, and through them as far as possible to reach those who are not yet Christians, either by inviting them to come and hear the Bible read, or by getting the Christians to take us to the houses of their friends.

Mr. Hutchinson, at Fukuoka, has sent to ask us to receive three women, and one also applied from Tomioka. Besides these we have a woman from Osaka who is training here for a time so as to be able to assist Miss Tapson in her country work next year. Therefore our numbers now are eight.

The idea of the Home is that the women shall go through a course of study such as will fit them for after-work in their own towns, and that at the same time they shall gain practical experience by doing such work as there may be here in Osaka. As the Home was really started after the Conference this year, there have been no regular rules drawn up yet, but these few months' experience will be very useful in helping us to frame rules now. The women spend their mornings in study, and I am glad to say that besides the all-important Bible and Prayer-book lessons, we have now secured a Japanese teacher to improve their knowledge of their own language, a very necessary thing for really efficient work.

During the summer holidays we sent one of the women to work for a time at Yonago,* and her work was so much appreciated there that we are now placing her there altogether.

We have accommodation for fifteen women, and I hope that it will not be very long before we receive our full number, for the need of efficient Native workers is being more and more felt in the country. Though unable to take any actual share in the teaching, all the internal arrangements of the house have been left to me, and the women who are at work bring to me an account of their work every week. I have thus been thrown a good deal with them, and have much enjoyed being with and learning more of them; but they certainly require almost as much learning as their language! Had I been asked to choose what work I should like best in Japan, I could not have been given anything more thoroughly congenial; but every day one only learns to feel more the responsibility of the work entrusted; one looks more and more for the fulfilment of the promise, "I am with you always." Certainly one experiences the truth of it, for though we may not have now the outward signs of His presence, I am quite sure He does daily give us the strength for this work, and for the study of the language, which but for that would be an impossibility.

I must say I think visiting in Japan is far more encouraging work than visiting at home; the women are, as a rule, glad to receive visitors and quite willing to listen to the reading of the

* Yonago, an out-station of Matsuye, is a town in the province of Hoki, in the Main Island. It has a population of 17,000. Last year a judge and his wife were regular attendant, at the Sunday meetings, and the wife of the public prosecutor was a catechumen. See also Bishop Bickersteth's mention of Yonago in next column.

Bible. What specially interests them is anything in the shape of a picture, and we find these a great help in our work; all Scripture stories are so new to them that it seems to help them to realise what we are talking about if we can put a picture before them.

I do indeed ask your most earnest prayers that the women chosen for the Home may be such as shall be useful in the Master's service, and that in all plans made, and rules laid down, as well as in the daily life of the Home, we may feel His presence and guidance.

GERTRUDE E. COX.

BISHOP BICKERSTETH AT C.M.S. STATIONS.

IN October and November Bishop Bickersteth made a visitation tour in the island of Kiu-shiu, and the south-west of the Main Island. Allusion has already been made to his visit to Fukuoka and Oyamada in Kiu-shiu, so we now extract the following from a Journal kindly sent us by the Bishop in reference to his journeys in the Main Island:—

"Nov. 4th.—By train to Kioto, eighteen hours.

"5th.—By train to Kobe, three hours. By train to a place called Tatsuno, on north shore of Inland Sea, two and a-half hours; have to make long detour to reach the town from station, the road having been broken by a flood.

"6—7th.—Journeying all day in jinrikshas across a mountainous country (119 miles in the two days), and meet Mr. Chapman on the Friday evening at Yonago, a city at one end of a large salt water lagoon near the China Sea. Hold a confirmation the same evening; a judge is among the confirmed, and he tells that in his younger days, when hated of the foreigner was deemed a virtue, he once left home with the view of killing Sir Harry Parkes, and got as far as Kioto, when something providentially turned him from his purpose. There are nineteen Christians in this place. On my visit last year there were none.

"8—11th.—At Matsue. I have written about the place in former journals. It is making steady progress under its aged Native deacon, Nakanishi. It also has now the help of a resident missionary of the C.E.Z.S., and is to be the head-quarters of the band of missionaries under Mr. Buxton's leadership. They must, however, learn something of the language before they can go to so distant a place, and with this view will spend a while in Kobe.

"11—13th.—Travelling to Hamada, where we stay two days. This Mission has made little, if any, progress recently. Frequent changes of catechists may be one reason of this; internal differences among the few Christians are certainly another. As last year, I held no confirmation. The new catechist has a good character, and Mr. Chapman is doing all that he can for the place on his occasional visits. We both addressed the Christians, and there seemed some reason to think that some among them were really impressed with the necessity both of unity and diligence, if the Gospel is to win its way among their fellow-townsmen.

"Sunday, the 15th, we spent at Masuda, a town further down the coast. This is a comparatively small place, with only four or five thousand inhabitants; but the banker is a Christian, and others are gathering round him. After the confirmation on Sunday morning he brought us a series of questions which he had written down, on sin, prayer, the promise of 'Kingship' in the Revelation, &c. In the evening a number of officials in the Revenue Office met us at his invitation, men of much intelligence as well as courtesy. I gave a lecture on 'Matters practically indisputable,' of which the endeavour was to show that, notwithstanding the widespread doubt, there are many things practically certain on which the inquirer may take firm stand, and from these reach the truths, whether of Theism or Christianity. Mr. Chapman kindly translated for me. I give my own confirmation addresses now, and sermons, but have not yet ventured on lectures in Japanese. After my lecture Mr. Chapman gave a short address on 'The Truth shall make you free,' which was listened to very attentively. They then put some intelligent questions. Such opportunities are valuable both in themselves, and as showing the drift of opinion.

"25th, Osaka.—I held a confirmation. Thirty-three were confirmed.

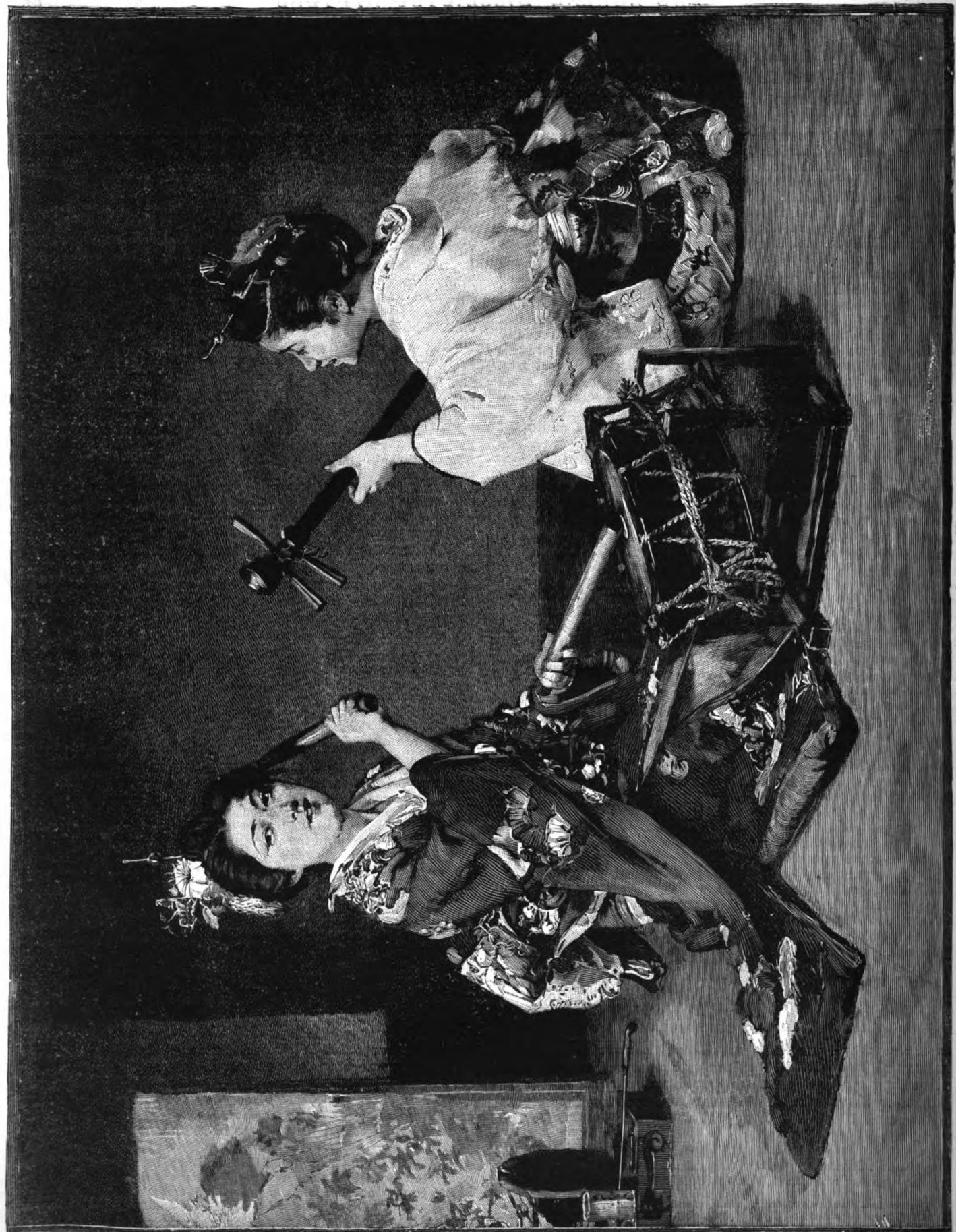
"28th.—Return to Kobe.

"Dec. 2nd.—Mr. Buxton, who arrived last week, comes to talk over his plans."

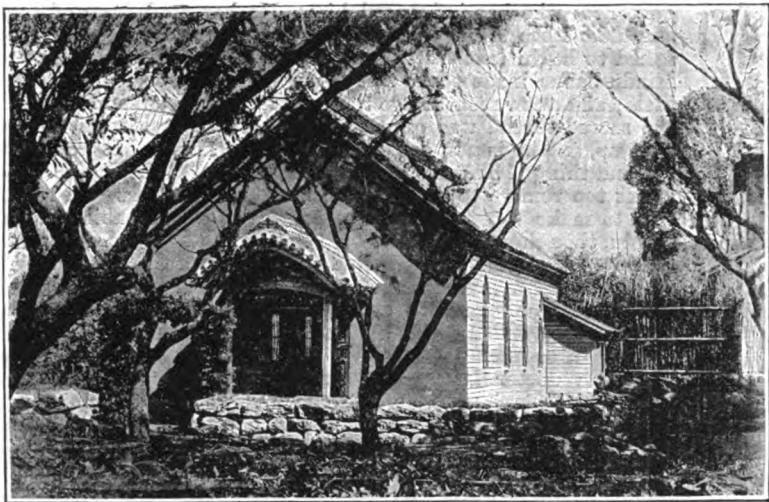
Both in Earnest.—Here is one of the now numerous offers of service which we receive from readers of the GLEANER, independently of the many that come in a more regular way to Mr. Wigram:—

"DEAR FRIEND,—Two young men, each aged eighteen years, wish to devote the whole of their lives to missionary work abroad, and would like to go with another missionary to tell the Heathen of God's Love. Kindly accept us as volunteers for His service and for His sake.—Yours obediently in Him,

"Dear Sir, We are both in earnest."



JAPANESE MUSICIANS (see page 53).



OYAMADA CHURCH, BUILT BY THE NATIVE CHRISTIANS.

OYAMADA : A CALL TO PRAISE.

"What hath God wrought!"

TRAVELLING across the plain from Fukuoka, in the island of Kiu-shiu, a long line of dark hills stands out on the horizon. In the spring time a great plantation of cherry-trees in full blossom marks the spot where the village of Oyamada nestles above the plain. Thousands of Japanese excursionists from the neighbourhood visit the place for its beauty, but for another reason it is of deepest interest to us. Not all the pictures in the Academy can rival in meaning the two small photographs reproduced on this page. They show, more than do acres of painted canvas, the wonderful works of God.

Surely the story of the village comes back to some who read these lines. It cannot be wholly forgotten how the villagers at the close of 1887 sent an appeal to the Rev. A. B. Hutchinson, C.M.S. missionary at Nagasaki, saying they wished "to enter the good doctrine of the perfect, holy, flawless Lord." Full accounts of the reception of the missionary and catechists and of the ensuing baptisms were given in the GLEANER for August, 1888, and of these and the further progress of the work in the *C.M. Intelligencer* for June and September, 1888, and August and December, 1889. Mr. Hutchinson has kept us well acquainted with the eager plans of the people about their church, and their longing that it should be a house worthy of God in the eyes of the Japanese.

In the February GLEANER we mentioned briefly that this Oyamada church had in October been solemnly dedicated by Bishop Bickersteth, and now we give, with deep thankfulness to God, these pictures which make the climax of all, and Mr. Hutchinson's letter which explains them. We confess they stirred us as they were laid on our desk, and a swift thanksgiving winged its way to God; may they stir others likewise.

Letter from the Rev. A. B. Hutchinson.

"FUKUOKA, Oct. 14th, 1890.

"I am sending you two photographs, to which I would

ask your special attention, as they indicate a decided progress in the work in this portion of Kiu-shiu. The first is a group containing 123 portraits. It was taken at Oyamada on October 7th, on the occasion of the consecration of the newly erected church in that village. You will notice that, excepting the Bishop and myself, all are Japanese, and every one is a baptized Christian. Moreover, all the adults in the group, numbering eighty-four, are communicants. Again I would remark that all, except ten visitors, belong to Oyamada, and that *three years* since not one of them was a Christian, neither had any of them received any instruction or seen a copy of the Scriptures. Does it not seem wonderful? Here is a faithful presentation of the very people themselves, now dear brethren in Christ. Time and space prevent me from sending you the names of all in the group. I will only point out Anami Morehei, the head-man of the village and leader of the Christians, the man who was sent as delegate by the villagers to invite the Christian teachers to come amongst them. He is on the Bishop's left in the row behind; and above, next to the pillar on the inside, is Anami's brother, who walked fifty miles to be confirmed. In the same line with the Bishop, and on his left, is Nakamura San the catechist, whose wife Mary is in the front row of women right under the central pillar. Look, too, at the crowd of children who form the Sunday-school, and who are thus being trained to become in due course fully privileged members of the Church of the Lord Jesus Christ.

"Besides these there are some other forty, young and old, who have received baptism at Oyamada, but who were too far off to be present, some in Kiu-shiu, some in other parts of Japan, and two in distant Honolulu.

"One other point of interest is that the group is taken in front of the church and close to the parsonage which these dear earnest Christians have to a large extent built themselves. What the church looks like externally the other photograph shows. It is a fine building seventy-four feet long by thirty-two wide, and will seat 600 people if required. The chancel is nine feet deep, the side of the church in the view is sixty-five feet in length and twenty feet high; the projection is a snug little vestry twelve by seven feet. The parsonage, not in the picture, is just above on the right. The trees are the ro, or vegetable wax tree, from the fruit of which are made the ordinary candles in use in Japan. The value of the buildings and site altogether amounts to 1,300 dols. or £250 sterling, all of which, excepting about £80, has been provided by the Christians themselves. May God be pleased to bless them abundantly as they assemble for His worship, and grant that multitudes may be drawn together within the church's walls to hear the glad sound of the Gospel to their everlasting salvation.

"A. B. HUTCHINSON."



OYAMADA CHRISTIANS: A THREE YEARS' HARVEST.

THE EDITOR'S LETTERS FROM THE FRONT.

First Arrival in Japan.

Letter from the REV. D. MARSHALL LANG.

OSAKA, JAPAN, Jan. 15th, 1891.

MY first request is that you will join in praise to God for His marvellous loving-kindness. We had a long voyage of seven weeks, but His presence was with us all the way. Being a good large party we were able to have some very happy and helpful times of communion one with another. Then there were missionaries of other branches of the Church of Christ on board, and they joined us. The journey was a good one in every way, the sea not too rough, the heat not too great, the little annoyances and discomforts not too many. We stopped at several places long enough to land and have a good look round. At Colombo and Hong Kong we were specially well looked after by the C.M.S. representatives there. Four days had to be spent at Hong Kong, and Mrs. Burdon (the Bishop was unfortunately away) and Mr. and Mrs. Ost gave us the best of their time and care. We (i.e., the Japan party) arrived at Kobe early on Dec. 5th all well, and were met by the worthy Hon. Sec. and Miss Warren. Naturally we felt we were "strangers in a strange land," surrounded by new faces to whom a new "foreigner" seemed quite an object of study, and unable to speak a word of the "vulgar tongue." Since then we have been studying the language, but find how difficult it is, and how hard it is to settle down to such a task. Truly "the spirit is willing, but the flesh is weak." But here again we must thank God, for He has, in answer to the many prayers made both by us here and you at home, given us the needed grace and strength. And as we have to look forward to spending most, if not all, of this year in this one thing, we are encouraged by His gracious promises, e.g., 2 Cor. xii. 9; Phil. iv. 13, 19. Oh, what splendid verses of comfort we have in the Psalms, e.g., xviii. 32, xxvii. 14, xxix. 11, lxviii. 28, 35, &c.! Let us take courage and go forward, whatever our work, our need, our weakness may be.

But I want also to ask you to continue in prayer. As we came along on our voyage, and landed at various places, we could sympathise with the feelings of one missionary whose spirit, we are told, "was stirred in him, when he saw the city wholly given to idolatry." Thank God, of every place we saw, the word "wholly" was not true. Yet it was a very sad sight (as it is also here) to see the idolatrous practices of the people, and the power the priests have over them.

At Naples especially did we notice this, and here in Osaka one is struck by the number of temples (Buddhist and Shinto) everywhere, even in small villages. Oh, how one longs to open one's mouth to tell of the love of Jesus! Pray, then, that God will bless those who are now holding up His banner in every land; pray that the Native pastors and Christians may be kept faithful to the truth, and be "living epistles" for the Master; pray that we may be helped in acquiring the language, and may in due time be prepared, body and soul, to do great things for God; pray that more agents (both Native and foreign) may be raised up for the work. Thank God for the tens sent out into the foreign field last year! Now pray for hundreds, yea thousands, this year. Remember, *nothing* is impossible with God.

D. MARSHALL LANG (No. 24,543).

At a North India Station.

Letter from MRS. HERBERT BROWN.

BURDWAN, BENGAL, August 24th, 1890.

THERE is a family about thirty-five miles across country from here who believe in Jesus, read the Bible and pray regularly, but the old man shrinks from baptism, although he says himself he knows he will be lost if he does not confess his faith; he is afraid of the villagers. Baptism is the great difficulty; there are many in Burdwан thoroughly and honestly convinced of the truth, who halt there. As a people they have no courage nor strength of character, and though the missionary can find out their secret faith, each has some reason why he cannot confess it now. Generally the temporal overpowers the spiritual, and they cannot and will not risk what may mean disgrace and loss.

The little —* here, a boy of nine, is deeply interested in Christianity. You may think it strange to speak thus of such a youngster, but he really is. He has at present a German

* A very important personage.

governess who has influenced him. He has read *Peep of Day* and *Line upon Line*; he says his prayers, and the other day asked to begin *lessons* with prayer. He is closely guarded by Hindu babus, made to do "puja," or sacrifice, every day to the idols; and a few months ago the ceremony of investing him with the sacred thread was gone through. Three days' festival was kept up, and he is now considered a proper Hindu. It would be a grand thing if he ever became a Christian. . . . The possibility seems too remote to dwell upon, for this governess will leave soon to make way for a tutor, who will in all probability be a Hindu, though a *missionary* could not desire a wider field than to be tutor to this boy. Would to God such a thing might be! The little fellow is very fond of us. Whenever we meet him in his grand equipage with outriders and postillions, himself in gorgeously jewelled dress, his face lights up with pleasure.

After nine months battling with fever, our dear Native Christian doctor has passed away this morning. He was a Christian to feel proud of, a true lover of the Word, never ashamed of his faith, and all through this illness has manifested touching patience and acquiescence in the will of the Lord. Herbert remembers him as a strong healthy man; I only know him as a sufferer. His wife has done noble work in the Zenanas; being high-caste has given her much advantage.

The English Christians here are worldly and indifferent. Sundays to them are as any other day; the club, tennis, and dinners are the order. The Natives throw this at the missionary and say, "Even your own people don't believe in Christianity; how is this?"

[We are sorry to say that since this letter was written, Mr. and Mrs. Herbert Brown have had to be ordered away from Burdwān. The malarial fever which always prevails there caused the death of their child, and reduced Mr. Brown to extreme weakness.—Ed.]

JOURNEYING IN BRITISH COLUMBIA.

Letter from Bishop Ridley.

PART II.

Travelling in the Rain.

MISSIONARY journeys in this land of great distances and small population are often times of solitude. One is never quite alone, but there is not much in common between the voyagers. An interesting book is the best resource, though reading while travelling is difficult. If my crew that lately took me to the head of navigation on the Skeena River were asked what impressions the trip made on them, I think they would unite in abuse of the first week's rain. It is a product which we would fain export as we do our stores of fish, timber and gold, but we cannot. If the constant rain is one important cause why the rivers swarm with fish and the mountains and valleys stand thick with trees, our management of the weather would probably ruin the country. So we ought to be content to be pelted night and day, in the canoe, on the shore, in camp and under canvas. Some respite you suppose in the latter case? Only partial, for when the great drops fall on the tight canvas they pass through in the form of a thick mist, which makes me pull my blanket over my face to keep it dry, and which, through a long night, manages to cover with heavy moisture everything not under waterproofs. We were forced to make our camp among the forest trees rather than close to the river bank, because we should in the latter case be in the full blast of the gale that would sweep away the tent. Though the wind roared among the tops yet at the feet of the lofty pines we rested and slept in comparative peace. It would surprise the stay-at-homes to see me standing with an outspread blanket steaming away as I hold it before the fire. Quickly rolling it together to keep it warm, I treat another likewise, and then my pillow. This done, I quickly roll myself in them and keep warm, though not dry.

That night I felt cold, and thinking the camp fire burnt low got up to push the logs together. The tent roof was frozen stiff. Instead of drops splashing from the trees, the stars shone brightly through the branches, and silence was broken not by the roaring of the gale, but by the music of the river's gliding past the bank of boulders, and by its muffled voice from the distant rapid, near to which its roaring is tumultuous.

Sunrise on the Skeena.

After porridge and coffee by lantern light we struck our tent. It was dripping last evening, now too stiff to fold, so we drag

the frozen canvas into the river, which thaws it, and then stow it into the canoe. Before sunrise we were afloat, but not until we united (my Indian crew and I) in praise to God for the night, and invoked His blessing on the day then breaking. The weather had cleared, but it was rather cold. The water froze, splashed on me from the paddles and poles. A thick mist was rising from the river, and every tree and twig and leaf was decked by the hoar frost with a robe of exceeding loveliness. As the sun gained strength he dispersed the mist and shone upon the mountains in the west and made them blush. The parts in shadow blended with the cloudless sky, so blue were they, and in ghost-like contrast with the rosy heights. Swift were the transformations in light and shade as the sun scaled the sky. There stood the lordly mountains from crowns to skirts wrapped in purest robes of whiteness, their snow-clad pinacles rivalling in majesty the blue expanse they pierced for miles. These delightful effects are due to the great clearness of the atmosphere which also accounts for the indescribable beauty of the autumnal foliage. Another effect of this first frost of the season, was the fall of the bright leaves in showers at the faintest breeze. Spell-bound I revel in the transparent blue hung over this beautiful world, in the virgin whiteness investing the mountain crests, and the brilliance of God's gardening adorning hill and dale.

Evening in Camp.

Then came the welcome hour when darkness shrouded all and drove each canoe's crew into camp. Quickly the fires shoot up and the evening meal is enjoyed by hungry and tired Indians. As we sit round our camp fire in silence, after eating and recounting the escapes of the day, we hear, borne on the gentle night air, sweet sounds from across the river. The Indians are singing a hymn. Then silence. We cannot hear the prayer offered in yonder camp, but God listens. We follow in sacred song and doubtless our voices reach the men who seek repose beside the pile blazing on the other bank of the stream. I lead in prayer and we lie down without a care, though the beasts of the forest do moan and seek their meat. So pass nights and days, toil and rest, towing through fierce rapids and paddling over the gentler reaches; merry when the sun shines, and silent under the pouring rain, but never unhappy, because nearer heaven than the city.

Worship in the Wilderness.

On the 4th October we pushed on in the darkness to reach a village built beside the strongest rapid. My captain had a house of his own there, and wished to stay in it over Sunday. It is deserted, excepting at the season of planting and gathering the produce of the fertile gardens there. It was pitch dark when we landed. Then, laden each one, I carrying my blankets, &c., we began to scale the crags for more than a hundred feet by lantern light. Half a mile's walk brought us to the village. There were lights in two houses. As we approached the larger one we stood still for a minute in the darkness and rain, to listen to the last verse of a hymn being sung. Then I crept close to the window and listened to the concluding prayer. It was Saturday night. The two households had united for evening prayer, just as we have it at Metlakahtla. Here were these Christian Indians, a week distant from the nearest inhabited village, all unconscious that their Bishop was outside their window listening with a grateful heart to their humble petitions for himself and all the ministers of God. What say those who question whether life is worth living? That moment was as precious as if I were listening at heaven's gates to what was passing within.

That night we slept under a roof, and felt glad of it because of the inclement weather outside. We were perched on the cliff over the mighty rapids which rage through the crooked canyon. We had therefore the thunder of the defiant, pent up river roaring in our ears day and night.

Medical Work.

A daily halt is called at noon by the captain, who can tell the time by God's great clock. Quickly a couple of axes are swinging with a will, and the chopped driftwood as fuel is soon cooking our dinner. We stand by holding a branch for poker in order to save quickly a toppling kettle. Now then all is ready. We dine, and in less than an hour from stopping we start afresh to battle with the swift river.

One day several canoes hauled alongside just before we were ready to start, and poured out their complement of Indians and

dogs. The moment I was recognised I was expected to physic the sick. Sores are uncovered, coughing commences, lameness increases, serious symptoms affecting the chief organs are graphically described. They would quickly clear out my medicine chest but for the river water, which is so easily coloured and made to taste nasty! Among them was an Indian whose head was shockingly cut and bruised by his fall down the steep bank of the river in winter, for a distance of nearly four hundred feet. His dog team was dragging his sleigh over a slippery trail, and through miscalculating the momentum, they shot over the edge and went with fearful velocity to the bottom of the steep, where they were badly mangled. He remembered my surgery, and regarded me as a sort of property, walking round me many times, muttering something like a charm, and then wanted me to preach to him, vowing to listen to my words wherever he met me. He was a picturesque figure, whose varied coloured rags were torn down with pervading dirt. He had no buttons. They were not wanted!

I never choose to camp beside such a crowd but with a space between, not too far to pay them a visit after supper for a chat.

Sagacious Dogs.

Their dogs are villainous thieves, because ill-fed. They have no bark, but howl like wild beasts. One night they invaded my tent, and before I was roused by their noises they had gnawed through the inch-thick side of my pantry box to get at my victuals. Helter-skelter they rushed away when disturbed, but they are dangerous brutes to tackle undressed. Useful in winter to drag sleighs, they are valued by their owners. Sagacious, too, are the old dogs, as I have often observed when they were trotting on the river's bank abreast of their owner's canoe out in the stream. They come to a steep cliff where the water is deep, and in a moment know whether it is too swift a current to swim against. If not, in they plunge; otherwise back they go and climb the hill or mountain side till a passage is found. If that is impracticable they take to the water and cross the river in quest of a way through. Their loss is bemoaned, and a search sometimes made if the lost dogs are good ones.

Three Lost Men.

In this respect the dogs are better off than lost men. On the 10th of last month we passed a large company of Indians in camp. They were troubled about three of their men, who had gone up the mountains, hunting. Their prolonged absence led their friends to think they had been covered with an avalanche, but no search was made. That same day, as we were sailing close in shore beside some steep rocks, we heard a sort of moaning and then saw the bushes disturbed overhead. Out peered a weary-looking face and there were the lost men struggling under heavy loads of game. The fresh snow had covered their tracks, so that on returning they had lost their way. There was heartfelt pleasure in directing them to their camp and a longing to show them the way to an eternal home. Again they breasted the mountain side to avoid the dense brushwood close to the river, and pushed on with revived spirits, because they left their doubts and fears behind; but whether they gave a second thought to direction for lost men in the thickets of sin, to reach the rest and society of heaven, nobody knows.

A Business Interview.

On my return voyage, I met the Rev. A. E. Price and his large party of Indians. They were busy ashore skinning deer, and as the river was shallow a great distance from the bank, Mr. Price, wearing india-rubber thigh boots, waded out to my canoe, and sat on its gunwale for three quarters of an hour while we discussed the affairs of his mission at Kitwanga, which I had visited, and where I had held a refreshing service the day before. He was pushing on up the river, to be shut in by the rigour of the frost king, while I was pursuing my easier downward course to the sea.

Indian Eschatology.

That day I met between twenty or thirty canoes, conveying perhaps as many as two hundred or more Indians to their inland homes. Over two canoes floated small black flags, signs of bearing the dead back from the coast where they died. One was the corpse of a young girl whom I had had under treatment during my six weeks' work on the lower Skeena. She died of consumption and I buried her. She was exhumed, and was being conveyed to Hazelton where she had lived. The other coffin had been kept in the little log hut during the latter part of the fish-

ing season; I remember seeing it on two occasions, when visiting the inmates, decorated with cut flowers in glasses, a concertina, looking-glass, and other precious possessions of the deceased, and a paraffin lamp always burning. The reason why is a puzzle to me, to them perhaps also. I find Indians always eager to learn what can be safely said of the state of the disembodied spirit. They do not seem quite satisfied with the little one can say on the subject. Of this I am sure, that they would readily believe the most extravagant statements on this obscure subject, if any trusted person made them. As it is, their eschatology, I feel sure, is not quite under the restraints of revelation, though they do not speak freely on this solemn subject.

ADMIRAL PREVOST.

WE now present a likeness of our dear and honoured friend, lately gone to his heavenly rest, Admiral James C. Prevost. We mentioned last month that it was he who first brought to the notice of the Society the Indians of British Columbia, whose darkness and degradation had deeply touched his sympathies, when he had been on that distant coast in command of one of Her Majesty's ships. In 1857, being about to sail thither again in H.M.S. *Satellite*, he offered a free passage to any missionary the Society might send. Accordingly Mr. Duncan was sent; and the whole of the blessed work described in the March *GLEANER*, and further noticed in Bishop Ridley's letter in this number, has been the fruit under God of the Admiral's influence thus exercised, and, assuredly, of his unceasing prayers for the Mission so dear to his heart. In 1878 he visited the country again, and on his return home thrilled us all by the accounts he brought of the triumphs of grace among the savage Tsimshians. He travelled all over England telling his story, and "caused great joy among all the brethren."

For several years the Admiral was a regular member of the Committee, and in 1882 was appointed a Vice-President. His counsels were highly valued; and his holy and humble life was a constant stimulus and example. Many Christian veterans for whom the warmest affection was entertained have been taken from us in the last few years; but none was more revered than Admiral Prevost.



THE LATE ADMIRAL PREVOST.

THE GLEANERS' SCRIPTURE CORNER.

"The arms of his hands were made strong by the hands of the mighty God of Jacob."—*Gen. xl ix. 24.*

LAST month we looked at a few references to the great title of "mighty," belonging to our God. We saw Him to be mighty in salvation,—Isa. lxiii. 1, and Ps. lxxxix. 19; mighty in battle, Ps. xxiv. 8, and mighty as to Service, Gen. xl ix. 24, and Jer. xx. 11.

May we this month expand the allusion to His being Mighty in connection with His children's service for Him, for this is a point which very closely touches the vigour and enterprise of our service as Gleaners? You cannot put much vigour into work for a cause which has a weak leader, and one in whose power and resource you have no confidence. Therefore we need everything that shows what a Leader ours is.

The two references given for "Mighty in service" are in relation to Joseph and Jeremiah: typical workers, one representing all of success and honour that God could grant, and the other representing a service of dishonour, failure and disappointment.

Both kinds were His choice: and the contrast of the result was His appointment, and not their own creating.

Read the passage in Gen. xl ix. where the word is given to Joseph. Jacob is looking back upon his all but crowned son's career; the son to whom he owed his life, and the prosperity of his closing years, and the preservation of the promised seed; and as he looks back, and glories in his greatness, he gives all the glory to God, saying, "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." It was not Joseph's vigorous hand and straight aim which made his arrows so sure and swift; it was the hand of the mighty One laid upon his hands, guiding and nerving the yielded hand.

What do we know of this mighty hand laid upon our weak, wavering ones? Weapons are given to us to use—weapons not carnal, but mighty through God. Do we find them to be so? Do we prove them to be mighty weapons because under the grasp of the mighty Warrior? Mighty weapons are only infinitely dangerous, unless under the control of skill and power. Every worker, from ploughman to Gleaner—home or foreign—needs this to be most closely taken to heart. We have mighty weapons entrusted to weak hands, and the only way to avoid and avert failure in their use, and injury to ourselves as well, is to put those weak hands under the hands of the mighty One of Jacob. Have we done it? and are we doing it? not only in the greater efforts, but in every little detail of service, so that every wielding of His weapons, and every aiming of His arrows becomes a new link between us and Him, as we freshly plead for the mighty hands to be laid over ours? Then shall the "arrows be sharp in the heart of the King's enemies, whereby the people fall under *Thee*" (not under *me*). "Gird Thy sword upon Thy thigh, O most Mighty!" Read in this light, Rom. vi. 13, 20, and 2 Kings xiii. 15—19, specially verse 16.

Joseph is truly an inspiring example in his success as deliverer. He gave his energy to serve a foreign people, and in so doing, saved his own family. He is a good pattern for us, for his "branches ran over the wall," as we want ours to do.

There could hardly be a greater contrast to Joseph both as to character and service than Jeremiah. We know him as "the weeping prophet," and from the day when he said, "I am a child" (i. 6) his service is one long fight with his

natural characteristics. In and out with the most heroic and determined words of awe and warnings, are entwined the most pitiful and pleading appeals to God. See, for example, how this sublime word, "The Lord is with me as a mighty terrible One," stands between the most deprecating and almost despairing words about himself, xx. 7—18. See also xxxii. 16—25. What does it say to us? It surely means that it takes the mighty One to nerve for a message which seems to fail, and to continue giving it, in the face of rejection of it, even when it also brought him under the imputation of being a traitor to his country (xxxviii. 4), and resulted in a miry dungeon.

And it surely also tells us that even without changing a shrinking character (which Jeremiah was all through), God by His might can empower it even against itself, and make it able to do work which goes most against the grain.

Let us take courage! Whether Joseph or Jeremiah, success or disappointment, the mighty One empowers for His own Service.

SOPHIA M. NUGENT.

THE MISSION FIELD.

Bishop Tucker on the Lake.—It is with much thankfulness that we report that Bishop Tucker, with Messrs. Hooper, Pilkington, Baskerville, and Smith, left Usambaro for Uganda on Dec. 4th. The boat sent across the Lake by Mr. Walker arrived just when the party were in deep distress through sickness and the loss of their two companions. The Bishop wrote on Nov. 27th:—

"I am writing to you in the midst of sorrow and sickness, with clouds and darkness on every hand. And yet there is a wonderful Power sustaining us. I want to bear witness to the might of this Power. . . . Not a murmur, not a vain upbraiding, has fallen from the lips of any of the dear brethren whom it is my privilege to have with me here. . . .

"Three times have I been stricken down with fever. Hooper is very ill. Baskerville and Pilkington are still very weak. Hunt and Dunn have passed to their eternal rest. Smith and Dermott are the only two men of the party who are at present well and strong.

"There is a mighty Power sustaining us and turning oftentimes our darkness into light and sorrow into joy. It is the presence of the Blessed Master Himself, Who has sent us out here, and Who will be with us, according to His own promise, even though, like Mackay, Cotter, Hunt, and Dunn, we may be called to pass through the Valley of the Shadow of Death."

But the very next day the boat arrived, and on Dec. 2nd Mr. Hooper wrote that all were better, and that the Bishop had held an ordination, notwithstanding that he was suffering from ophthalmia:—

"The Bishop's ophthalmia is a little better, and we are hoping the blow on the Lake will set him up. Pilkington is rid of fever, but very weak. Baskerville is strong again, and Smith continues to enjoy very good health. Last Sunday we had a solemn ordination. Dermott and I were ordained Priests and Baskerville Deacon. The Bishop had the use of only one eye, but got through the service with less strain than we feared he would feel."

Mr. Dermott was left at Usambaro with Mr. Deekes, but they were to move to Nassa, Mr. Hooper's old station, which is more healthy.

Condition of Uganda.—The Rev. R. H. Walker, in private letters, gives a sad account of the state of Uganda, the result of the prolonged wars and troubles. Large portions of the country are "a desolation." "Houses have been burnt, gardens destroyed, and people carried away as slaves." "From plague, war, and famine, thousands have died." The Mohammedan party, who were in Unyoro, to the north-west of Uganda, were gathering strength, and another war was feared. On the other hand, Mr. Gordon sends most encouraging accounts of his missionary work; of the classes for candidates for baptism—of the "Bible Translation Committee"!—and of the school carried on by some of the Christians themselves. He speaks of the good knowledge the leading Christians have of the great truths of the Gospel, and says the Bible translators are all men who "have suffered reproach for the Cross of Christ."

Upper Niger News.—Dr. C. Harford-Battersby and Misses A. Clapton and A. Griffin arrived at the mouth of the Niger at the end of December. Dr. Battersby was suffering from a severe attack of dangerous malarial fever, but when Mr. Robinson came down from Lokoja to see what help he could give, he found Dr. Battersby at Onitsha quite well, and looking forward to visiting Bida, in response to an appeal which the Emir had sent. Mr. J. J. Williams, the Native catechist at Lokoja, had been sent in November to see the Emir of Nupe in explanation of the presence and plans of the white missionaries. The Emir received him cordially, accepted his explanations, and sent an invitation to the "new mallams" (or ministers) to visit him. He said, "Bring the white mallams with you to see me as soon as you can, with the doctor too. You could go to any place in my country to teach the Linjila (Gospel news)."

Moslems in Mesopotamia.—It is very touching to read the letters that come in from Baghdad. It is evident that the Spirit of God is working upon the hearts of some of the Mohammedans there; but it would be dangerous for us to publish details, and we can only ask our readers to remember these secret inquirers in prayer. The Persian priest who was baptized last year had to leave, and to go to India, in order to keep his liberty; but his steadfastness had not been fruitless, and several were led by it

to study the Gospel. Even Turkish officials have been asking the way to Zion.

The Church Army in India.—In a very unpretending way the Church Army has begun to send evangelists to India, to work under C.M.S. missionaries. For two or three years one officer, who is called Captain Rhodes, has laboured very efficiently in the Punjab. Two others were sent out two years ago to the Santal Mission, to assist the Rev. A. J. Shields. One of these was transferred to Calcutta, and has done good work among the English-speaking people attached to the Old Church (of which the Rev. A. H. Bowman has been minister and whither the Rev. H. Gouldsmith has lately gone). "The other," writes Mr. Shields, "remained, and has now fairly mastered Santali. He is a most distinct success as a missionary, humble, earnest, and with a zeal for souls which has never flagged since he landed. My feeling is one of unalloyed thankfulness." Another evangelist has been sent out lately to Mr. Shields.

A Koi Convert and his Thirty Converts.—The Rev. E. T. Pegg, of Dummagudem, South India, writes:—

"A most interesting case occurred the other day. A merchant (a Koi) from a village about one hundred miles away among the hills got hold of a tract. He read it, and came in here to be taught. He was eventually baptized, and went back to his old work of trading among his native mountains. But he was not at all content to keep the good news of the Gospel to himself. Everywhere he went he proclaimed the Word, and on Christmas Day he came in here to petition me to go to his land and baptize thirty people whom he had been the means of bringing to Christ. I think this is a grand example of the way the Gospel grows spontaneously. His village is only one hundred miles away, but, owing to the mountains, rivers, and lakes, it takes nine days to get there."

Baptisms at Calcutta.—A widow and her three children, and another who had been a widow from her childhood, were received in January into the visible Church. The first widow heard the name of Jesus from her little girl of seven, who attended a Mission school, and then learned to sing a hymn setting forth the love of the Lord Jesus. These are the fruits of the labours of the C.E.Z.M.S. ladies. A few days previously a young man was baptized in Trinity Church who had become an inquirer after listening to the outdoor preaching of the Divinity School students.

Baptisms at Fyzabad.—The Rev. A. W. Baumann, of Fyzabad in the North-West Provinces of India, gives some interesting accounts of converts lately baptized. One was a bigoted Mohammedan; another was a Brahmin; another was a Hindu youth who was servant to a Roman Catholic landowner, and who was surprised to find his master never had family prayers like a C.M.S. Native evangelist in the neighbourhood; another was a Hindu student who was first struck by the words "Ye must be born again," and who after much study of the Gospel refused a large money present and an attractive marriage in order to be baptized.

Mrs. A. Hok.—Good accounts continue to be received from Fuh-Chow regarding Mrs. A. Hok. She spoke, at the end of November, at the Women's Conference and Bible-women's meetings. Subsequently, another heavy sorrow fell upon her. Her mother died on Dec. 22nd. Chitnio, the well-known widow of the late Rev. Ling Sieng-Sing, writes to Mrs. R. W. Stewart, "She died in peace. We are quite sure she is safe with Jesus in heaven now." We earnestly commend Mrs. A. Hok to the intercessions of our readers.

An Early Prayer Meeting.—In his Annual Letter, just received from Japan, the Rev. A. B. Hutchinson writes of Fukuoka, "The Christians here held of their own accord a series of prayer-meetings during the month before Christmas, at six A.M., for the deepening of the spiritual life."

"And all his house."—The Rev. W. P. Buncombe of Tokushima, in the island of Shikoku, Japan, says the interest of one of the outlying Missions has centred in a little village named Honja. There was one Christian there, named Tanaka. Last year he was instrumental in leading all his family to Christ. This year two more entire families have become Christians, partly, under God, through Tanaka's influence.



WE desire to give our Gleaners a fresh subject for special prayer. The contents of the GLEANER may be compared to the fuel ready laid for a fire. That fuel, when set ablaze, is intended to give light and warmth and life to those who come within its range, to kindle in them also the fire of holy love and zeal, love for the souls of dying men, zeal in sending them the message of life. Now it cannot be disputed that we provide plenty of fuel. The wood and the coal are laid in our crowded columns, and we do our best to lay them well. But *is the fuel alight?* Perhaps we too much leave our readers to set it alight, instead of sending them a real fire already brightly burning. Sometimes when a GLEANER number has been finished and sent to press, we have had a half-conscious sense of having failed to *apply the match*. Or, if it has been applied, the flame has been feeble and flickering, the wood smouldering, the coal not caught. Therefore we would ask our Gleaners to pray that "the fire of the Lord" may fall upon editors and writers, and our pages be filled with "live coals from off the altar."

"Oh for the living flame,
From His own altar brought,
To touch our lips, our minds inspire,
And wing to heaven our thought!"

And does not this number of the GLEANER appear just at a time when fires burning low and fires going out may especially be rekindled? It will be laid on most tables just before Good Friday. We are approaching the Cross and the Grave, yes, and the rolled away stone and the angelic salutation, "Not here, but risen!" And then the upper room, and the great commission given in the very first words which (after the greeting of "Peace") the Risen Lord spoke to His assembled disciples, "As My Father hath sent Me, even so *send I you*." Let us all, editors and writers, and distributors and readers, seek our inspiration, the kindling of the sacred flame, from Him Who, having died and risen again, baptized His Church with the Holy Ghost and with fire.

One of our Gleaners, who has lately gone out as a C.M.S. missionary to Palestine, writes to us that she had visited the green hill outside the northern gate of Jerusalem, which is now generally accepted as the scene of the Crucifixion. "There is," she writes, "a tomb in a garden just below the hill which seems exactly to illustrate the Gospel narrative. It was overpowering to stand on such a sacred spot, such holy ground we felt it to be. O! that we may be indeed faithful witnesses of His resurrection every day, claiming for ourselves that mighty power which God wrought in Christ when He raised Him from the dead!" So we pass on that Easter message.

Nothing has more encouraged us in this new year's editorial work than the unlooked-for success of our Missionary Bible Searching Competition. Last month we said that 350 friends were competing. Now they are over 600. It is one of the most hopeful signs of the times that the Bible is being studied from a missionary point of view. The first of the five duties of a Gleaner, as stated on the back of the card of membership, is "to glean, out of the field of Holy Scripture, the messages of God regarding His purposes of mercy to mankind, His commands to His people to make Christ known everywhere, and His promises of blessing to all who work for Him." And if 600 are willing to take the trouble to send in answers to our Missionary Bible Questions, we are sure that ten times that number must be diligently searching the Scriptures in their own way. We do thank God for this.

The Gleaners' Union is growing at a continually accelerated rate. We passed the 30,000th enrolment on Jan. 9th, and on March 10th the number was 32,385, making 4,769 enrolments in four months and ten days. And as far as we can judge, our local secretaries are not now, as at one time we feared they were, filling up their lists with names that will be nothing more than names. No doubt there are new members everywhere whose membership is worth little. This is inevitable. But upon the whole, the evidence is clear and abundant, that the growth of a G.U. Branch means the growth of missionary interest and zeal in its locality.

As last year, a Gleaners' Union Conference will (p.v.) be held on the C.M.S. Anniversary Day, Tuesday, May 5th, at 3.45 p.m., at the C.M. House. Tea at 5 p.m. As the space is limited, we are obliged again to restrict the invitations to members from the country, except that London clergymen (with one lady each), and London Branch Secretaries, will also be welcome. Only 300 cards will be issued, and application must be made for them before April 30th at latest.

LETTERS FROM "OUR OWN MISSIONARIES."

From Miss Jessie E. B. Bywater.

CAIRO, Jan. 28th, 1891.

I must begin with a note of praise; and, indeed, end with it too, for "nothing but goodness and mercy" have followed us ever since we left England.

"He gives His very best to those
Who leave the choice to Him."

Would not some of the home Gleaners like to come out to Egypt just to find out *how* good it is to obey His "Go ye"?

The schools here are particularly interesting. The school building is large, and in a very central position, and the rooms are bright and airy. Twice a week I give the children a short singing lesson, now that my Arabic lessons have enabled me to speak a very little. I find the Sol-fa system most useful for teaching the children. They are not naturally musical, and find it extremely difficult to learn *tunes*. The native music is a kind of weird chant on a very few notes. The Medical Mission in Cairo has become most interesting. Dr. Harpur's assistant, Dr. Jusuf, undertakes most of the work there. The people come in great numbers—sometimes as many as sixty in one morning. So many come to have their eyes attended to: it is quite sad to see how many blind people there are in Cairo. The women have a waiting-room to themselves where they sit while the men go first to see the doctor. Some day soon I hope to take my concertina and sing some hymns to them. These Egyptian women very soon win one's heart. They come around us as soon as we go in; some kiss our hands, and all begin at once to chatter away to us in Arabic, fully expecting us to understand it all!

Of the work in Old Cairo we have also seen something. I am sure there is a great blessing resting on all that is done there. Many sad sights and sounds remind us that we are in a very dark land. As I write now, I hear wailing for the dead going on in one of the native houses near. May the Lord soon fulfil His promise. "There shall be an altar to the Lord in the midst of the land of Egypt . . . and the Egyptians shall know the Lord in that day."

JESSIE E. B. BYWATER.

From the Rev. J. Nelson Carpenter.

LUCKNOW, Jan. 15th, 1891.

While staying in Calcutta I had the privilege of preaching in the Old Church. The tablets on the walls brought to mind the work and the names of Henry Martyn, Thomason, Bishop Parker, and many others. So that this first piece of work for the Lord in North India was undertaken in a very missionary atmosphere.

The Rev. W. G. Proctor, the Rev. W. L. McLean and I are stationed here (Lucknow) to learn the language. We all live in the same house with the *solitary* C.M.S. missionary. In 1887 the Rev. H. Lewis wrote: "Lucknow has a population of 261,303, at our very doors, and within easy access of missionaries residing in the city there is a teeming population."

Is there not some Gleaner who desires the honour of being a labourer in a field so "white unto harvest"? Oh, that some of you may be called by God to obey the second part of our beautiful motto for this year—"Go thou after them!" Do not think Lucknow is to be overstocked! It is intended to leave only *one* of the new missionaries here. As soon as I have learned the language (or rather passed my examination in it) I am to go to Agra for educational work.

I have been using the magic lantern a little. One night Proctor and I showed some pictures at one of the branch schools. The sheet was fastened outside; about 150 men stood round besides the school boys. One Christian master explained the Scripture pictures and catechised the boys on them, and so the seed was sown. I showed the same pictures also at the Christmas treat of the I.F.N.S. Girls' School, and was simply astonished at the way these girls, big and small, recognised and explained the pictures.

Of course my work is at present to learn the language. My munshi comes from seven to nine o'clock every morning. I am thankful to find the real drudgery is over. The characters at first were dreadful, but they are becoming daily more distinct and easy. The sermons at church were

at first a mass of barbarian sounds (1 Cor. xiv. 11), but now I can sometimes understand a whole sentence. I frequently walk along a very beautiful road here, and usually pick up some one to be my companion. My stock opening questions are about the trees, but I can launch out more and more. As a rule, I can make myself understood much better than I can understand. It is very encouraging to be able to talk at all, but try to realise my feelings when in answer to my questions, "Are you a Christian? Have you heard the name of Jesus Christ?" I always get the answer, "No!" I have only met one man who knew even of the existence of Jesus Christ.

It is with great difficulty that I can tell in a few stumbling words of the love of Jesus. Oh! that the day may soon come when my lips shall not falter, but I shall speak in words worthy of my glorious message.

JAMES NELSON CARPENTER.

Local Branches of the Gleaners' Union.

The following Branches have been registered since our last announcement. *In the London District:* Canonbury, St. Matthew's, Secretary, Rev. W. Hodges; Forest Gate, Emmanuel, Secretary, Mr. F. Bliss; Hammersmith, St. Mary, Stamford Brook, Secretary, Miss E. S. Tiley; Penge, St. John's, Secretary, Miss Knott; South Hampstead, Secretary, Miss Godden. *In the Provinces:* Birmingham, St. John's, Sparkill, Secretary, Mrs. Ward; Erdington, Secretary, Mr. J. B. Hill; Scarborough, Secretary, Mrs. Faithfull; South Shields, Secretary, Rev. W. J. Wingate; Sheffield, St. John's, Secretary, Rev. C. J. Hollis; Sparham Deanery, Secretary, Rev. C. Jex Blake, of Lyng; Sunderland, All Saints', Monkswearmouth, Secretary, Mr. W. Lawrenson; Ware, Christ Church, Secretary, Mrs. Hunt; and another far off Branch, Charlottetown, Prince Edward's Island, Secretary, Mrs. Hamlyn.

BELFAST.—At the first monthly meeting of Magdalen Parish Branch it was announced that the GLEANER was to be localised in the Parish. The Incumbent gave the address on "Uganda."

WEYMOUTH.—At the last quarterly meeting an address was given by Mr. Robert Williams, of Bridehead, Dorchester, on "The Work of the C.M.S." under seven different headings.

SUNDERLAND.—After the F.S.M. a joint meeting of Gleaners of this town was held, when the address was given by Miss Tristram, of Durham.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Wells, Camperdown, Great Yarmouth, No. 1,398, Jan. 23, 1891.
Miss Florence Valpy, Baghdad, Persia, No. 8,321, Nov. 30, 1890.
Mrs. Sarah W. Britten, aged 67, Church Aston, Salop, No. 5,133.
Mr. Thos. Gregson, Newcastle-on-Tyne, No. 8,678, Jan. 18, 1891.
Mrs. Hewett, Kensal Green, No. 13,402 Oct. 14, 1890.
Peter J. Brown, No. 25,233, Jan. 23, 1891.
Miss Edith Mary Hunt, aged 24, Bengeo, Herts, No. 3,838, Feb. 10.
Mrs. Smith, St. Patrick's Terrace, Clontarf, No. 14,703.
Mrs. Bedells, St. John's, Woking, No. 27,095, Dec. 12, 1890.
Hannah Dickens, Shrigley, Macclesfield, No. 27,260, Feb. 15, 1891.
Fred Wolsey, Bradford, Yorks, No. 7,073.
Mr. E. G. Gunnell, St. Jude's, Millmray Park, No. 24,561.
Margaret Thirsby, Sherburn, Durham, No. 20,070, Aug. 18, 1890.
David Browell, Durham, No. 24,585, Jan. 14, 1891.
Mrs. A. M. Willis, Walton Road, Aylesbury, No. 13,017, Feb. 18.
Miss S. Baily, Folkestone, No. 10,509.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for April.

Only Reference Bible may be used. Concordance not allowed. Except where "references only" is put, each verse must be written out.

IV.—THE UNIVERSAL INTENTION OF THE GOSPEL (2).

16. Find seven passages in which the word "light" is used in the same sentence as "Gentiles." References only.

17. The expression, "He that believeth," or "Whosoever believeth," is recorded seven times in St. John's Gospel as spoken by our Lord in connection with "life." References only.

18. Find passages where mention of more than one of the points of the compass is made in connection with ingathering into the kingdom of God.

19. Give reference to every place in the Acts of the Apostles where the word "Gentiles" is used. Quote the verses in which it appears in immediate connection with (a) St. Paul's commission or resolution to go to the Gentiles; (b) some statement of what God had done or wrought amongst the Gentiles; (c) allusions to their conversion or turning to God; (d) the word "life"; (e) the word "light"; (f) the word "salvation"; (g) the word "repent" or "repentance"; (h) the phrases "word of God," "word of the Lord," "word of the Gospel."

20. Quote seven or more verses containing the words "all the earth" or "the whole earth," in which the command or promise can only be fulfilled by the spread of the Gospel (those containing the word "glory" to be omitted).

Answers to the April questions, marked outside "Gleaner" Bible Searching Competition, must reach the C.M. House by April 30th. For Rules, and full particulars, see January GLEANER.

HOME NOTES.

THE C.M.S. Anniversary will be on May 4th and 5th. On Monday, the 4th, there will be the Prayer Meeting at Sion College, and the service at St. Bride's, when the Bishop of Sodor and Man will preach. On Tuesday, the 5th, the Meetings will be held at Exeter Hall in the morning and evening. To prevent disappointment, applications for tickets should be made early; but no tickets will be sent out before April 28th.

The following have been accepted by the Society for missionary work:—The Rev. Robert Buchanan Marriott, B.A., of St. Catherine's College, Cambridge, Curate of St. Clement's, Nethells, Birmingham; the Rev. Henry Edward Heinkey, of the London College of Divinity, Curate of St. Paul's, Stratford; Miss Maria D. Wood, Miss K. Sachs, and Miss F. Patching. Miss Patching is a trained nurse, and goes to Gaza for hospital work.

THE REV. W. J. MORAN has been appointed Tutor at the C.M.S. College in place of the Rev. H. W. C. Geldart, who has resigned after some years' valuable service.

We are asked to state that Dr. Gaskoin Wright, who has been accepted for Uganda, is a member of the Manchester Lay Workers' Union, and the first who has offered from that Union for the foreign field.

THE late Dean of Wells, Dr. Plumptre, has bequeathed one-half of his residuary estate to be equally divided between the C.M.S., the S.P.G., and three other societies.

We are pleased to note that the Rev. E. D. Stead, Incumbent of Christ Church, Richmond, has been appointed Rector of Stanmer-with-Falmer and Domestic Chaplain to the Earl of Chichester. Mr. Stead is widely known as an active friend of the Society, and has given much valuable help in Deputation work.

A MASSIVE marble memorial has just been despatched for Frere Town from Colchester bearing the following inscription:—"In loving memory of J. Dudley Musson Cotter, B.A., of Trinity College, Cambridge, a servant of Jesus Christ under the Church Missionary Society, who was taken into heavenly rest on the 14th day of May, 1890, at Frere Town, East Africa, aged twenty-three years." The following text is inscribed at his dying request:—"The blood of Jesus Christ cleaneth us from all sin" (1 Epistle John, 1 ch. 7 v.).

In a delightful book entitled *The Glorious Land*, which will shortly be published by the Society, Archdeacon A. E. Moule gives a most vivid account of China and the Chinese. We hope all our friends will read and circulate it. The price of the book will be 1s. Archdeacon Moule has also prepared a new edition of the excellent little book long since issued by the Society, *China as a Mission Field*, which we hope our readers know well.

QUARTERLY MISSIONARY COMPETITION. NO. II.

THE first of our Missionary Competitions—the Essay on "The Beginnings of Seven C.M.S. Missions"—closes the end of this month. As announced in January, we now offer prizes, one of a guinea and two of half a guinea each, for the best answers to examination questions on

A Missionary Book.

The book selected is *Japan and the Japan Mission* (which can be had at the Church Missionary House, Salisbury Square, E.C., price, in paper covers, 2s. 6d.; cloth boards, 3s. 6d., post free).

Competitors may begin to prepare at once. The questions (and rules) will appear in the June GLEANER, and the competition will close on June 30th. Reference will be allowed to the book whilst the questions are being answered, but we shall expect a *thoughtful* mastery of the subject, as well as a knowledge of the facts given in the book specified. Knowledge derived from other sources will be useful in giving broader views, but it will not be required by the examiners.

Any questions about the competition must be accompanied by stamped addressed envelope.

Forthcoming Sales of Work.

Mrs. Blenkin, The Vicarage, Boston. March 31st and April 1st.
St. James', Bermondsey. April 27th and 28th.

"GLEANER" ACCOUNTS OF C.M.S. MISSIONS.

FOR the last two years the C.M. GLEANER has contained in almost every number an article giving the past history of one or other of our Missions in sufficient detail to form an intelligent basis for current news. It being impossible to continue such recapitulation once the circuit of our Missions is completed, we give a list of the back numbers, with the Mission which they represent; those desirous of referring to the articles can get a copy of any number by sending three-halfpence in stamps to the C.M. House.

<i>Africa</i> —West Africa	Gleaner, Jan., 1890.
Yoruba	Aug., 1889.
Niger	Jan. and Feb., 1890; Jan., 1891.
Eastern Equatorial Africa	April and Nov., 1890.
Mohammedan Missions	July, 1890.
<i>India</i> —Bengal	April, 1889.
North-West & Central Provinces	Sept., 1890.
Punjab and Sindh	Sept. and Oct., 1889.
Bombay and Western India	Nov., 1889.
Telugu	Aug., 1890.
Tinnevelly	Jan., 1890.
Travancore and Cochin	June, 1889.
Ceylon Mission	March, 1890.
<i>China</i> —Hong-Kong and Kwan-Tung	Oct., 1890.
Fuh-Kien	May, 1889.
Mid-China	May, 1890.
<i>Japan</i>	July, 1889.
<i>North America</i> —North-West America	Feb., 1891.
Athabasca	Feb., 1889.
North Pacific	Mar., 1891.

PRAYER AND PRAISE.

Topics from the "Gleaner."

Praise for God's call to service; prayer that we may truly answer (pp. 51, 54). Praise for the power of the Lord at Usambiro; prayer for Bishop Tucker and his brethren, the Uganda Christians, and Uganda itself (pp. 49, 61). Praise for progress in Japan, specially at Hakodate and Oyamada; prayer for the Native Christians and the Native Church (pp. 54, 57). Praise and prayer for new converts, new openings, and secret inquirers (p. 61).

Personal.

That a sister may be restored to health and strength.—That one who is dissatisfied may find satisfaction in Jesus.—That a young Christian soldier may be kept steadfast in the midst of temptation.—That a Unitarian may be brought to Christ. For a backsliding Gleaner, who frequently despairs of Christ's power to save.—For a governess whose prayers for a situation have been so long apparently unanswered that faith and hope are nearly gone.—For a brother in perplexing circumstances, that his difficulties may be removed, if it be the Lord's will, and his heavy trials made the means of much spiritual blessing to himself and his wife.—That a brother may be led to Christ.—For a clergyman and his wife sorely bereaved, that their affections may be sanctified, and be the means of drawing their affections from the world and closer to the Saviour.—For the conversion of three sons, for whom their mother has long been pleading, and that the Lord may be pleased to touch the hearts of two of them in a far-distant land (from whom she has not heard for a long time) that they may write to her.—For one who needs to speak boldly for Christ, that he may have more influence with souls.—For a sailor brother that he may be brought to the saving knowledge of Christ.—For a friend that she may be brought out of great trouble, and led into all truth.—That a friend may be much blessed in things temporal, and also may be filled with the Spirit.—That three brothers and two sisters may be brought to Christ, and take an interest in missionary work.—That the writer may have grace to let her light shine at home.—That a son, two brothers, and a sister-in-law may be brought to know Christ.

That a Working Band in connection with a Gleaners' Union Branch may be guided and blessed.—That at least one of the members of our Gleaners' Union Branch may be sent forth by the Lord of the Harvest this year.—That fellow-teachers in Sunday-school may have more love for the world.

That blessing may rest on the Monthly Sunday Service and Missionary Address, the Weekly Working Parties, and Bible Classes, so that some may be led, in God's good time, to go to the mission field.—For the tribe of Indians who sent for a teacher to Bishop Ridley, that they may soon hear the Gospel.

£40 from a Bricklayer.—On Thursday, March 12th, a journeyman bricklayer came to our office, and brought forty sovereigns as a gift to the Society. He had for some years given his weekly savings to help to support his parents. They, being now better off, have repaid him what he had given them; and the amount, £40, he has at once devoted to the Lord. What led him to do it? It was reading the following words in the February number of our new paper, *Awake!*—“With every breath we draw a Chinaman dies.”

The Society's Ninety-second Anniversary.

THE ANNIVERSARY SERMON will be preached (p.v) on Monday Evening, May 4th, at St. Bride's Church, Fleet Street, by the LORD BISHOP OF SODOR AND MAN, V.P. Divine Service to commence at Half-past Six o'clock. [No tickets required.]

THE ANNUAL MEETING will be held (p.v) at Exeter Hall, Strand, on Tuesday, May 5th. Chair to be taken at Eleven o'clock precisely. Doors opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the evening of the same day, at Seven o'clock. Doors opened at Six.

TICKETS of admission to EXETER HALL may be had on application at the C.M. House, Salisbury Square, daily, from Tuesday, April 28th, to Friday, May 1st, from Eleven to Four o'clock on Saturday, May 2nd, from Eleven to One o'clock, and on Monday, May 4th, from Eleven to Four o'clock. *No tickets will be issued before the time here specified.* It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.

If application be made by letter, address "THE LAY SECRETARY."

PUBLICATION NOTICES.

NEW Pamphlets and Papers issued since our last Notice:—
Annual Letters of C.M.S. Missionaries for 1890-91 :—

Part II.—Containing Letters from Punjab and Sindh, South India, and Ceylon Missions.

Part III.—Containing Letters from Persia, North India, South India, Travancore and Cochin, Mauritius, South China, Japan, and N.W. America Missions.

Price 3d. each Part, post free.

The Heathen at Home. By J. D. M. (Occasional Paper No. 16.) For free distribution. Copies on application.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS. The existence of this most valuable help to Sunday-school Superintendents and Teachers, does not appear to be generally known. It may be used for reading from the Sunday-school Desk, or in the Sunday-school Class, or for Distribution among the Scholars.

No 18, April, 1891, Mrs. Hinderer. Part I. Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free. Single copies of Nos. 1 to 12 may be obtained, post free, for 6d. A Specimen Copy will be sent free to all friends wishing to make themselves acquainted with these Letters.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clemen Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

Contributions Received by the Editor.

From February 11th to March 10th.

The following are the amounts of and above 10s. received in connection with the Gleaners' Union:—

St. Peter's, Tunbridge Wells, Br. £5 5 10	St. Thomas's, Sunderland, Br. 0 12 6
Y.M.C. Meet., Higher Broughton... 0 10 7	St. Benet's, Mile End, Br. 0 10 0
Mrs. J. Richards	St. James's, Bermondsey, Br. 1 1 2
North Finchley Branch	St. Saviour's, Fitzroy Sq., Br. 0 10 2
St. Peter's, Hull, Branch	Brockley, St. John's, & Hatcham Branch. 1 1 3
St. Andrew's, Bristol, Branch	St. Matthew's, Canonbury, Br. 0 10 2
Long Bredy Gleaners	Mrs. Lowndes
Hampstead Branch	1 0 0
Mrs. Goodwin	Miss T. Palmer
Newport (I of W.) Gleaners... 0 15 0	Worthing Gleaners
St. Jude's, Kensal Green, Br. ... 1 10 0	By Miss M. C. Bowman
Trinity, Cheltenham, Branch	Miss E. A. Burton
Miss Booth's, Class, Sidney ... 3 10 0	St. John's, Fulham, Branch
Clifton, Bristol, Branch	Bradford Branch
St. Matthew's, Brixton, Branch 11 10 7	St. Jude's, Balham, Branch
St. Paul's, Stratford, Branch	A Friend, per Miss Lamb, per St. Jude's, Maldonay, Br.
Trinity, Bordesley, Branch	All Saints', S. Lambeth, Br.
Newcastle-on-Tyne Branch	St. John's, Penge, Branch
St. Stephen's, Westbourne Park, Branch	Miss Tabor
Bournemouth Branch	Queenstown Branch
Torquay Branch	Malvern Branch
Scarborough Branch	E. Bennett
Ramsgate Branch	Miss E. Parkin
Miss M. G. Holland	M. M.
St. Helen's, Lanc., Branch	Church Aston (coll.)
By Mrs. Stocks	1 13 5
St. Paul's, Onslow Square, Br. ... 5 10 10	In Memoriam: Edith Mary Hunt 3 5 0
Croydon Branch	

ERRATUM.—Under O.O.M. and C.M.S. last month, for "Finchley Branch" read "East Finchley Branch."

In connection with the Gleaners' Union, the following totals have been received:—

930 Membership Fees	£8 1 7
2,007 Renewals	16 15 4
689 for Union Expenses	41 12 10
441 for Our Own Missionary	58 3 10
103 for C.M.S.	12 10 9

Total £138 4 4

The Editor has also received—

For C.M.S.: Miss R. Jay, 51., Miss. Boxes, Malvern, per Mrs. White, £5 4s. 2d., Mrs. B. Luxmoore, 52., Gleaners' Box, per Miss M. Clutton, £3 11s. 6d., Gleaner No. 357 £1. Miss Bellamy 10s., Mrs. Bosanquet £2, Miss L. Chennells 20s.

For the Sudan and Upper Niger Mission: Mr. R. Boyd, per Mr. R. Radcliffe, £25.

For North Pacific Mission: Mr. C. Howard, 5s.

For Frances Ridley Hawgervil Fund: By request of the late Miss E. E. Eden, 10s.

The Editor has also been requested to acknowledge—

For C.M.S.: Christ Church, Harlesden, Sunday School, per Mr. J. Mudie £1 2s. 7d.

"Threepennies from Bridlington" £1 0s. 3d., All Saints', Southport, Sower's Box, £1 2s., A Lady, Christmas Tree proceeds, £5, Gleaner No. 11, 964 20s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

MAY, 1891.

EDITORIAL NOTES.

WONDERFUL indeed is the financial report for the year just completed. We knew that the Expenditure must have very largely increased, owing to the increased number of missionaries, and the general growth of the work; and it actually proves to have been £17,000 more than the preceding year. We did not venture to hope that the Income, however satisfactory, could cover it; and yet it is covered! The Ordinary Receipts, applicable to the General Expenditure of the Society, are £15,000 more than last year, and £12,000 more than ever before.

The total of them is £223,626, against £208,517 last year; and to this must be added a considerable amount contributed to Special Funds which is applicable to the year's work. In the whole history of the Society there has been nothing quite like this. Over and over again has God graciously spared us from financial anxiety when it seemed imminent; but the advance this year is so unexpected, and so satisfactory—being not due to legacies or to any special appeals (we have scarcely mentioned money all the year)—that it seems like the draught of fishes which brought Peter to his knees with the cry, "Depart from me, for I am a sinful man, O Lord." Well may we cherish his deep feeling of unworthiness, even though our prayer will rather b, "Abide with us!"

Can we ever be doubtful or fearful again? The Lord preserve us from it! We irresistibly recall the words in which Jesus reminded His disciples of the two miracles of feeding the multitude:—"Why reason ye, because ye have no bread? Perceive ye not yet, nor understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

"More than we desire or deserve." Yes, that is what God is wont to give, as we have seen above regarding the Society's Income. And certainly it was so on the night of April 10th. We had not the slightest thought of Sir Joseph Pease's motion on the Opium Traffic being carried in the House of Commons. One felt that it was a right thing to bring up the subject; but it did not occur to us even to consider the possibility of success. Our President, who voted for the motion, expected defeat as a matter of course. And yet, despite official opposition, the motion was carried by a majority of 31! Of course this does not produce any immediate practical effect; but after such a rebuke to our unbelief, we dare not doubt that it is the beginning of the end. The moral effect of the vote will be immense, and the ultimate result is certain. It seems, alas! too late to save China. But we may save India. And it is something, when the nation has done wrong, for the nation to acknowledge it.

We do not like noticing in the GLEANER the controversial questions with which the *Intelligencer* is obliged to deal; but as very many of our own readers who do not see the *Intelligencer* will hear something of the questions about Bishop Blyth, it is necessary that we should briefly explain the matter. Of the Society's controversy with Bishop Blyth we need say no more than we said last month; but there has also been a controversy about him within the circle of the Society. At the last meeting of the General Committee, a London clergyman moved that the Society's grant of £300

a year towards the Bishop's stipend be withdrawn. What is this grant?

In former times the King of Prussia used to pay part of the stipend of the English Bishop at Jerusalem, the rest coming from an endowment. After Bishop Barclay's death in 1881, Prussia declined to renew this subsidy. For five years there was no Bishop, and the C.M.S. and the Jews' Society together pressed the Archbishop of Canterbury, who alone had the power, to appoint one. Canon Liddon and the whole High Church party pressed the Archbishop not to revive the Bishopric, because they regarded it as an interference with the Greek Church, which has its own Bishops in Palestine; and in fact the Jerusalem Bishopric had always been fostered by the most Protestant members of the Church of England. At length the Archbishop resolved to revive it, and he asked the Jews' Society and C.M.S. to contribute towards the stipend. Each society promised £300 a year. When this had been settled, the Archbishop, with the Archbishop of York and the Bishop of London, appointed Dr. Blyth.

But the grant, although partly covered by private contributions, has been a cause of distress to many members of the Society. For Bishop Blyth, though we doubt not acting conscientiously from his point of view, has in fact fostered views and practices in Palestine to which most of us are earnestly opposed; and his recent "Charge" shows that he is in but partial sympathy with the Society and its work. Under any circumstances we should lament this; but it is peculiarly disappointing in the case of one for whose maintenance the Society is in part responsible.

We wish to refrain from further comment in these pages, and we will only add that at the Committee meeting of April 14th the motion to withdraw the grant was negatived, and the following amendment, moved by our honoured veteran leader, Canon Hoare, was adopted:

That the Society having, by Resolution of the General Committee on February 14th, 1887, undertaken to contribute to the maintenance of a Bishop of the Church of England in Jerusalem, such Bishop to be selected by the Archbishops of Canterbury and York and the Bishop of London, and to continue such contribution during the tenure of the see by the Bishop so selected, the Committee feel themselves unable to withdraw from that agreement, and consider that the Society is bound to fulfil it unless relieved therefrom by competent authority.

Five years ago, thirty Cambridge men signed a joint Letter to C.M.S., expressing their readiness to go out to the mission field if God called them and opened the way. The Letter was printed in the GLEANER of May, 1886. Of those thirty, seventeen did ultimately make definite offers of service. Of these, nine are now in the field; one starts this month; two were accepted, but subsequently withdrew; five were refused by the doctors (but we may get one or two yet). That is a good record! But still better is a fact which no one would have thought possible five years ago. Since those thirty wrote, we have accepted more than sixty Cambridge men—probably sixty-five or sixty-six by the time this number appears. Truly we do not half realise how good God has been to us! "Consider what great things He hath done."

The Committee have now adopted an important Report from the Sub-Committee appointed last October to consider the suggestions in the Keswick Letter regarding missionary candidates. These suggestions were four, viz., (1) that evangelists should be sent in groups, each group under a

leader; (2) that lay-workers should be more freely employed; (3) that mechanics and working men and women be included; (4) that special provision be made for their training. The Report approves of (1) and (2); of (3) also in substance, but with some guarding; also of (4), and suggests a definite course of training for lay evangelists. The General Committee have now directed that an Appeal be issued, inviting offers of service from all classes; that temporary arrangements be made to receive at Islington College the young men accepted for lay mission work; and that another Sub-Committee proceed to consider what arrangements can be made for the reception and training of women.

We are glad to say that the Society now definitely recognises and receives Appropriated Contributions. This is another result of the inquiries and discussions consequent on the Keswick Letter. We must, however, explain what Appropriated Contributions are. They are *not* private gifts to individual missionaries, in the shape of harmoniums, magic lanterns, or funds for supporting children in boarding schools. These gifts are quite right and necessary, but they are not gifts to C.M.S., and are either sent direct to the missionaries or (better) through the Missionary Leaves Association or the Coral Fund. Appropriated Contributions to C.M.S. are of two kinds. (1) Gifts for special funds sanctioned by the Committee, whether to be used and done with, as a fund for building a church or a school or a boat—or to be renewed year by year, as the Soudan Mission Fund. (2) Gifts, not for specific objects, but for a Mission, to be used to meet the Society's general expenditure in that Mission. It is these latter gifts that are now to be more definitely recognised. Two friends, a month or two ago, sent us £100, asking that £50 might be applied to Uganda, and £50 to North-West America. The latter £50 was given after reading the February GLEANER. That GLEANER did not appeal for money for North-West America: it simply described the Mission, and this elicited the gift. Now these gifts rightly go to the General Fund, because it is the General Fund that bears the expense of the particular Missions; but what will be done now is to acknowledge them under a separate head in the Contribution Lists published in the C.M. *Intelligencer* and in the *Annual Report*, so that the donors may see that they are clearly acknowledged as towards the expense of the particular Mission. The whole matter was explained more fully in last month's C.M. *Intelligencer*.

A signal instance of the readiness of friends who are already general subscribers to give *additional* Appropriated Contributions, if such will be received and recognised, is shown by the response to Bishop Ridley's appeal in the March GLEANER for the Indian tribe hungering for the Bread of Life. Our paragraph about this last month was quite inadequate. Numerous letters of sympathy and inquiry were received; £543 was specially contributed, and more promised; and on March 19th a telegram was sent to Victoria, British Columbia, to be forwarded to Bishop Ridley, authorising him to engage an evangelist and draw upon the Society for the necessary funds. Those gifts were Appropriated Contributions. They go to the General Fund towards meeting the expenditure of the North Pacific Mission, which will include the cost of the teacher engaged.

As usual, the GLEANER last month went to press just too early to be able to notice some important matters which the *Intelligencer* (which is sent to press later) did notice. Among these was the institution by the Bishop of London of a new band of Diocesan Readers, commissioned by him to conduct services and give addresses in churches, under certain restrictions. But does this concern the GLEANER? Yes, for two reasons: first, that one of the new Readers nominated

by the Bishop is the Editor; secondly because, besides appointing him, the Bishop asked the Society to nominate two gentlemen to him whom he might specially commission to give missionary addresses in church; and accordingly, Mr. Sydney Gedge, M.P., and Mr. P. V. Smith, were appointed. Similarly, the S.P.G. nominated the Earl of Stamford and Dr. Cust. The Editor of the GLEANER has now been asked to give addresses in several London churches; and we cannot doubt that the result of the important step taken by the Bishop will gradually be to foster missionary addresses by laymen in church, either at the close of the regular services or at additional services. We say "by laymen," because it should be noted that the new Readers are not half and half clergymen. They do not presume to take clerical functions upon themselves; and they can do nothing except at the invitation of the clergy. One advantage of their having to wear a distinctive "tippet" (as the plain black cloth collar is called) is that no one can mistake them for what they are not. They are laymen, ready and willing to serve their Master, and the Church they belong to, in due subordination to all proper authority.

It was a welcome greeting to us on Easter Tuesday morning, after the three days' break in our work, to find a telegram from Bishop Tucker stating that he was on his way back to the coast after visiting Uganda; and still more welcome was the unlooked-for second telegram, only four days later, announcing that he and Mr. Douglas Hooper had arrived at Zanzibar. They must have come down very fast upon the heels of the mail-men. We expect the letters will arrive before this number is in the hands of our friends, but we cannot wait for them. Next month we hope to be able to give a full account of Bishop Tucker's visit to Uganda. He is now on his way to England to get recruits for the Mission. Mr. Hooper will have joined his wife at Frere Town. Truly goodness and mercy have followed "the remnant that was left" after the four deaths.

The Anniversary promises to be an occasion of much interest. At the Morning Meeting, besides the Archbishop of Canterbury (whom we mentioned last month), the speakers expected are Mr. Miles MacInnes, M.P., Canon Edmonds of Exeter, Archdeacon Moule of Mid-China, Archdeacon Caley of Travancore, the Rev. R. P. Ashe, and the Rev. G. Ensor. The President will of course take the chair. At the Evening Meeting the Bishop of Cork will preside; and the speakers will be Colonel Sir C. Euan Smith, late Consul-General in East Africa, Archdeacon Howell (representing the Church in Wales), the Revs. F. N. Eden (Africa), R. W. Stewart (China), A. E. Ball (India), and (in all probability) Dr. Henry Martyn Clark. The address at the Clerical Breakfast will be given by the Rev. H. W. Webb-Peploe.

The preacher of the C.M.S. Anniversary Sermon this year will be the Bishop of Sodor and Man, Dr. John W. Bardsley. He is an old friend and fellow-worker, having been local Hon. Secretary for Liverpool when he had a parish in that city. Moreover, one of his brothers was a C.M.S. missionary in Sindh in 1864-68, whose early death caused much sorrow, and deprived India of one of its most promising recruits. We need scarcely say that Bishop Bardsley heartily fosters C.M.S. in the Isle of Man.

This number of the GLEANER is mainly devoted to the Hill Tribes of India. In the Society's Reports, the work among these tribes is described under the respective provinces in which they dwell; but as the Cycle of Prayer gives a day in the month (the 16th) to them collectively, we have thought it would be useful to take them all together in our circuit of the Society's Missions.



THE HILL TRIBES OF INDIA.

THE SOCIETY'S MISSIONS.—XX.

INDIA is a great country with numerous races and languages quite different from each other. This has often been explained in the *GLEANER*, but we have to mention it again now that we are telling of the Hill Tribes. There are three great divisions of the people, besides many sub-divisions. First, there are the Aryans, who, somewhere about a thousand years before Christ, poured over the mountain barrier on the north-east. They called themselves *Arya* (noble), but, when they crossed the great river Indus, became known as Hindus. They occupy Northern and Central India; but in South India also, the highest castes, especially the Brahmins, belong to them. Secondly, there are the Dravidians, who were in India before the Aryans, and were driven southward by them. The people of the Madras Presidency mostly belong to this race. Thirdly, there are the Hill Tribes, who took refuge from the conquerors in the recesses of the mountains. Some of these are Dravidian in origin; others belong to a still earlier race called *Kolarians*.

The Hill Tribes differ from the Hindus in looks and in language; in character and customs; in religion and rule.

The hill-men are small and swarthy; the wildness of their appearance is shown by the illustrations in this number of the *GLEANER*. Their languages are uncultivated, and have no literature, several of them being entirely without written character. In some of the Missions—notably that to the Paharis—this has greatly hindered progress, and has made Scriptural translation a most difficult task.

The hill-men are densely ignorant, but quite capable of learning under patient and continued instruction. They are strangely receptive compared with the Mohammedans and Hindus.

Some of these aborigines are very wild and warlike; others are timid in the extreme, so much so, that it is almost impossible to gather an audience amongst them. Several of the tribes are remarkably truthful and trustworthy, and on the whole the converts compare favourable with those of the Hindu race.

Their customs are thoroughly unlike those of the rest of India, which alone would cause the hill-men to be looked down on by the Hindus. Distinctions of *caste*, with one or two exceptions, are unknown. The widows are allowed to marry, and the dead are buried instead of being burned. The cow is not venerated, nor is there a prejudice against eating the flesh of any animals. Drunkenness is terribly prevalent, especially in connection with idolatrous feasts. As to their religion, it varies in the different tribes, but is uniformly a tissue of strange and vague superstition, with an admixture of nature worship, and a strong sense of the need of a living sacrifice, and the shedding of blood. Some of the heathen rites were so awful as to warrant their suppression by Government.

Unlike the Native States, with their complex municipal institutions, the Hill Tribes are ruled after the patriarchal manner, and have no hereditary priesthood composed of venerated Brahmins.

What has been said above refers to the Hill Tribes generally; we must now confine ourselves to those amongst which the C.M.S. labours, namely, the Santals and Paharis, the Gonds, and the Bheels, in connection with the North India Missions; and the Kois and Arrians, in connection with the South India Missions.

The Santal Mission.

The Santals are a people living in the villages skirting the Rájmahál Hills, which lie in the easterly bend of the Ganges, about two hundred miles north-west of Calcutta. What we have said above about the character of the Hill Tribes generally, applies especially to the Santals.

The Santal Mission was commenced in 1860 by the Rev. E. L. Puxley, who had been a cavalry officer. In 1863 he established the station at Taljhari, which has ever since been the headquarters of the Mission. The Rev. W. T. Storrs, who succeeded him, built a large church at this place. To him was given the privilege of reaping a bountiful harvest of souls. The first converts were baptized by him in 1864, and many hundreds were received in the next few years. After 1870 the progress was less rapid, but still the work is full of encouragement. The Santal work has many times been described in the *GLEANER*; the interesting letters from the Rev. W. T. Storrs, which appeared in the volume for 1879, are no doubt widely remembered.

The latest complete returns, for 1889, show that no less than 3,000 Santal Christians are attached to the five C.M.S. stations—Taljhari, Bahawa, Hirampur, Bhagaya, and Godda.

The Pahari Mission.

Pahari is a word applied to all hill-men, but in C.M.S. reports it usually stands for those who live in the same district as the Santals, only on the tops of the hills, while the Santals live in the valleys. What we call the Pahari Mission was commenced in 1850, when Bhagalpur, a town on the Ganges, north of the Rajmahal Hills, was occupied. The Rev. E. Droege, who laboured there more than thirty-five years, carried on evangelistic and educational work both amongst the Paharis and the Hindus of the district, which had some interesting fruits. Now, however, the Paharis are reached chiefly from the stations already mentioned under the Santal Mission.

According to the census of 1881, there are 94,000 of these people, inhabiting 250 square miles of hill and jungle. The little congregations of Christians are numerous and scattered.

The Gond Mission.

The Gonds are a numerous Dravidian people in the very heart of Central India. Mandla, the headquarters of the C.M.S. Mission, lies on the Satpura range of hills, 1,500 feet above sea-level, 60 miles from Jabalpur.

It is now nearly fifty years since the first effort was made to reach the Gonds. Sir Donald M'Leod, who was then the ruler of the Central Provinces, recognising the importance of preaching the Gospel to them, appealed to the Missionary Societies of England on their behalf. When they replied that they could do nothing, he made application to Pastor Gossner of Berlin, who sent out a party under an ordained missionary; but a terrible visitation of cholera completely broke up the work. Until 1879 nothing further was done for the Gonds, excepting an occasional visit from the Rev. E. Champion, C.M.S. missionary at Jabalpur. Then the Rev. H. D. Williamson was appointed by the Society to labour specially among these hill-men. From 1879 to 1884, he and his wife were the only workers at Mandla, though Mr. Champion still gave such help as he could. At the end of the latter year the Rev. E. P. Herbert was sent out to join them, and in 1885 they were still further reinforced by the arrival of the Rev. H. P. Parker, and a medical missionary, Dr. W.

Johnson. Mr. Parker, however, was soon called to Africa to succeed Bishop Hannington, and Dr. Johnson is not now in the Mission; but last autumn three more men were sent out to work together as a band of evangelists among the Gonds.

The Bheel Mission.

Bhilwara, the land of the Bheels, is a territory about 300 miles in length, by 200 in width, in the extreme south of Rājputana, north of the Taptee River. The Bheels themselves, however, are widely spread over Western India. The Mission to them was founded in 1880, at the desire and expense of the Rev. E. H. Bickersteth (now Bishop of Exeter). With the exception of Kherwara, a military station near Udaipur (Oodeypore), and half-a-dozen miles round it (which is British), the Bheel Mission is worked entirely in Native state territory. This fact makes the work even more difficult than that in the Santal and Gond Missions, since some of the chiefs are painfully conservative, and determined to keep the light out of their territory as long as they possibly can.

Although the work among the Bheels was commenced by the Rev. C. S. Thompson as long ago as 1830, it was not until December, 1889, that the first-fruits were gathered in. There have been four clearly marked stages in the Mission. First, 1880 to 1882, the difficulty of getting the confidence of the hill-men; second, 1883 to 1887, the convicting of sin as an offence against a personal, holy God, and righteous moral Governor; third, 1888 and 1889, believing in Jesus secretly; and fourth, at the end of 1889, public confession by baptism.

In 1884 the Mission was reinforced by the arrival of the Rev. G. Litchfield, formerly of the Nyanza Mission. But he and Mrs. Litchfield were compelled by ill-health to move to Benares in 1888, their place being filled by the Rev. W. B. and Mrs. Collins.

The Koi Mission.

The headquarters of this Mission are at Dummagudem, an out-lying station in the Telugu country, more than 100 miles up the Godāvari River. The Kois belong to the old Dravidian race—a southern branch of the great Gond nation.

The Mission was commenced in 1861 at the instance of Sir A. Cotton. Meanwhile Captain, now General Haig, who was in command of the engineer staff at Dummagudem, where the Government was carrying on important irrigation works, had established a prayer-meeting for the express purpose of laying the spiritual destitution of these poor people before the Lord. The first answer to these prayers was given on the spot in the remarkable conversion of the head of the Commissariat Department, a Hindu of high caste (a Rājput), named I. Vencātarāma Rāzu. He and his wife were baptized at Masulipatam by Mr. Sharkey in August, 1860. Rāzu at once began to preach the Gospel with remarkable energy, building a large room for services at his own expense. In 1863 he resigned his post to devote himself wholly to evangelistic work, and in 1872 he was admitted to holy orders.

In spite, however, of the earnestness with which the Rev. I. V. Rāzu and a succession of European missionaries have laboured, the Koi Mission has had but a chequered history. Missionary after missionary has had to leave through ill-health. The Rev. J. Cain, who first went out in 1873, is the only one who has been permitted to labour in this Mission for any length of time. In his last Report he says that the work among the Kois seems more encouraging now than it has ever been. The Rev. I. Vencātarāma Rāzu, who has worked so long and so earnestly, still labours in that place, as far as age and increasing infirmities will permit. The medical work, in which Mr. and Mrs. Cain are assisted by Miss Graham of the C.E.Z.M.S., is steadily and successfully carried on.

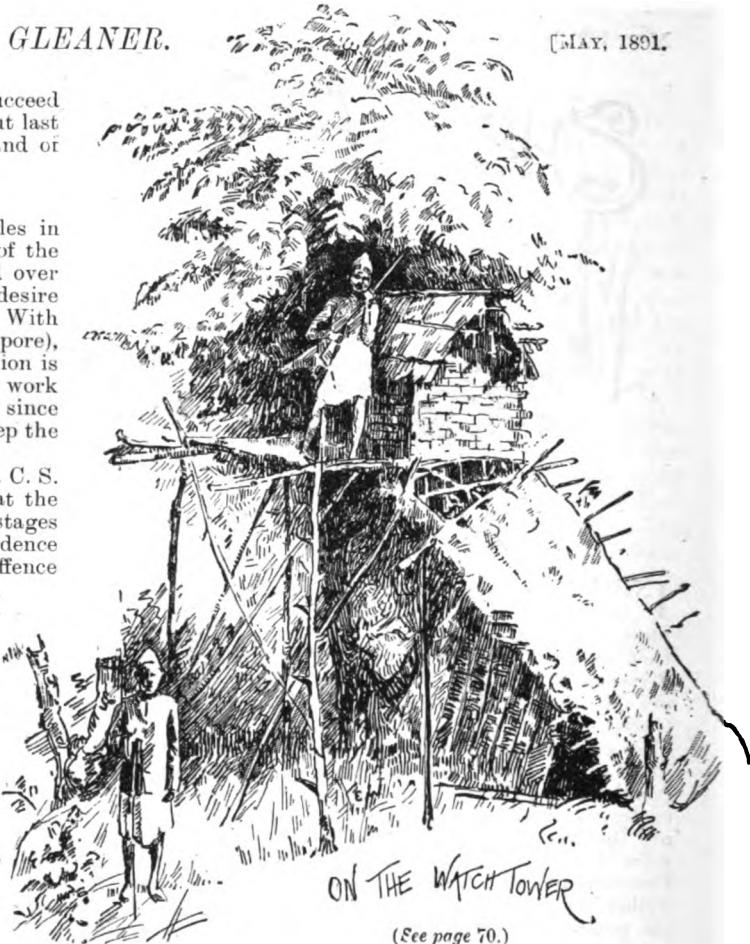
The Arrian Mission.

The work among the Hill Arrians, a Kolarian tribe found in the recesses of the Ghāts, in the extreme south-west of India, is in connection with the Travancore Mission. It was commenced by the Rev. Henry Baker, jun., shortly after 1848, in a remarkable manner (see GLEANER for June, 1879). In that year, as he was seated one day in his study at Pallam, his little daughter ran in to him, saying that some very curious-looking men were come, and wished to see him. They proved to be five in number, from as many different tribes, and had come with the request that the missionary would go and open schools among them. Again and again did they return on the same errand, but Mr. Baker hesitated to comply with their wishes, because his time was already fully occupied.

At length he promised to meet them the next week on the banks of a river about thirty miles distant, whence they proposed to guide him to a principal village, and have an assembly of their people. Some Arrians took him and his brother to the village of Combukuthil, and gave notice to others that the missionary had arrived by shouting from one



CROSSING A RIVER WITH ARRians.
(See page 70.)



ON THE WATCH TOWER.

(See page 70.)



SCENES IN THE TÓDA COUNTRY. (See page 70.)

place to another. By nightfall some 200 men and lads, the representatives of 800 or 900 souls, had assembled, piles of wood were lighted, and, with the moon also to aid, they held their conference. Mr. Baker described his reason for coming. The Arians asked many practical questions, and discussed the matter among themselves, until at length, after midnight, the headman of the village said, "We have talked enough; where are the teachers we are to have?" Mr. Baker replied, "I will send them, but we must ask God's blessing first; He must help, or our counsels will come to grief"; and there, in the light of the blazing wood, all knelt down, and after a few words of petition for help, sentence by sentence repeated the Lord's Prayer.

Shortly afterwards Mr. Baker returned to Pallam, but Native teachers were sent, and from time to time the European missionary paid a visit to the three villages in which work had been commenced. Persecution began at the instance of some Mohammedan and Romanist merchants, but nevertheless the Mission prospered, and ten years later—Mr. Baker having in the meanwhile taken up his residence among the hill-men—the Bishop of Madras found 800 Arians under instruction, of whom 450 had been baptized, and 173 were confirmed on the occasion. A few years more, and the numbers had doubled. Baker's central station was at Mundakayam. In that district, in which the Rev. A. F. Painter has since laboured, there are at the present time 1,550 baptized Native Christians, and 784 catechumens. Work among the Arians is also carried on in the Melkavu sub-district, which is under the superintendence of a Native pastor, the Rev. W. C. Kuruwella, who has the oversight of 1,469 adherents.

The names of C.M.S. missionaries to the Hill Tribes will be found on page 74.



"I AM THE LORD."

1 Kings xx. 28.

OD of the Hills ! arise,
Assert Thy boundless sway !
O Sun of Life, break through the gloom
Which heralds dawn of day ;
The mountains dark with light illume,
Till all Thy livery assume !
God of the Valleys ! see
The barren, thirsty plain,
Pour out a gracious blessing—shower
Early and latter rain !
Foster the springing of the corn,
Till goodness crown the harvest-morn
God of the Hills ! command
The age-old mists to flee,
Sin's fortresses to render up
Their slaves—to liberty !
Till stony hearts and stubborn wills
Confess Thee on Thy thousand hills !
God of the Valleys ! speak,
And make the dry bones hear ;
Call from the winds the Breath of Life,
Dispel our doubt or fear !
Till death-bound souls from sleep awake
To live and love !—
For Jesu's sake.

A. M. L. FARROW.



ABOUT THE TODAS.

THE Todas are a tribe whose name is not familiar to most readers of the GLEANER. They live in South India, among the hills called the Nilgherries. The C.M.S. has no regular Mission among them; but at Ootacamund, a place high up on the hills where many English people go for health's sake in the hot season, there is a Native Christian congregation connected with the Society, and the Native pastor of that congregation has begun to go also to the neighbouring Todas. And surely the pictures on the preceding page set their need of the uplifting Gospel message before us. The grace of God can make such people "kings and priests." Are we not responsible to see that they hear the news of deliverance? Is there not a place for them amongst "the nations of them which are saved"?

The Rev. S. Vores, the Native Pastor at Ootacamund, writes thus in a letter recently received:—

"In the Pavkarai hills we have started our missionary work among the uncivilised aboriginal tribes on the Nilgherries, called Todas. It is supposed that they settled here earlier than other tribes, and that they migrated from Mysore territory 800 years ago. Consequently the Todas have superiority over other tribes, and are considered to be the "lords of the soil." They surpass other tribes in their physical structure and dignity of bearing, the average height of a man being five feet five inches, and that of a woman less by one inch. Their dress is simple, consisting of one coarse sheet of cloth thrown round their shoulders, extending to the ankle. They live in a peculiar kind of oval, tent-shaped huts, ten feet broad, with narrow entrance, built amidst thick sholas. They are a pastoral, nomadic tribe, and are a lazy sort of people, averse to labour of any kind. Their habits and customs are very peculiar, and they have a language of their own, differing from others, without any character.

"The Todas are neither pantheists nor theists. They have confused ideas of a God, heaven, and hell. They have priests, temples, and sacrifices. They isolate themselves from others. From such a nation came a request, through a stranger, to establish a school for their children, to the right person, Miss Wallinger [an honorary and very generous missionary of the C.E.Z.M.S.]. This lady at once gave weight to their request, and has accordingly sent a teacher to their midst. The teacher spends a portion of the day in teaching the children, and the remainder in visiting the Todas in their huts in scattered places."

OUR ARIAN PICTURES.

(See page 68.)

"**Crossing a Stream.**"—This is a scene on the way to Mankompu. Some of the converts have come down to meet Mr. Painter, and are carrying him across in sedan-chair fashion. The two men in front are Martin and Kuzikathotta John. The latter is a very intelligent man, and one who can read well. He was won for Christ through his wife, who determined to become a Christian, and did, though her husband for a long time held out. She did not desert him, but nursed him through an illness, and he on recovery joined the Christians.

"**On the Watch Tower.**"—These huts are erected when the rice and other crops are ready to cut, in order to protect them from the ravages of wild elephants, who are most mischievous. Men are stationed on the platform with guns, which they fire off at intervals to scare the intruders. Kuzikathotta John is on the platform, the other man is Konakel John. The latter we have heard of before as a member of the Gleaners' Union, and a true servant of his Lord and ours. A few months ago he was called home to his rest. The Rev. A. F. Painter writes of him as follows:—

"A member of the Gleaners' Union has passed away to his rest, than whom, according to his opportunity and ability, none, I think, more faithfully served his Lord and Master. Konakel John, the headman of Mankompu, was one of those who first joined us there. For his strict integrity and sound judgment he was looked up to by all, heathen and Christian alike, and his decision frequently settled disputes. From the time that he became a Christian his whole influence was for Christ. Though an old man and grey-headed, he was one of the best learners, scarcely ever absent from any services, and ever ready to speak of Christ to the heathen. His face was striking for its bright happy expression, especially when Christ was spoken of. To me he was very dear, and I count it one of the highest honours to have been permitted to carry to him the message of salvation. As a heathen he had been a worshipper of devils and a partaker in the drunken orgies connected with their worship. He told me that at first the desire for drink was strong, but that in answer to prayer this entirely passed away after a year."



A CONTRAST.

THE Rev. Ernest Droeze, who though over seventy years of age still continues to do valuable translational work in the Malto language for the benefit of the Pahari Christians, wrote thus of the Hill Tribes in 1851:—"If the missionary dwells on the love of God as seen in the Atonement of Christ, the Moslem will listen with an expression of contempt, and his features will seem to say, 'Nonsense! blasphemy!'—the Hindu, with a sceptical smile, as if to say, 'Who will believe that? There is no such love to be found either with man or God!' But the hill-man will listen with awe, as if he were about to exclaim, 'What do I hear? O God, is it thus that Thou lovest man?'"

A RECENT VISIT TO THE ARRIANS.

[The Rev. A. H. Lash, who returned to India a few months ago with Mrs. Lash to start a Training Home for Christian Girls in Travancore, recently paid a visit with the Rev. A. F. Painter to the C.M.S. Station at Mankompu. From his Journal we extract the following account of some Christian Arrians whom he met. About the Arrians, see page 68. —ED.]

I NOTICED one old woman with a very happy expression of countenance, who brought a child to be baptized. She had lost the sight of one eye, and Painter told me that after she became a Christian her sight began to fail, and it was feared she would become totally blind. Her heathen neighbours taunted her, telling her she was being punished for forsaking the religion of her ancestors. She was not, however, shaken in her faith. "If I lose my sight," she said, "it will not be for long; I shall have both my eyes in heaven."

One rather severe-looking elderly man, I learnt, was a recently converted Christian from a village near. He was for several years a fierce opponent of the new religion; his wife, however, came under Christian influences, and expressed an earnest desire to be baptized. This he would not hear of. His wife fell ill, and in her delirium raved about the missionaries, and thought she was on her way to Cottayam, where they live. She had a lucid interval before her death, and then she called her husband and children round her, and entreated them to join the Christian Church. After her death her husband became more opposed than ever; he took part with the enemies of the converts, and did all he could to injure and persecute them; he also gave way to drink. This continued for two years, and then, to Painter's surprise, he came to him and expressed a wish to join the Church of Christ.

He confessed that he knew he had been resisting Christ, that he had tried to stifle the voice of conscience and quench the Spirit, but at length he could strive no longer, and desired to be at peace with God. He has been very consistent since that time, has abandoned drink, and is now a very helpful member of the Christian community. Only one of his children has followed his example, the rest being still very bitter against him.

A very bright happy-looking woman, whose face reflected perpetual sunshine, attracted me, and I learnt she had had to pass through a season of trial and domestic persecution. She had become a Christian against the wish of her husband, who is one of the leading men in the village, and he had said he would never forgive her, and never join the Church. He has, however, done both, so that is one reason for the sunshine.

In the course of the day a man named Matakali and his wife came from a hill near, to be received as catechumens. This was a great surprise and joy to Painter, for the man had been a famous sorcerer and an inveterate drunkard, as well as a fierce opponent of the Truth. His wife, on the other hand, had been favourably disposed, and her brother had become a Christian. Mainly through her influence, assisted by the efforts of the Christians, the man had at length been induced to come forward. As he had been so lately an opponent of Christianity, it was thought wise to consult the Christian *moopens* (elders) of his village as to the genuineness of the change, and to ascertain their opinion as to his sincerity and steadfastness. Their reply was favourable, and he, his wife, and children were admitted as probationers, while prayer was offered that they might continue faithful, and in the end prove true servants of Christ.

Another interesting incident occurred. I had noticed an elderly man with a young man near him, and presently the young man came forward and expressed a wish to join the Christian community. Painter told me that the older man was his father, and a consistent Christian. He asked the young man whether he had counted the cost and was resolved to stand firm, and he assented. The father also came forward and vouched for his son's sincerity. He will have to remain under instruction and observation for eighteen months or so, and then if everything is satisfactory, he will be baptized.

Before we left the village I witnessed a wedding; seven young couples were joined together in the presence of a congregation of more than 200. I was never present at a more solemn marriage service, or one conducted with greater propriety. Everything was exactly the same as in our own Church, with one exception. When the service, as it is in our Prayer Book, was concluded, the bridegrooms came forward one by one. Their young brides stood on the chancel steps in front of them, and they tied the *tali* round their necks (a thread with a tiny silver

cross pendant from it). After this the bridegroom threw a thin white cloth or veil over the bride's head; this signifies his protection, and the power he has over his wife.

Before we left the village a number of strong men came up to see Painter. I observed that, strong men as they were, they were weeping bitterly. It was a strange affecting sight, and when they had gone, I inquired the cause of their sorrow.

"They have heard," was the reply, "that I am going to leave them, as my health compels me to return to England for a time."

A. H. LASH.

THE GONDS OF CENTRAL INDIA.

[The Rev. H. D. Williamson writes as follows in his Annual Letter about the work which centres round Mandla, in the Central Provinces. He had been home for some time on furlough, and on his return set out to visit every village in which the converts lived.—ED.]

SHORTLY after I arrived at Diuari, with my dear fellow-labourer, the Rev. E. P. Herbert, just as we were sitting down to our mid-day breakfast, we heard the tramp of little feet, and soon saw the fourteen or fifteen members of the boys' school ranged in a semi-circle round the doorway, where they proceeded to treat us to three or four Native Christian hymns, learned by heart, and sung really well, with spirit and feeling. How delighted our English friends would have been if they could have listened with us to these heathen Gond lads singing forth God's praises, or have heard their unanimous greeting of "Isa Sahae" ("Jesus be your help")!

Itinerating is my most engrossing and important work. I set off into the district on January 1st; and until the beginning of the rainy season in June, I was almost incessantly on the move. In three long tours I covered eight or nine hundred miles, the greater part on foot; visited 502 villages, and preached to nearly 9,000 people. But how little, after all, are we able to touch each year of this large Mandla district, with its 300,000 inhabitants scattered over an area of 5,000 square miles, not to mention the surrounding districts, with equally pressing claims, into which we are sometimes tempted to make short excursions!

The interest with which the Gospel message is heard seems ever to be on the increase, and even when preaching in villages not visited perhaps for five or six years, we almost invariably find that the people have remembered the main points of our teaching, and that they repeat correctly and with reverence the Name of the Saviour Jesus Christ. His blessed Name is daily honoured now in hundreds of villages, though not, I am sorry to say, to the complete exclusion of their old religious worship (if worship it can be called).

We have to be most careful in expressing everything very clearly in preaching to simple people like these, for we found a most extraordinary impression prevalent in one village this year. It seems that one of my catechists on a previous occasion had suggested in a joking way that there would be more sense in worshipping a village dog than lifeless stocks and stones, and these poor simple people had actually taken the suggestion seriously, and, as far as we could make out, had begun to worship one!

Our audiences vary very much in size and in composition. Sometimes one talks to two or three at a threshing-floor where they are winnowing corn, or to half-a-dozen by the riverside busy with steeping hemp; and at other times there will be a large gathering of forty or fifty Gonds in the headman's house, or four or five hundred people of all castes flocking in from eight or ten neighbouring villages, and collecting in the village street to see the far-famed magic-lantern.

In one village I remember I had in my little audience a wealthy Brahmin, a Mussulman vaccinator, a Mussulman servant of a European police-officer, Hindus of various low castes, and all the rest simple, illiterate Gonds: imagine how difficult it is to address so mixed an assembly!

It is encouraging to find the Gonds so wonderfully ready to pass on the Gospel message as they are, not only baptized Christians doing so, but others who in some cases have only heard the truth themselves second-hand through other villagers. In one village the *kolwal* (village watchman) accompanied me to three other villages, just in order to gather the people together for me and to recommend the truth to them. He told me that wherever he went he gathered the people together and told them about Jesus Christ, even across the border in the Native State of Rewah.

H. D. WILLIAMSON.



SANTAL SCENES.

[We are indebted to the kindness of Mrs. A. J. Shields (now returned home from her husband's station at Godda, in consequence of ill-health), not only for the following notes, but for the beautiful Santal photographs from which our artist has worked.—ED.

A Santal Christian Family.—This is a good specimen of the average Santal house. They are more comfortable than might be supposed, as the Santals do not feel any need of either chimneys or windows. They are built of mud, and neatly thatched with grass, and are generally very clean, being often whitewashed with a kind of earth which is found in the hills, and is used instead of lime. There is always a verandah raised high from the ground, and the posts and doors are sometimes elaborately carved.

It is not clearly seen in the picture that the different rooms are built round a square courtyard, out of which a door opens into the village street. The rooms are used for different purposes; one will be for cooking, another for sleeping, another will be used as a cow-shed, and there will be a place for storing the rice for the year's consumption. The large cross-beam seen in this particular courtyard is a pigeon roost. This house is in a village called Mohonpur, which is about nine miles from Godda, and is now an out-station.

When my husband and I were stationed at Godda, in 1883,

there were no Christians in Mohonpur, but now there is a resident catechist, a school, which is also used for a church, and a good congregation of Santal Christians. Mr. Shields writes that he has great hopes of a still greater ingathering.

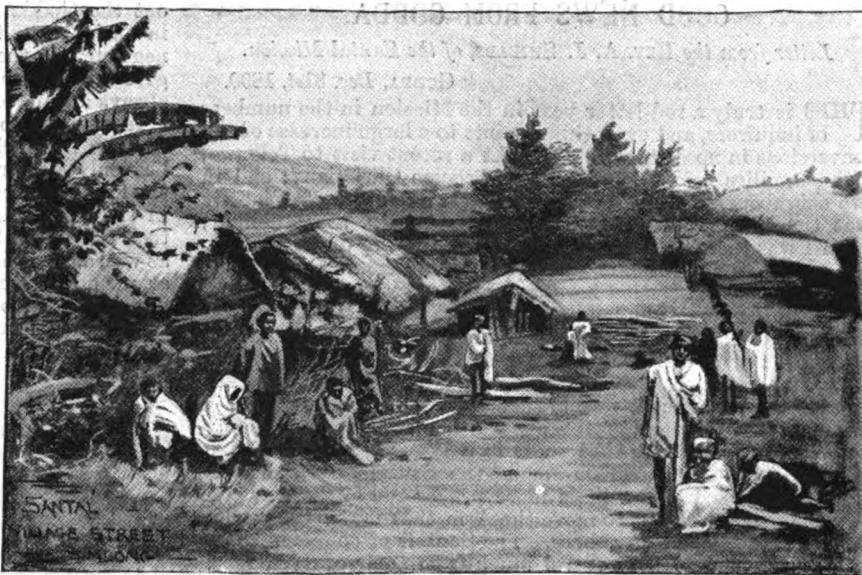
"Under the Jamru Tree."—This tree, close to the line of mud cottages appropriated to the mission agents, is valued by the natives not only on account of the shade which it affords, but also for its fruit, which in appearance resembles a small damson, and is very disagreeable to the European palate. The formidable array of bedsteads or charpoys gathered beneath the tree is accounted for by the fact that while the Santals carry on most of their domestic avocations in the open air, their charpoys are, with the exception of low stools, the sole article of furniture they possess, and have to be used not only for their ordinary purpose, but to serve as tables and chairs and anything else which may be required. On the day our photograph was taken, they had probably been utilised by having Indian corn or some other grain spread upon them to dry in the sun. On one of the charpoys we see Reboti, the daughter of Paulu Bhownain, the head catechist at Godda, who is a Bengali, but the girl's mother was a Santal woman. Her little brother sits beside her. The woman standing with the child in her arms, and another by her side (who, by-the-bye, used to be a great pet of ours and was called Abednego) is a Santal, and was the wife, now sad to say, the widow, of Benjamin Bursa, of whom a short account is also given in this number.

"A Pahari Village."—This is a very good specimen of one. The Paharis, of whom there are a great many in the Godda district, are a distinct race from the Santals, and are found, as their name denotes, chiefly in the hills, while the Santals remain in the valleys. They are generally miserably poor, and often subsist, for a great part of the year, on roots and jungle fruits.

A Pahari village may be recognised by the picturesque appearance of the pretty little huts, which are built, not of mud, but of reeds and bamboos, intertwined in an ingenious manner. When new, they look very clean and nice, but the Paharis are really anything but clean in their habits. This may partly be accounted for by the difficulty they have in obtaining water on the rocky hill-tops where they chiefly live, and may also be the reason why the women wear scarlet or dark blue "saris," in preference to the white ones more commonly worn.

"Three Schoolboys."—A little group of schoolboys standing in the verandah of the building, half of which is curtained off and used as a church, while the other half serves as a schoolroom. These three boys are either Bengalis or Hindus—not Santals. It must be remembered that in the immediate neighbourhood of Godda the numbers of Bengalis and Hindus is in large preponderance over the number of Santals; so in the Boys' Day School at Godda Santals are much in the minority. These three boys, though heathen, ought to be well up in Bible knowledge, for in addition to the teaching they received in the Day School, they used also to attend a class I had on Sundays, and could repeat a great part of "The Old, Old Story," translated into Hindi. They are heathen still, but the seed we trust has been sown, and it is for God to give the increase.

"Washing up."—Approaching from a distance the sandy, rocky tract of country in the middle of which the mission buildings at Godda have been erected, the mission compound with its green trees and abundant vegetation, has the welcome appearance of an oasis in the desert. To supply water for this little "oasis," wells have been dug, and a small tank for storing the water which falls in the rainy season has been made. In the picture this tank is seen surrounded by feathery, waving grass, and bordered on its lower bank by a plantation of the graceful bamboo, which however does not flourish well in the too dry and sandy soil. The figures seen in this picture have appeared already under the jamru tree, and been fully described there. Reboti is standing ankle-deep in the cool water, washing a brass lota, while little Abednego's mother is cleaning a large brass dish. These two have evidently brought out the whole service of brass vessels in their possession to scour with mud from the edge of the tank, which is their mode of cleaning.

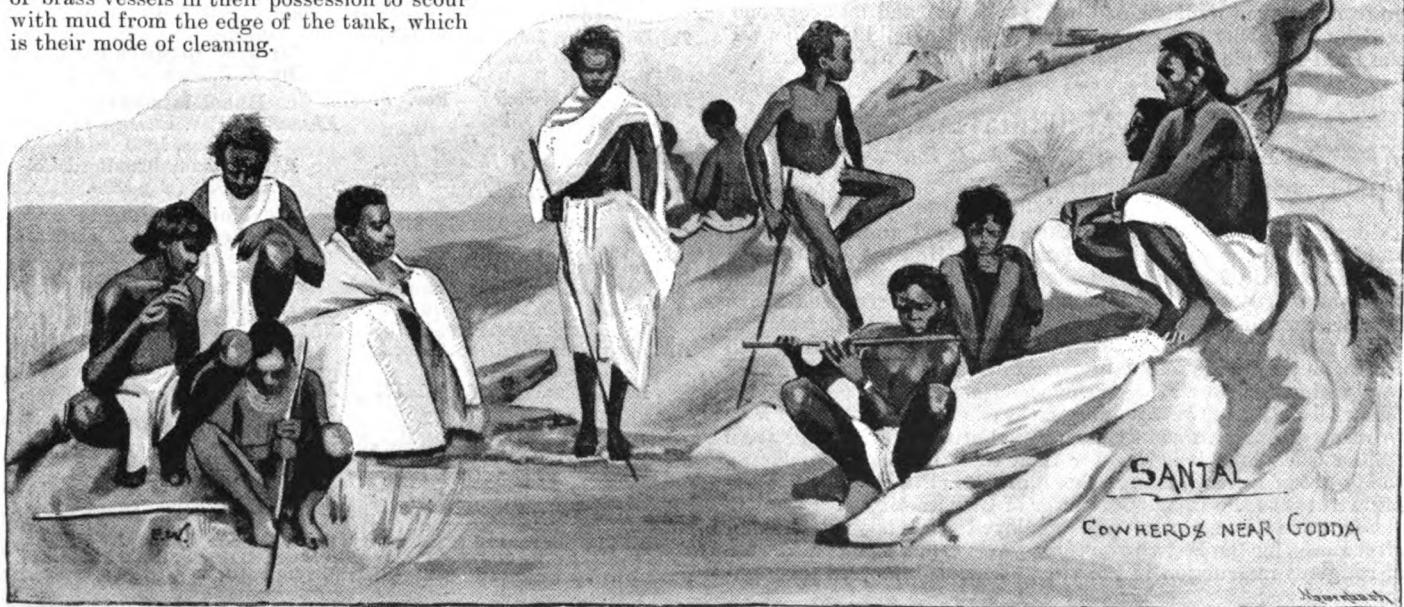


"A Bamboo Grove."—The picturesque entrance to a small hamlet called Premtola, which is just outside the Godda Mission Compound, and was therefore frequently visited by us. The village is a Mohammedan one, and one of the most promising pupils in our school for non-Christian girls was a little Mussulmani from this village.

"A Santal Village Street."—This village is called Simlong, and is situated in a remarkably pretty spot among the hills, about seventy miles from the central station at Godda. It forms the meeting point of the Godda, Hirapur, and Bahawa districts.

The scenery round is indeed beautiful, hill and dale thickly wooded, and in the cold season full of varied tints, red, russet, and green; the winding rivers reflecting blue and gold; the hills standing out in lovely contrasts of light and shade, fading into a pale distant blue upon the furthest hills. There are a good many Christians, both Santali and Pahari, in the neighbourhood.

"Cowherds."—A group of Santal cowherds, seated on the strange-looking black rocks, which form a curious and picturesque feature in the landscape about Godda. In their hands are flutes, made in a primitive way from reeds and bamboos. The sounds produced are sweet and musical, and fall pleasantly on the ear.



GOOD NEWS FROM GODDA.

Letter from the REV. A. J. SHIELDS, of the Santal Mission.

GODDA, Dec. 31st, 1890.

THIS is truly a red-letter year in the Mission in the numbers of inquirers, and everything points to a large increase of the conversions in no distant future. At a recent visit to Telgawa, seven families said they wished to become Christians; and in two neighbouring villages the people were asking most earnestly that they might be frequently visited. Again, at Mohonpur, when I was there a week ago, three families were under instruction, and a number of others all round were listening gladly.

Round our head-station here we are having great encouragement. Two most out-and-out Santals were baptized with several others on Christmas Day, and these men are working as hard as paid agents, with another convert of three years ago, and results are not long in appearing, one family having declared themselves since then, and some fifty others are talking of coming out.

The monthly perusal of the agents' diaries, coupled with my own observation, shows that there is a growing feeling of dissatisfaction with heathenism among the Santals. It seems as though it needed only a little more prayer and faith in us and the interceders at home to move the Arm that moves the world, to work marvellous things here. The Santals of course have no newspapers, nor do they travel much from their own villages, yet I find the same state of things expressed in almost the same words in the diaries of agents working thirty miles apart. It is without doubt the Lord and Giver of Life moving a people once more to seek a proffered salvation before it is too late, before civilisation and education come in to close the door to the national conversion of these still primitive Santals. I am wonderfully encouraged, and will cast the anxious care which these thoughts arouse upon the Lord. But I am led to see, inasmuch as I believe this state of things to be an answer to prayer, that *the time I spend in intercessory prayer is the most useful part of my missionary work here.*

I must tell you a few delightful words I overheard last Sunday evening. I had been with two of our Christians to Kathon village, four miles from here; we had been to see a family there who had just come to a decision. I must not tell you of our visit, which was as delightful as it was long, in which we found two young men distinctly emerged from gross darkness, and rejoicing in the new-found light, and two more, the old mother and elder brother, quite anxious to find the light; but it is the remark of these two dear Christians I want to relate. We were walking back in Indian file along the narrow winding track over half-mown rice-fields, and through the still sal-woods by the light of the rising moon, having happy converse about the King and the Kingdom, and in a pause in our talk, Udrhan, one of the Christmas Day converts mentioned before, said to his companion, "Doman, as soon as we have got our rice in (in about a fortnight) we will spend all our time going about to these people; we will go from village to village, and house to house, and let every one of them know why we became Christians." Would God that all the Lord's people were such prophets! ARTHUR J. SHIELDS.

A SANTAL CHRISTIAN.

IN MEMORIAM. By MRS. A. J. SHIELDS.

OF the early days of Benjamin Bursa, I do not know much, but I think he was baptized as a child; he was educated at the Taljhari school, and there he learned to read and write Hindi and Bengali, as well as his own language. He came to Godda as schoolmaster in 1884, and remained there till his death, which took place in September, 1890, when he must have been about four or five and twenty years of age. I had during my stay in India many opportunities daily for coming into contact with Bursa, and I always found him ready to help forward in every way within his power any scheme, either for the good of his fellow-Christians or for reaching the heathen around. When I hear so many of our own countrymen repudiating the idea of Native Indian Christians being better than their heathen neighbours, the figure of Bursa (among others) always rises before me, bearing witness to the wonderful power of Christianity.

For some time Bursa was employed as schoolmaster, and afterwards, for the last two or three years of his life, as inspector of religious instruction in the village schools scattered through-

out the Godda district. He had to visit each of these schools in their turn, to see that the Bible teaching was not being neglected by the masters, and besides examining the children to give them some supplementary teaching. The schools have always acquitted themselves well at the examination at Godda.

In addition to this, his regular work, I can remember a variety of ways in which Bursa delighted to work in the service of his heavenly Master. Amongst others, the Sunday-school begun in the first instance by ourselves was afterwards carried on by him in the most efficient manner. He was very fond of music, and took the greatest interest in teaching the children to sing hymns, as well as in assisting us in our endeavours to improve the singing at our church services. It seems to us as if he could ill be spared, but the Lord of the Harvest calleth whom He will, and we cannot doubt but that Bursa's holy, consistent life will stir up others of his race to follow in his footsteps.

A PEEP AT ANOTHER PAHARI TRIBE.

[The Rev. T. Carmichael, of Annfield, Dera Dun, in his Annual Letter, gives the following fresh account of a visit to the hill-men of his district, which seems to bring their wild and simple life vividly before us. The Dera Dun Valley is in the north-west of India, hundreds of miles from Santalia, where the Paharis live who are mentioned on page 67.—ED.]

WE had a glorious time in May and June amongst the hill-people who live on the mountain-ranges above our heads. We used to go about twelve to fifteen miles a day, I on foot, my wife partly on foot and partly carried in a dandy. Here we got into a new world, and amongst a totally different kind of people. As we ascended the mountains, and entered the villages of these simple, half-wild, unsophisticated people, so far from the plains and from civilisation, they used at first to hide themselves in their curious double-storied houses, closing the doors and peering through holes and little sliding windows. But when we sat down on logs of wood and commenced playing our concertina, and singing *bhajans* (Christian hymns), they came out gradually, and at last crowded around us, laughing with delight at the music, and listening eagerly to our reading and preaching. These hill-people speak a language of their own which we call Pahari, or "hill-dialect"; but we found they could understand Hindi, and so we went on day by day with the joyful work. The poor simple hill-people, men, women and children, sit and smile with ingenuous delight as my wife and I sing and play to them, read the Hindi Gospel, and tell them the story of the love of God in sending His Blessed Son to be the Saviour of the world. My catechists and I ascended one mountain, and found three villages at the top, containing large two and three-storied houses, out of which the people came in scores to hear our songs and preaching, and begged us to come again.

T. CARMICHAEL.

C.M.S. MISSIONS TO THE HILL TRIBES OF INDIA, 1890.

Santal Mission.

Taljhari—Rev. John Blaich, 1876

Her. Sham Besra, 1878.

Rev. C. H. Bradburn, 1885.

Bahára (Dharmpur)—Rev. J.

Brown (m.), 1868.

Chuchi—Rev. R. C. Dass, 1876.

Lukipur—Rev. B. Hansda, 1878.

Hirampur—Rev. Baijonath Murmu, 1890.

Bhágáyá—Rev. Alfred Stark (m.), 1851.

Godda—Rev. William Sido, 1878.

Rev. Arthur John Shields, B.A. (m.), 1882.

Rev. Frank Etheridge, 1889.

At Home—Rev. Frederick Thomas Cole (m.), 1871.

Rev. J. Tunbridge (m.), 1877.

Gond Mission.

Mandla—Rev. Henry Drummond

Williamson, M.A. (m.), 1878.

Diwari—Rev. Edward P. Herbert, 1884.

NOTE.—The year annexed to each name is the date of first departure for India; in the case of Natives the date of ordination. The letter (m.) signifies that the missionary is married. The names of the Native missionaries are in italics.

Patpara—Rev. H. J. Molony, 1890.

Mr. J. W. Goodwin, 1890.

Mr. E. R. Jackson, 1890.

Bheel Mission.

Kherrara—Rev. Charles Stewart Thompson, 1880.

Rev. William Blandford Collins, B.A. (m.), 1888.

Koi Mission.

Dummagudem—Rev. I. Venkata-ráma Itázu, 1872.

Rev. Edward Thomas Pegg, (m.), 1886.

In Australia—Rev. J. Cain (m.), 1869.

Arrian Mission.

Melkaru—Rev. W. C. Kurunella, 1882.

Pir Mirde—Rev. Muttu Nallathambi, South India, 1882; to Travancore, 1888.

On the way Home—Rev. Arthur Frederick Painter (m.), 1877.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

V.—STEPHEN: WITNESS AND MARTYR.

SOME missionaries are called to a long ministry of usefulness; some to a brief career and an early death. J. T. Tucker laboured many years in Tinnevelly, and baptized 2,000 converts with his own hands. Henry Martyn was called away, aged thirty-one, and Hannington aged thirty-eight, leaving scarcely a convert each. But God has used them after their death. Their very names have been an inspiration to hundreds.

Here is a New Testament missionary with a very short career. How did it begin? Acts vi. 1—6. Stephen's work not preaching, but managing charity money! Yet this a "ministry" too: "ministration" in ver. 1 is the same Greek word. Let not secretaries and treasurers and collectors and organisers and alms-distributors be despised. They have their work for the Lord to do, as well as great preachers or bishops. In the C.M.S. House there are clerks, porters, errand-boys; and they are sharing in the great missionary work as well as the missionaries who go out.

But see what Jesus said about the humbler work in the Church. Luke xvii. 10—"He that is faithful in that which is least is faithful also in much"; and presently we find the Holy Ghost making Stephen a great preacher, and giving him power to work miracles, vi. 8—10. And next we see him arrested, accused, tried, condemned, stoned to death, vi. 11—15; vii. 1, 54—60.

So, the work Stephen was appointed to do, after he had been "faithful in the least," was (1) to be a witness, (2) to be a martyr.

What is the difference between a witness and a martyr? Properly, none at all. The Greek word for witness is *martus*. In Acts xxii. 20, "the blood of Thy martyr" is in R.V. "Thy witness"; and in Rev. ii. 13, "My faithful martyr" is in R.V. "My witness." For it is the same word as in Acts i. 8, "Ye shall be witnesses unto Me," and in Heb. xii. 1, "Compassed with so great a cloud of witnesses." In the account of Stephen's death, he is not called a "martyr" in the Greek, but his murderers are! (See Acts vii. 58. "witnesses," *martures*.)

Still, we now use the two words differently; so, look at Stephen both ways.

1. *Stephen the Witness.* What do we call a witness? (Illustrate from assize-courts, &c.) What was Stephen's testimony about? It was a missionary testimony! It was about the Gentile or heathen world! For it was telling the Jews that they were not to boast as if God cared for them only. It was like this:—"You think much of this holy place (see vi. 13); but God's great messages to our nation came before there was any temple—did not even come in Jerusalem—came to Abraham and Moses in foreign lands (vii. 2, 30); and even when the Temple was built, God said that not His dwelling-place (ver. 47—50). He destroyed it before (ver. 43), and He will again if you disobey Him." I saw lately a letter from a business man to a friend who had offered to C.M.S. for missionary work; and he said, "Why not let those blacks alone? They will do very well as they are: work for the Church at home." If Stephen were alive now, he would testify against that!

2. *Stephen the Martyr.* What do we call a martyr? One who is a faithful witness unto death; who seals his testimony with his blood. Many converts in Missions have been martyrs: in India at the time of the Mutiny; in Madagascar; in China (*Story of Fuh-Kien Mission*, p. 167); in Niger Delta; in Uganda (GLEANER, Dec., 1886). A few missionaries have been killed, John Williams, A. R. Hubbard (S.P.G., Delhi, 1857), Bishop Patteson, Bishop Hannington; yet these not exactly martyrs—they could not have saved their lives by forsaking Christ—would have been killed anyhow. Rather, Vincent Sim, who died of starvation because he shared his scanty food with Indians (*C.M. Intelligencer*, Feb. 1886).

Look at Stephen—stone after stone wounding and crushing him to death—first standing meekly in prayer, for himself; then on his knees, praying for his murderers, his voice ringing out clear above the turmoil (ver. 60); then stretched on the ground, mangled, dead. A victim? Rather, a *victor*!—the first member of Christ's Church to follow Him to heaven!

The name "Stephen" means a crown (*stephanos*); and he received a "crown of life," Rev. ii. 10. Who else may receive

such a crown? 2 Tim. iv. 8. But then, must be ready to suffer for Christ's sake; none exempt from this, 2 Tim. iii. 12. There have always been living martyrs as well as dying ones.

"O God! to us may grace be given,
To follow in their train!"

E. S.

THE GLEANERS' SCRIPTURE CORNER.

"The Creator of the ends of the Earth."—Isa. xl. 28.

PERHAPS there is no Title of God more familiar to us than this one of "Creator." It is but rarely used in His Word, though the allusions to the fact of it are incessant, and underlie almost every assertion of His greatness, and continually form the groundwork of some appeal or claim made by God. We often find the words, "the Lord that made Heaven and Earth," besides Melchizedek's beautiful description—"Possessor of Heaven and Earth."

If the actual term "Creator" is rarely used, it is always in most interesting connections. It is the ground-work of God's claim upon the young. "Remember now thy Creator in the days of thy youth." (Eccl. xii. 1.) It occurs in the passage in Rom. i., which speaks of how the visible creation leaves the heathen "without excuse."

Then He uses it in one of the most majestic and tender passages in the whole of Scripture, in Isaiah xl. He brings His children out of the narrow bounds of their own small lives, and sets them, as He had set Abraham centuries before, to look on the stars above them, and to study His greatness in upholding them all, and then turns to apply it, "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Ah yes, but does not that place Him high above the reach of the faint and weary here? Then there comes the inexpressible tenderness—"He giveth power to the faint!" Because He is Creator—because He understands His own creation—He is able to empower as no stranger God could do! Are we enough in the habit of making this use of such a Name as this? He has created me, therefore He understands me. He who has made me, can enter into my needs as no outside God could do.

There is another most beautiful combination of Titles in Isaiah xlvi. "Your Redeemer," v. 14. That comes first, then "your Holy One," which follows, as sanctification must follow justification, and then "your King," for obedience is sure to follow. The word "Creator" stands between them, knitting them together. It is your Creator who is your Redeemer; no distant God, who pitied you from afar, and came to save, but the one who intimately knows you, and has planned His redemption to suit your need. This makes His power to redeem so universal, because as Creator He knows what will meet the need of every clime, of every character, and every development. Then it is the Creator who is "your Holy One." Is it not most tender and personal—"your Holy One"—the One who is all for you, who meets your need? It is impossible to express in these few brief words all the force there is in such a connection as the Creator being "your Holy One." It tells us that there is in Him as Holy One what He knows will satisfy the yearnings of every hungry heart; that His Holiness is not for one class, or for an elect few, but possible for all: as suitable for all as His redemption is. Do you realise how entirely without excuse this makes us who are inclined to limit the fulness of His sanctifying power to a select few, and leave ourselves out of that few? It is the Creator who is "your Holy One!"

Then further, it is the Creator who is "your King." It is as Creator He claims our absolute, unhesitating submission.

The title "Maker" is oftener used, but it is another word, and these three passages are all the Old Testament uses of the great Title. No one else claims this sublime and unapproachable name. Men may deny it to Him, but they cannot take it to themselves. And how strange it is—and to unscientific people, it cannot but sound most unreasonable—that the deeper science goes in discoveries of the marvels of the world, the more vehement is the denial that there is any personal creator! "Behind His own Creation works unseen" is true indeed in this sense. Some of the most primitive peoples, such as the Ainu in Japan, have an idea of God which would put to shame the unreasonableness of the science which glories in the deed, but denies the Doer; which brings to light the work, but ignores the Worker.

But let us who know better prove that there is a personal power and wealth to us in God as Creator. Take such a prayer as Psalm li. 10, and see the word He puts into our lips there.

When we come to the New Testament, the idea of the Creator takes a peculiar tenderness in the lips of the Lord Jesus. To Him it is, "O Father, Lord of Heaven and earth." Creator is Father to Him, and therefore to us; and all the deep Fatherliness of God as Creator comes out to us. "I have made and I will bear"; that is God's idea of His own responsibility. Join that with those marvellous verses in Isa. l., "I clothe the heaven with blackness"; . . . and then the transition—"The Lord God hath given me the tongue of the learned, that I may know how to speak a word in season to him that is weary." Unlimited power, joined with infinite understanding of how to apply that power to the weakest and weakest. That is what knowing God as Creator-Redeemer means!

There is one other mention. It is in 1 Pet. iv. 19. "Let them that suffer according to the will of God commit the keeping of their souls unto Him as unto a faithful Creator." We should hardly have put Creator there, but rather Saviour or Redeemer. But to Him, His work of Creator involves the most intimate understanding. Those who "suffer" need sacred, reverend handling. You will get it from Him as Creator. He understands! No rough touch on a broken heart! No jarring on a sensitive string; no strain on overstrained nerves, but you are safe with Him from whom our innermost substance "was not hid."

SOPHIA M. NUGENT.

THE MISSION FIELD.

January, 1891, in Bengal.—The Calcutta Localised Edition of the GLEANER gives interesting accounts of the work in Bengal. All the following items belong to the one month of January:—

1. On the 7th, the District Native Church Council for the Nuddea or Krishnagar District met. A sermon was preached by the Rev. W. T. Hollins, Rector of St. Peter's, Bristol, who has been visiting the India Missions. Miss Dawe, of the C.E.Z.M.S., addressed the Council on the need of giving instruction to the professing Christian women in the villages.

2. On the 11th, a young widow of high caste was baptized as Krishnagar by the Rev. E. T. Butler, the fruit of the work of the Zenana ladies. Her name is Sushilla Ghose. Her mother offered her a handsome sum (about £40 in English money) if she would return to Hinduism. When asked why she wanted to be a Christian, she said, "I want to be Jesus Christ's maid-servant."

3. From the 11th to 18th, the Rev. W. Haslam conducted a Mission at the Old Church, Calcutta, the principal C.M.S. centre in that city. Mr. Haslam has returned to England deeply impressed with the need and importance of missionary work.

4. On the 16th, the Central Council for the C.M.S. Native congregations in Bengal met under the presidency of the Bishop of Calcutta. The Rev. K. C. Biswas preached the opening sermon.

5. On the 17th, the Rev. W. H. Ball addressed an assembly of educated English-speaking Bengali gentlemen at Krishnagar, on "Christ's Testimony to Himself." Five of them, though not Christians, joined the Scripture Union, and promised to read the Bible daily.

6. On the 24th, the baptism of the widow and three children mentioned in our last number took place.

7. On the 30th, a new School for the sons of Mohammedan gentlemen, built by our missionary to Mohammedans, the Rev. Jani Ali (formerly himself a Mohammedan), was solemnly opened with prayer for the purposes of Christian education. An address was given by the Lieutenant-Governor of Bengal, Sir Charles A. Elliott, K.C.S.I., who is a son of the late Rev. Henry Venn Elliott of Brighton, formerly a well-known C.M.S. leader.

Bishop Tucker.—On Easter Monday, a telegram was received from Zanzibar, stating that Bishop Tucker had visited Uganda, returned across the Lake, and was on his way to the coast. He must have come down fast upon the heels of his messengers, for, four days after, came another telegram announcing his arrival, with Mr. Douglas Hooper, at Zanzibar, and adding the welcome news that he had left "all well in Uganda." A third telegram, received on April 14th, tells us that the Bishop will (D.V.) arrive in England in the middle of May.

Missionary Meetings at Winnipeg.—Winnipeg is the capital of Manitoba, and the headquarters of the C.M.S. North-West

America Mission (see GLEANER of February). In December, Archdeacon Phair arranged a meeting to take leave of four young men going forth to work among the still heathen Red Indians. So much interest was aroused, that on January 11th, missionary sermons were preached in all the churches in the city, and next day a public meeting was held, at which the Bishop of Rupert's Land gave a history of the Mission, and Chief David Landon spoke by interpretation. This Christian chief is the father and lay-pastor of his people. One day the Canadian Government officials summoned the Indian chiefs to meet them on Sunday for business. David replied, "No: the Head Chief in Heaven says No, and so do I."

Progress in Japan.—The statistics of the C.M.S. Japan Mission for the past year show that there are now 1,750 baptized Christians connected with the Society, of whom 995 are communicants, an unusually large proportion. There were 244 adult baptisms last year, and 84 children were received into the Church. There are 187 catechumens. There are 5 Japanese clergymen connected with C.M.S., and 48 Japanese teachers and evangelists. The Native contributions last year were 2,734 dollars, about £550.

Are Missions a Failure?—The Rev. P. M. Zenker writes from Muttra, North India:—

"In my intercourse with educated Hindus and Mohammedans on my journeys through Muttra and Agra, in the railway carriage, or in my study, it seemed to me the impression is spreading that the war which Islam and Hinduism wage with Christianity is hopeless. With those who think, the feeling is gaining ground that slowly but surely Christianity is advancing, and resisting its progress is as vain as an attempt to stem the tide of the ocean. A Native visitor in my study admitted (rather unwillingly it seemed!), 'Of course, ultimately Christianity will be the religion of India!' A Native fellow-traveller from Muttra, in the course of a religious conversation, called out, 'Go on, you Christians will win the day!' In a somewhat lonely out-station of the Agra district a young Bengali clerk asked me for a Bible, and when I talked with him about reading it he said, 'The Bengalis must be the first that come over in a body to Christianity!'"

Woman's Work in North India.—The Rev. A. W. Baumann warmly acknowledges the work of the ladies of the I.F.N.S., both at Faizabad and Sultanpur. He mentions their being the means of rescuing a young girl of about eighteen, who for years had been wandering about with other Hindu devotees and ascetics from shrine to shrine. She was devoted to the Hindu hero-god Ram, and at a fair held in honour of his wedding, these ladies were able to influence her for good. She is now living at the Mission station learning of Christ.

A Gond Baptism.—From the North-India Localised GLEANER we learn that another Gond was baptized on Sunday, Feb. 1st, in the Diuari School-church. Though only a ploughman, he is building a house close to the school, that he may attend as often as possible. This is the third adult Gond baptized this year.

A 'Mission' at Jaffa.—The Rev. J. R. L. Hall, Secretary of the Palestine Mission, writes from Jaffa as follows in reference to the recent visit of the Rev. H. E. Fox of Durham:—

"We have had a 'Mission' of very great and widespread blessing. The services and meetings were well attended, and the people listened in rapt attention. At the early morning daily Communion the lowest number was 46, and on two occasions it was 60. More than 300 children attended each of the daily children's services, and about the same number of adults attended each of the Mission Services. God's presence has been and is with us, and we have very many proofs that He is working mightily in our midst."

On Furlough or Sick Leave.—The following missionaries have come to England this spring, or are expected shortly:—From East Africa, the Rev. H. T. and Mrs. Robson. From North India, the Rev. A. H. and Mrs. Bowman, Rev. W. H. and Mrs. Ball, Rev. H. and Mrs. Brown, Rev. G. E. A. and Mrs. Pargiter, Rev. F. T. and Mrs. Cole, Miss Neele. From the Punjab and Sindh, Rev. Dr. and Mrs. Weitbrecht, Rev. A. W. Cotton, Rev. R. and Mrs. Heaton, Dr. A. Neve, Dr. H. M. and Mrs. Clark, Rev. T. Holden. From Travancore, Ven. Archdeacon and Mrs. Caley, Rev. A. F. and Mrs. Painter. From Ceylon, Rev. J. Ireland and Mrs. Jones, Rev. R. T. and Mrs. Dowbiggin. From South China, Rev. J. B. and Mrs. Ost, Rev. C. and Mrs. Shaw, Rev. H. C. and Mrs. Knox. From Mid-China, Miss A. L. Wright. From Japan, Rev. T. and Mrs. Dunn.



SIX MONTHS' GROWTH.

THE Sowers' Band, in its re-modelled form, was started at the G.U. Conference on Oct. 31st, 1890, and therefore owes to Gleaners an account of its progress since. We believed then that the

simple and elastic organisation would help forward work amongst the children, and now after some six months' test, we can thank God that it has indeed been so. Of the number of Sowers we cannot speak, but at least eighty Bands are busily at work and in direct touch with the C.M. House. We are far from thinking that all this represents new work; there are cases in which the Sowers' Band has been added to a flourishing Juvenile Association, or introduced to a Sunday-school already ardent in its missionary zeal. But where the interest has previously been great, we believe the definite banding together of the children has tended to make it greater, and in many cold places, where the children have been unreached hitherto, life and warmth have sprung up through the formation of a Sowers' Band. The names of many old friends and helpers appear on our central register of secretaries, but some new workers have been enlisted, and we look for many more.

Owing to the absence of rigid rules, the Sowers' Band has fitted into widely differing districts. A lady writes from a country village in Norfolk, that it has charmed the children in the parish school. Another reports successful working of a Band in a school for young ladies. From the East-end of London we hear of the tiny "home-heathen" being taught to "sow" for the needs of the "heathen abroad," and again from the West-end comes tidings of a Sowers' Band amongst the children of the rich, gathered in some drawing-room to hear of the God's great World. Most touching of all, perhaps, is the Band at work amongst the little children in a Cripples' Home, whose hearts are thus drawn out in sympathy for others worse off than they. Round the world, too, our children's chain has linked, for in Tasmania and Ceylon, Sowers' Bands send news to us of what is doing there.

The individual Sowers, after the manner of most little folk, are very sweet and winning. Letters come from parties of children asking if they may join. Seven brothers and sisters sent a joint letter from an East London wharf, asking to be enrolled, and from a Yorkshire parish twenty-six boys and girls sent spontaneously a request for a Sowers' Band, adding delightful details of the vicarage kitten (see *The Children's World* for May). Again, a little girl, who only gave her name as "Dorothy" and her address as "Oxford," wrote with extreme pains to ask if she could be a Sower, and another careful little worker sent her secretary two *warm* scarlet flannel petticoats "for the poor little children in Africa"!

It is evident that a spirit of interest and of self-denial is alive amongst many of the children, fostered by the parents, teachers, and secretaries. Only the Lord of the children knows how much these little Sowers may be enabled to do for Him by-and-by, but meantime it is very sweet to see their loving service and to get an eager response from tender little hearts.

Hitherto the Sowers' Band has "grown of itself." No definite account of it has been published, and local Bands have only been started at special request. But now the work is organised, the detailed arrangements are in the hands of a kind and capable Honorary Central Secretary, working in association with the Editor of *The Children's World*, and we are ready for further expansion. We give below an extract from the Sowers' Band Explanatory Paper, and shall be glad to co-operate with local friends who may wish to start a Band.

EXPLANATORY PAPER.

"The Sowers' Band is designed to do for children what the Gleaners' Union does for the friends of Missions generally.

"Its Objects.—The Card of Membership given to the children bears

on the back of it a short prayer, and the following statement of the objects of the Band, as drawn up by the Rev. E. A. Stuart:—

"(1) To sow in our hearts God's encouragements and commands for missionary work. (2) To sow missionary information in our own minds and in the minds of others. (3) To sow pennies in our missionary boxes. (4) To sow the seed of God's Word throughout the world."

"Its Organisation.—(a) Central.—Each Band is under the control of a secretary, whose name and address are registered by the Society. The names of *members* are not received at the Church Missionary House. The Hon. Central Sec. of the Band will always be glad to correspond with local secretaries, giving suggestions as to methods, &c., and as far as possible arranging for the supply of speakers for Sowers' Band meetings. An annual fee of 2s. 6d. is asked from each local Band.

"(b) Local.—Each Band keeps its own register of members, and receives and disposes of its own members' fees. The methods, meetings, and fees may be varied to meet local needs. It is most important that mere nominal membership should be avoided, and that each Sower should be taught to *sow*, not only by collecting money, but by making use of brains and fingers for the evangelisation of the world. There is no fixed limit of age, but, generally speaking, those over sixteen should be transferred to the Gleaners' Union.

"The C.M.S. issues, gratis, copies of a short printed letter describing the objects of the Band and inviting the children to join, with a form annexed for the written consent of the parent. Cards of membership are supplied at 4s. per 100; for the convenience of small Bands, 50 cards can be had for 2s. post free, or 25 for 1s.

"Children wishing to join, but having no local Band near them, can be enrolled in a special Band for Scattered Members on application.

"All letters in reference to the Sowers' Band to be addressed to The Editor of *THE CHILDREN'S WORLD*, C.M. House, Salisbury Square, E.C."

THE LONDON C.M. UNIONS.

THE LADIES' UNION opened the quarter's work with a special meeting for prayer on January 8th. This was followed by the usual monthly meeting on the 22nd, when the Rev. T. Bomford spoke on "The Need of Workers in the South Punjab." The February meeting was addressed by Archdeacon Maundrell of Japan, the March meeting by Mrs. R. W. Stewart of Foo-Chow, and the April meeting by the Rev. A. E. Ball of Sindh. In addition to these, Miss Petrie, B.A., gave three lectures in February and March on "Typical Missionaries."

THE YOUNGER CLERGY UNION was addressed in January by the Rev. R. W. Stewart of the Fuh-Kien Mission, and the Rev. A. E. Ball of Sindh; in February by the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford; and in March by Mr. Stock, on "Old Principles and New Methods."

THE LAY WORKERS' UNION held their first monthly meeting of the quarter on January 12th, when the Rev. J. Parton spoke of his recent visit to Tinnevelly and the Rev. B. Baring-Gould gave a New Year's address. The February meeting was taken by Major-Gen. G. Hutchinson, who spoke on "Rome and the Mission Field"; in March, Mr. Stock spoke on "Old Principles and New Methods"; and in April, the Revs. W. E. Taylor and R. P. Ashe on East Africa. Five extra meetings were held, four of which were addressed by Mr. J. B. Braddon of Calcutta, on "Recent Developments of Mission Work in India"; by the Rev. G. C. Grubb on his recent visits to Africa and India; by Mr. E. M. Anderson on "The History of the New Zealand Mission," and by the Rev. J. Hill, late of New Zealand, on "Mission Work in New Zealand"; while the fifth was devoted to addresses by members for criticism on the latest intelligence from four of the Society's Missions.

A Pabari at Prayer.—The Rev. A. J. Shields, of Godda, writes:—"I was walking the other evening at dusk in a Pabari village where there are some Christians, when from inside a rude hut I heard a voice in subdued though audible tones. It was a prayer. I listened and joined in the prayer for some minutes, following the simple petition as it ascended and was offered from the censor of the Great Intercessor before the Throne. I could not restrain a few tears of intense happiness as I thought of the Redeemer seeing here, under this Indian star-lit sky, these trophies of His love, these souls brought to Himself from a people and surroundings so lately far, far away. I was rejoiced to see the village headman, an old man of about eighty years, come out of the low hut door. I am sure he has grown in grace since I first knew him, as his lack of spiritual perceptions used to trouble me in former days. I spoke to him about his praying, and he said, 'Yes, I always go into this separate hut while they are preparing my food in the other, and pray by myself, and then when the food is ready, I gather all my family in the other hut and pray with them.' Two things I thus learnt, that in that house there was both family worship and private prayer."



"E also helping together by prayer for us," or as the Revised Version has it, "on our behalf by your supplication." So writes St. Paul to the Church at Corinth. With him, intercessory prayer was a great reality. Again and again he tells his converts of his intercessions for them. Again and again he asks for their intercessions for himself. Let the Gleaners' Union prove the reality of intercessory prayer. We believe very many Gleaners engage in it. Do they realise what a power they wield? Not that there is any mystic virtue in our prayers, but God, in His condescending love, has undertaken to respond to united supplication.

Now a new light has for us been thrown upon the subject of intercessory prayer, by passages in recent letters from two of our missionary brethren, one in the Santal-Mission, and the other in Japan. Last month we linked together Japan and the North Pacific Mission, with which that number of the GLEANER was concerned, remarking that, in the northern hemisphere at least, those two Missions are the westernmost and the easternmost, and face each other across the great Pacific Ocean. And now the Japan and the Santal Missions, the former a Mission to the most forward and modern-spirited of all non-Christian nations, and the latter to a primitive, old-world, backward people, as great a contrast to the Japanese as can be imagined, combine together to send us a very solemn message.

What is this solemn message? It is a message on the value of intercessory prayer. The Rev. A. J. Shields finds a simultaneous movement in the minds of Santal villagers, many miles apart, and with no communication, and, there being no apparent cause of it, he infers that it is an answer to prayer. The Rev. W. P. Buncombe, an interesting letter from whom we printed last month, observes that in his first year at Tokushima, when he could not speak the language, the Church there more than doubled its numbers, and its whole character was completely changed; and he infers the same. But of whose intercessions do the two brethren speak? Of their own! We are accustomed to think of the brethren in the field working, and of us at home praying; but both Mr. Shields and Mr. Buncombe dwell upon intercession as an important part of their work. The former writes: "I am led to see, inasmuch as I believe the state of things to be an answer to prayer, that the time I spend in intercessory prayer is the most useful part of my missionary work here." And Mr. Buncombe writes:

"I cannot see that I had anything to do with the advance, except to witness it. Does the secret lie in this, that there is some one who constantly prays and believes that God hears and answers openly? I believe so. I know many pray for each separate station and Mission; but only the one on the spot, God's sent one, chosen one for this very purpose as he or she is, can pray with a knowledge of the exact need of the moment, or with full realisation of the issues at stake."

But missionaries do not only pray for the people to whom they are sent: they pray also for the people by whom they are sent. To this there are many references in the letters. One brother from Ceylon writes that, ever since some allusion to the Thursday Prayer Meeting in Salisbury Square appeared in the GLEANER, he has prayed for that Prayer Meeting, and he notes with thankfulness its recent growth.

Another brother in Ceylon asks a very significant question. There has been a sad failure at one of his out-stations. It occurred just when a lady in England ceased to send money she had previously supplied. He says, "Does this point to the fact that the upholding prayers of God's people in — [the lady's town] had also ceased, and that the Amalekites prevailed because Moses' hands hung down?"

Does not all this give us the same lesson that Elisha taught King Joash, in 2 Kings xiii.?

We repeat our notice of last month, regarding the Gleaners' Union Conference, to be held on the day of the Society's Anniversary, Tuesday, May 5th, between the morning and evening meetings. We have had this gathering two years, and it has been much valued. No one is announced to speak. It is simply an open conference upon practical work, and last year there were seventeen short speeches within one hour. We are sorry to exclude many London Gleaners who would like to come, but they have a good turn in November, and as the space at the Church Missionary House is limited, we can only send cards to (1) any country members; (2) London Branch Secretaries; (3) London clergymen (with one lady each); and as only 300 cards will be issued, it will be "first come first served."

In the January Gleaner (p. 13) we gave a letter from the Rev. T. Walker telling of the formation of a G.U. Branch in Tinnevelly. The Rev. H. Schaffter, rightly judging that the "elder brother and sister Gleaners will be glad to hear of the recent addition to the already large family," sent us further details of the Branch; and more recently came another letter from Mr. Walker, which specially suits our Hill Tribes number, because the Branch is called *the Todas* (see p. 70). He writes:—

TRICHINOPOLY, SOUTH INDIA, Nov. 26th, 1890.

I send you a few additional names for cards of membership for our Tinnevelly Hostel Branch of the Gleaners' Union. We call our little society "The Todas," after the name of a famous hill-tribe in the Nilgherries. I sent a schoolmaster up there to open work amongst them two months ago, Miss Wallinger, of Optacamund, undertaking all the charges. Our Tinnevelly "Todas" are taking an interest in this schoolmaster's work, and a most interesting letter was read from him at our meeting last Monday. The Secretary of our "Todas" is Mr. Abraham Periaragna, B.A., an out-and-out Christian man. The members are "keen" about it, and reading up, each one a special mission field. I shall hope to look the Todas up well next April, as I have undertaken to spend my next hot season on the Nilgherries, in order to further C.M.S. interests. Please think of our little "Toda" Society in your prayers. We want to see Tinnevelly men, full of faith and the Holy Ghost, go forth to the "regions beyond."

T. WALKER.

SUGGESTIONS FROM GLEANERS TO GLEANERS.

Reduced Postage.

Since the new year, postage to India and China has been reduced from 5d. to 2½d. per half ounce. Might not those who write regularly to their missionary friends let the C.M.S. (or C.I.M.) have the benefit of the reduction, and each time they put 2½d. on a letter, put 2½d. into the missionary box? If it only amounted to 5s. in a year it would be worth while.

GLEANER 6,708.

[Suggestions to the same effect have been received from Gleaners 15,881 and 3,393.—ED.]

From the "Daily Graphic."

A fortnight ago I sent a sketch to the *Daily Graphic* which they were pleased to receive, and this morning I unexpectedly received a postal order for 7s. 6d. for the same. It occurred to me that if I forwarded it to you as a small contribution to the funds of the C.M.S., others might do the same with sums gained in the same manner.

N. M.

"£1 14s. 8d. a year."

We have lately adopted the plan of going without any *meat* one day in the week, or omitting one meal on three successive days. I give any one who chooses to do it at the rate of £1 14s. 8d. a year. The servants are very much pleased, and almost the whole household agrees to it. If the aggregate all went to one thing it would be very nice, but it is given as each one wishes, only it must be given away.

MATERFAMILIAS.

Gleaners' Geography.

Allow me as a Gleaner to urge upon all Gleaners who have not the C.M.S. Atlas, to purchase and use the maps published separate from the C.M.S. Annual Report, so that they may have an intelligent and clear idea of the situation of the mission stations for which they pray. I have met many Gleaners who are dreadfully ignorant of missionary geography. [So have we! —ED.]

A FAR-OFF GLEANER.

My interest in the missionary cause has doubled since I became a Gleaner. I have for the last few months had the pleasure of reading the *Intelligencer*. Our Vicar kindly lends it to me regularly. If those Gleaners who are able to take it would follow his example and lend it to their fellow-Gleaners who would not otherwise see it, they would confer a great favour on many.

GLEANER 495.

A Gleaner at Rest.

THE Rev. J. S. Collins of Lo-Nguon, Fuh-kien Province, sends us a brief record of a dear Chinese Gleaner lately entered into rest. He writes:—

"Mrs. Uong-Seng-lai was the wife of the Rev. Ho-sen-hok, one of the deacons ordained in 1889 by Bishop Burdon. She was educated at Singapore under Miss Cooke, and married in 1885. She came to live at

Lo-Nguong City about four years ago, and in spite of weak health and many obstacles did what she could for the few women she was able to reach. When Miss Newcombe and Miss Bradshaw visited Lo-Nguong she travelled to several places in the district with them. She was singularly gentle and refined, and a decided and earnest Christian. Since she came to Lo-Nguong Mrs. Collins found her a great help in every way.

"Although her card of membership of the Gleaners' Union never actually reached her hands, for she had heard the Master's voice calling her and had followed Him to her home above before the mail arrived that brought the card, she was a diligent reader of the GLEANER, and a patient Gleaner in a very difficult sphere. Her last words were very touching. Before she became unconscious she said on one occasion to those watching by her side, 'It is better for me to return home,' and on being questioned she said not to an earthly home, but to her home in heaven. And again, 'I see the angels; they have come,' and yet later 'I see the Saviour. After this she spoke but little and died quite peacefully, her face in death being lit with a beautiful smile which astonished all those who saw it."

Local Branches of the Gleaners' Union.

The following have been formed since our last announcement:—*Bilton, Harrogate*, Secretary, Miss Beck; *Dacre, near Nidderdale*, Secretary, Mrs. Medcalf; *Eastbourne*, Secretary, Mrs. Tindall; *Feliztow*, Secretary, Mrs. Phelps; *Heaton Chapel, St. Thomas*, Secretary, Miss L. M. Charlton; *Lopham*, Secretary, Rev. J. F. Bateman; *Pateley Bridge, near Leeds*, Secretary, Rev. W. E. Linney; *Ripon*, Secretary, Miss G. Hart; *Stonegate, near Hawkhurst*, Secretary, Rev. A. D. C. Clarke; *Whitby*, Secretary, Rev. F. L. Perkins.

ISLINGTON, ST. ANDREW'S, held their first annual meeting and tea on March 17th, when an address was given by the Rev. Talbot Hindley, of St. Barnabas, Holloway. The report for the past year was very encouraging.

Gleaners' Union Roll Call.

"They rest from their labours."

Mr. Henry Mackintosh, No. 27,206, Feb. 19th, 1891.
Mrs. Louisa Brack, Worcester, No. 26,225.
Miss Mary Pigott, Derby, No. 22,470, Mar. 11th.
Miss W. Tredennick, Belfast, No. 30,020.
Miss A. H. Hazelhurst, aged 26, Southsea, No. 16,759, Feb. 8th.
Elizabeth A. Reed, aged 73, Holloway, No. 3,003, Feb. 22d.
Miss E. Skett, aged 54, Bradmore, near Wolverhampton, No. 12,654, Feb. 24th.
Miss C. N. Scott, Weymouth, No. 15,801, Jan. 24th.
Mrs. J. Wahis, Blundell Heath, No. 11,948, March.
Miss Harratt A. Butler, West Kensington, No. 1,390, Mar. 21st.
Miss Frances Simpson, Sunderland, No. 30,253, Mar. 12th.
Miss Sarah Nickolls, aged 86, Reading, No. 341, Mar. 26th.
Rev. James Watney (after a few days' illness), Canwick, No. 3,708, Mar. 31st.
Rose Leighton, Madeley, No. 30,829.
Mrs. Shaw, Clifton, No. 203, April 8th.
Edith Mary, Norfolk, aged 18 (after thirteen years' suffering), Birch, near Colchester, No. 25,968, Feb. 11th.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for May.

Only Reference Bible may be used. Concordance not allowed. Except where "references only" is put, each verse must be written out.

V.—THE COMMAND.

21. Find passages in the New Testament where the death and resurrection of Christ and the necessity of preaching the Gospel are put in close connection. Where does our Lord teach that the same connection was shown in the Old Testament?

22. We have five versions of Christ's last command to evangelise the world: Group in these the references to (1) Christ's authority; (2) the sending forth of the disciples; (3) the nature of the commission; (4) the universal intention of their message; (5) the authority of the message; (6) the Person in whom the message centres; (7) the main characteristic of the message-bearers; (8) the duration of the message; (9) its great result.

23. Write out all the sentences in Psalm cxix. which contain the word "commandments," underlining the *verb* in each.

24. Give reference to every text in St. John's Gospel where our Lord refers to Himself as an apostle or missionary (that is, "a *sent* one").

25. Quote two passages in which our Lord Himself uses the word "must" in reference to the result of His death upon mankind.

Competitors are reminded that no fresh entries can now be made for this Competition. Answers to the May questions, marked outside "Gleaner Bible Searching Competition," must reach the C.M. House not later than May 31st.

For Rules and full particulars, see January GLEANER.

Forthcoming Sales of Work.

Zion Church School House, Rathgar, Dublin, May 12th, 13th and 14th. Contributions to Mrs. Hewitt, 26, Highfield Road, and the Misses Stephens, 1, Cremorne Villas, Rathgar, Dublin.

Mrs. Doherty, Balderton Grange, Blackburn. May 18th.

Mrs. Doherty, St. Matthew's Vicarage, Cotham Park, Bristol. May 19th.

The late Miss Pyne's Sale will be continued at 37, Grosvenor, Bath, by Mrs. Etches in June.

HOME NOTES.

THE following have been accepted by the Society for Work in the Foreign Field:—The Rev. Joseph J. Beauchamp Palmer, B.A., St. John's College, Cambridge, Vice-Principal of Ayerst Hall; Mr. Richard H. Leakey, B.A., of Corpus Christi College and Ridley Hall, Cambridge; and Miss Mary R. S. Bird, who has been training at The Willows, and is appointed to the Persia Mission. The Committee have also appointed Mr. F. M. Sheehan, of the C.M. College, to the Lower Niger Mission; and Messrs. W. Collins and A. J. Warwick, of the C.M.S. Preparatory Institution at Clapham, as Lay Evangelists to the Eastern Equatorial and Athabasca Missions respectively.

The Rev. Edmund F. E. Wigram, M.A., of Trinity College and Ridley Hall, Cambridge, eldest son of the Hon. Sec. of C.M.S., who has long dedicated himself to missionary work, has now formally offered to the Society, and will no doubt have been accepted before these lines appear, together with several others whose offers were to be considered on April 21st.

The Committee, on March 17th, took leave of Mr. and Mrs. G. Wilmot Brooke, and Messrs. R. Callender and W. H. Roberts, proceeding to the Upper Niger and Soudan Mission. They were addressed by the Rev. H. W. Webb-Peploe and commended in prayer by the Rev. W. Allan. And on April 7th leave was taken of the Rev. J. A. Newnham, proceeding to Moosonee, and Miss L. Stubbs, going to the Persia Mission. The Revs. Canon Money and J. B. Whiting respectively addressed them and commended them in prayer.

The following missionaries have sailed in the past month, or are to sail in the ensuing month:—Mr. Graham Wilmot Brooke and Mrs. Brooke, Mr. Reginald Callender, Mr. W. H. Roberts, and Miss M. Brewer, for the Niger; Rev. R. P. Ashe, Rev. G. H. V. Greaves, Dr. Gaskin Wright, Mr. J. Roscoe, Mr. Walter Collins, and Mr. Thomas E. England, for East Africa; Miss Laura Stubbs and Miss M. R. S. Bird, for Jufa, Persia; and Rev. Jervois A. Newnham, for Diocese of Moosonee, N.W. America.

The sudden death of the Rev. James Watney, Vicar of Canwick, Lincoln, has removed an ardent and valued friend of C.M.S. His face was a well-known one at the Thursday Prayer Meeting. His son, the Rev. H. J. Watney, was one of the thirty Cambridge men who signed the letter referred to at page 65, and was subsequently accepted by the Society. He had hoped to join the Uganda party starting this month, but his father's death has compelled him sorrowfully to abandon the idea.

Our staff of Association Secretaries suffers two losses by the appointment of the Rev. H. E. Eardley to the living of St. John's, Tunbridge Wells, and of the Rev. J. P. Hobson to the post of Tract Editor of the R.T.S. Mr. Eardley was Secretary for East Yorks, and Mr. Hobson Hon. Secretary for East Herts. The Rev. A. H. Bowman, formerly Association Secretary in Devonshire, and lately in charge of the Old Church, Calcutta, succeeds Mr. Eardley. The Rev. H. D. Hubbard, who after many years' service as a missionary in India, was Association Secretary for the South-Eastern District, has been nominated to the Vicarage of St. John the Evangelist, Abbeydale.

At Bath, on the 19th and 20th March, a Foreign Missionary Conference of Y.W.C.A. Secretaries was held, the first day being given to devotional, and the second to practical subjects. The principal speakers were Mrs. Thwaites, Miss Gollock, Miss Crichton-Stuart, Miss Wingfield-Digby, &c.; and at a public meeting on the second evening, the Rev. Prebendary Eardley Wilmot presided, and Miss Campbell (C.I.M.) and Mr. Stock spoke.

A most successful Missionary Exhibition has been held at St. John's, Woking, organised by the members of that Branch of the Gleaners' Union. There were missionary addresses every day given by missionaries and other friends, and the Service of Song, "The Slayer Slain," was performed in an adjoining room on the first evening. The Exhibition was opened four days, during which time over 2,000 persons visited it.

Sunderland has a Weekly Meeting for prayer for Foreign Missions, and adopts the plan of offering prayer each week for an increasing missionary spirit in some particular parishes of the town. The Localised GLEANER, which reached last year a circulation of nearly 7,200 copies, brought in a profit of over £8 10s.

There are now five Missionary Bands of undergraduates at Cambridge, viz., the Gonds, the Hydahs, the Singhalese, the Mchwas (i.e., White Ants), and the Yang-tses. The members of these Bands recently held a Missionary Conference, under the presidency of the Rev. J. T. Lang, for the purpose of considering plans for the more earnest and successful working of the Foreign Mission cause among the undergraduates.

St. Stephen's, Walthamstow, which under the Rev. H. E. Noyes was a centre of missionary interest, is to be congratulated on having as Mr. Noyes' successor another good friend of the Society in the Rev. G. C. Baskerville, of St. Silas, Lozells, Birmingham. Mr. Baskerville will find at St. Stephen's a Branch of the Gleaners' Union, Missionary

Library, &c., all of which were started by Mr. Noyes, who will, we doubt not, be heartily welcomed by the Gleaners at Paris, where he takes the Incumbency of the English Church in the Rue d'Aguesseau.

St. Silas, Lozells, lately took leave of its Curate, the Rev. G. H. V. Greaves, who sails for Uganda this month. Many of the neighbouring clergy and old Ridley Hall friends were present, and addresses were delivered by the Vicar, Canon Eliot, Rev. J. W. Mills, Rev. Martin Hall, and others. The testimonials presented to Mr. Greaves took very practical form, the congregation giving a tent and all its furniture; the Moosonees Missionary Band, a case of dental instruments, &c.

Last month we mentioned two books on China by Archdeacon Arthur Moule, a new one and a revised one, both published by C.M.S. Now a larger work by him, *New China and Old*, has been published by Messrs. Seeley. It embodies the recollections and observations of thirty years; and we do not know a book which gives so vivid a picture of Chinese life, or so clear an account of the religions, customs, language, and literature of China. It is a book to be read, and a book to be kept.

The Religious Tract Society has issued a capital biographical tract on Alexander Mackay, by Dr. Macaulay, price 1d. It is a really admirable account of him, and should be distributed everywhere.

PRAYER AND PRAISE.

IN response to our suggestion in the September GLEANER, a large number of Requests for Prayer have been sent us month by month. We thank God for this indication that our readers believe in the power of united intercessory prayer. We would not in any way repress or discourage them, but the question has been strongly put before us:—Are these purely personal and private requests entitled to space in a paper devoted to the great missionary cause? Do they not rather rightly belong to the many other Prayer Unions or lists of Prayer Requests which appear in papers not so definitely missionary as the GLEANER?

After careful thought therefore, on both sides of the question, we propose to adopt in future the following plan. The GLEANER will still have, in addition to prayer-topics from the current number, a space reserved for Requests for Prayer and Praise (which should at the latest reach us by the 8th of each month), but we limit these Requests to (a) those referring to Foreign Mission work (including of course the Home Departments of it), and (b) any personal needs connected therewith. There are no lack of *missionary* subjects for Prayer and Praise!

Topics from the "Gleaner."

Praise.—For God's gift of sufficient means in the past year (p. 65). For answered prayer about the Opium Traffic (p. 65). For the response to Bishop Ridley's appeal (p. 66). For the news of Bishop Tucker (p. 76). For the harvest of the hills (pp. 67—70). For the work amongst the children (p. 77).

Prayer.—For the Anniversary Meetings (p. 66). For the Palestine difficulties (p. 65). For the workers, converts, and heathen amongst the Hill Tribes (pp. 70, 71, 74). For all home-coming missionaries (p. 76). For missionaries on their way out, or about to start (p. 79).

Personal.

Prayer.—That an undergraduate may be wholly won for Christ.—That a Gleaner may follow Christ and do His h. will.—For success in a forthcoming examination.—That a reader may be enabled to help her friends.—That a father and mother may be brought to the Lord.—That the fulness of the Spirit may be given for the Lord's work.—Earnest prayer is asked for a son under the influence of Romanism.—For a place where much might be done for the C.M.S.—That a suffering Gleaner may be raised from illness, if the Lord will, and have faith in God as to the future.—For the conversion of three sons, two in a distant land.—For a clergyman and his wife in great trial.—For a brother in perplexing circumstances.—For a son in Canada, that he may be brought to the Lord.

That each Gleaner in the Sparkhill Branch may seek to make known God's way of salvation.—For the G.U. Branch at Salisbury, that from its second Anniversary its members may be more stirred than ever before.

Praise.—For the complete restoration to health of one for whom prayer had been asked. That a Branch of the G.U. has been started at Sparkhill.

For a sister who is turning aside, that she may be brought back to Christ.—That the Lord Jesus may be a living Reality.—For two large Bible-classes, whose dear teacher fears she may have to be laid aside, that God will raise up some one to carry on the work.—For some who are waiting till the Master's way to the mission field is made more plain.—For guidance with regard to a new opening for work for the Master.—For one to whom novel-reading is a snare and a hindrance.—For a wife who in spiritual matters is no help to her husband.—For great blessing on the sending of the GLEANER to a house where little interest is taken in the cause of Missions.

The Society's Ninety-second Anniversary.

THE ANNIVERSARY SERMON will be preached (n.v.) on Monday Evening, May 4th, at St. Bride's Church, Fleet Street, by the **Lord BISHOP OF SODOR AND MAN.**, V.I. Divine Service to commence at Half-past Six o'clock. [No tickets required.]

THE ANNUAL MEETING will be held (n.v.) at Exeter Hall, Strand, on Tuesday, May 5th. Chair to be taken at Eleven o'clock precisely. Doors opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall, in the evening of the same day, at Seven o'clock. Doors opened at Six.

TICKETS of admission to EXETER HALL may be had on application at the C.M.S. House, Salisbury Square, daily, from Tuesday, April 29th, to Friday, May 1st, from Eleven to Four o'clock on Saturday, May 2nd, from Eleven to One o'clock; and on Monday, May 4th, from Eleven to Four o'clock. *No tickets will be issued before the time here specified.* It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.

If application be made by letter, address "THE LAY SECRETARY."

PUBLICATION NOTICES.

The Glorious Land, Archdeacon Moule's new book, is now ready. It gives a vivid account of China and the Chinese, is illustrated, and contains a map. *Price 1s. post free.*

Annual Letters of C.M.S. Missionaries for 1890-91 :—

Part IV.—Containing Letters from West Africa, Palestine, North India, Punjab and Sindh, Western India, South India, and Ceylon; and

Part V.—Containing Letters from Yoruba, Niger, Eastern Equatorial Africa, Egypt, and Mid-China,—are ready.

Price 3d. each Part, post free.

The Speech of Sir Charles A. Elliott, K.C.S.I., which appeared in the *C.M. Intelligencer* for March, has been issued in a separate form, and copies may be had *free*, for distribution.

REPORT OF THE CENTENARY CONFERENCE ON FOREIGN MISSIONS HELD IN LONDON IN 1888. For the convenience of friends who may wish to possess this Report, copies of the two volumes in sheets have been purchased and bound in one volume, and may be obtained from the Book Room, Salisbury Square, for 2s. 3d., *including postage*.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the *GLEANER* direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d. : Two Copies, 2s.; Three, 4s.; Six, 7s.;
Twelve, 12s.; Twenty-five, 25s.

For the benefit of friends who wish to assist in increasing the monthly sale, the *GLEANER* is supplied *direct from the Church Missionary House* on the following terms:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 3s. 3d. post free.

P.O. Orders to be made payable to General Cullend Collingwood, Lay Secretary.

Communications respecting Localised Editions of the *GLEANER* to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the **Editor of the CHURCH MISSIONARY GLEANER**, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From March 11th to April 10th.

In connection with the Gleaners' Union, the following totals have been received:—

1,145 Membership Fees.....	£9 2 8	
600 Renewals.....	5 16 4	
273 For Union Expenses.....	26 17 10	
151 For Our Own Missionary.....	23 17 7	
143 For C.M.S.	11 7 6	
Total.....		£2 7 11 11

Of these the following are the amounts of and above 10s.:—

South Hampstead Branch	£1 8 0	Miss E. F. E. Elliott	£1 2 0
Mcleggan Gleaners	0 11 3	St. Andrew's Newington, Branch	2 3 2
Brockley, St. John's, & Hatcham Branch	3 0 0	Lamorbey Branch	1 2 0
St. John's, Paddington, Gleaners	1 16 0	Carlisle Branch	0 12 8
Rev. C. A. Nevo	1 0 0	Hampsthwaite Gleaners	0 10 0
Mr. Stainforth (Sale of Chutney, per Miss C. A. Sells)	1 12 0	Rev. H. Sykes	0 16 2
Combe, St. Nicholas Gleaners	0 10 0	Immanuel, Edgbaston, Branch	2 11 10
Bickley and Chiswick Branch	7 0 0	Rev. H. F. Wright	1 1 0
Rev. C. E. R. Romilly	1 2 6	Exeter Branch	1 8 0
Gleaner No. 27,812, "Saved in halfpennies"	0 10 0	R. D. Dermott, Esq. (Sale of <i>Gleaners</i>)	0 15 6
Furnham Branch	1 3 6	Bridlington Quay Branch	7 16 0
Mr. J. P. Cocklington	0 15 0	Mrs. Bairstow	2 15 8
Darlington, Trinity Branch	0 10 0	Ernest Miller, Esq.	1 10 0
Mrs. L. Wilton	0 10 10	Highgate Hill, St. Peter's	0 10 6
Ramsgate, Christ Church, Branch	2 0 2	Woolwich Branch	1 2 0
Rev. A. N. Wood	1 10 0	Jewel Branch	0 18 8
St. Paul's, Onslow Square, Branch	0 10 2	Miss C. S. Ling	1 0 0

The Editor has also received—

For C.M.S. : "M.E.D.C.", Sale of Jewellery £21, "A Journeyman Bricklayer" £40 and 30s., Master C. Bignold, proceeds Lantern Lecture 1s. 8d., Miss Grosvenor 5s., J. A. Wilton Box, 23s. 4d., Mr. C. Dobbin £2 10s., Miss S. H. Fitter 5s. 2d., Rev. A. W. Upcher, Census Thankoffering £5 5s., Mrs. W. R. James £5. E. Townshend 10s., Mrs. Martin, per Miss J. Tucker, 10s., Miss E. Field, per Miss Gollock (coll. Census Thankoffering) 5s., Gleaner No. 1,674 21s., Gleaner No. 2,290 (first fruits) £5 5s., Gleaner No. 2,289, Organ Recital, Killaloe Cathedral £3.

For the Sudan and Upper Niger Mission: No. 6,918 30s.

For the Uganda Mission: Mrs. A. E. Bentley, Sale of Work £20, F. E. Warner (box) 30s.

For the Sz-chuen Mission: Rev. H. A. Birks 20s.

For North-West America Mission: Brockley, St. John's, and Hatcham, G.U. Branch, Sale £3.

For North Pacific Mission (in response to Bishop Ridley's Appeal): Mrs. and the Misses Jenkins £25, Gleaner 494 21s., A Gleaner at Wallington £5, Mrs. Lease and Children 25s. 6d.

The Editor has also been requested to acknowledge—

For C.M.S.: Gleaner No. 20,730 10s., C. D. Lingham 3s., All Saints', Hatcham Park, Local Association, per A. J. Thyer £4 7s.

For the South China Mission: The late Miss E. Eleanor, per Rev. A. T. Hodgson, 20s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

JUNE, 1891.

EDITORIAL NOTES.

"A JOYFUL and pleasant thing it is to be thankful." This is one of the happy phrases of the "Great Bible" of Henry VIII., the translation still in use in what we call our Prayer Book Version of the Psalms (see Ps. cxlvii. 1). With

these words Bishop R. Bickersteth of Ripon began a powerful speech which he delivered at the C.M.S. Anniversary of 1874, the year in which the GLEANER in its present form began its career. That was a year of unexpected advance in the Society's Income: hence the Bishop's use of the Psalmist's exclamation.

Another feature of that year's Anniversary was that Mr. Fenn, who has long been the reader of the Scripture passage which always opens the Meeting, read the 103rd Psalm, and we wrote in the GLEANER that as he announced it, "a murmur of approval went round the crowded platform." And now, in 1891, seventeen years after, the same Secretary opens the Meeting by reading the same Psalm. The past year has been one of many trials and anxieties; but they seemed very small on the 5th of May, and forgetting for the moment disappointments and controversies, and all the power of the Enemy, we felt that the irrepressible utterance of our hearts was, "Bless the Lord, O my soul, and all that is within me, bless His holy Name!"

And yet there is another side of the matter. Thankful we ought to be, and must be, but there is nothing to boast of. It was the Archbishop of Canterbury who struck this note; and most truly glad are we that he did. To be thankful is indeed "a joyful and pleasant thing"; but is it a joyful and a pleasant thing to think of the millions of dying souls in the Heathen world, for whose salvation, after all that can be said of crowded meetings and advancing funds and multiplied missionary candidates, we are still doing next to nothing? If we view Missionary Funds as God's gift to us, we may well be thankful; but suppose we view them as our gift to God—which in point of fact they are—and what is there for us but shame and confusion of face?

We will not enlarge upon the Anniversary itself here. A friend who was never present before gives on another page the impressions of a first sight of the proceedings; and that friend's narrative needs no supplementing. But we must just note two or three striking features. First, the unlooked-for appearance of the great American Missionary Bishop of Minnesota, and his thrilling words. Secondly, the ovation accorded to Mr. Ashe, as he rose to utter his few moving words of farewell before starting to rejoin the Mission so dear to all hearts. Thirdly, the singing of that overpoweringly solemn hymn, "A cry as of pain," at the Evening Meeting. Fourthly, the four short missionary speeches in the evening, concerning which one friend said, "Evidently each of the four had resolved to make the best speech—and all succeeded!"—and the fourth of which (Dr. H. M. Clark's) had to be lengthened in obedience to shouts of "Go on!" from all parts of the hall. And then, when we also recall the Archbishop's touching reference to the Lord's Second Advent, and Archdeacon Moule's plea for China, and Canon Edmonds's exquisite illustration from the electric light, and Mr. Ensor's splendid wind-up speech in the morning; and, in the evening, Sir C. Euan Smith's testimony to

the value of Missions in East Africa, and Archdeacon Howell's wonderful closing address, holding a still crowded hall till long after half-past nine;—we can only have one regret, that Exeter Hall is so small that hundreds fail to get in to such meetings.

Last year, as many will remember, the interest of the Anniversary week was deepened by the sudden call for a party to start at once for Uganda, and the actual departure of four men at three days' notice. This year, we have had an incident almost the same. We knew that Mr. Ashe and his new party were to go forth shortly, but when we found that Bishop Tucker would be home about May 19th, it was arranged that they should wait to see him. But letters received from East Africa at the end of April gave reasons why it would be important for the men to start from the coast for Uganda about July 1st, and to do that they must take the steamer sailing May 11th. So at the last moment the plans were altered; May 11th was fixed for the start; and on May 7th, the Thursday in the Anniversary Week, a hastily arranged Valedictory Meeting was held at the C.M. House, like the memorable one of May 10th last year at the College, to bid farewell to the six men going forth. These are Mr. Ashe; the Rev. G. H. V. Greaves, son of a former Bengal missionary, and late curate at Birmingham under Mr. Baskerville's father; Dr. Gaskoin Wright, a member of the Manchester C.M.S. Lay Workers' Union; Mr. E. H. Hubbard, from the C.M. College, an old friend and fellow-worker of Mr. Deedes and Mr. Dermott; Mr. Walter Collins, who was under training for the work of a lay evangelist; and Mr. J. Roscoe, who has already laboured some years in East Africa. Mr. Roscoe has not sailed with the rest, but waits to see the Bishop and will catch them up. During his furlough in England he has lived at Cambridge, and has had a remarkable influence on the undergraduates. He volunteered for the new field of Usoga (or Buganda), and leaves wife and children behind while he goes to start a Mission there.

It is curious, by the way, how loudly people blame missionaries who go out leaving wives and families at home. But does anybody ever blame a soldier or a sailor for doing the same? "Oh, but the soldier and sailor are under orders." Certainly they are; and is not the missionary under orders too?

Parallel with this is the similar inconsistency regarding daughters. "When a useful and much-loved daughter at home," wrote a friend lately to one of our recently accepted candidates, "is engaged to be married, people say, 'How nice! Of course she will be missed at home, but think what a great added interest it will be to all the family,' &c., &c.; and why should not the same be said when the question is not matrimonial, but missionary?"

The death of the newly appointed Archbishop of York, better known as Bishop Magee of Peterborough, occurring on the very morning of our Anniversary, threw a shadow over the Meeting, and deeply affected the Archbishop of Canterbury, who only heard the news as he entered the hall. When Dr. Magee was Dean of Cork, in 1866, he preached the C.M.S. Sermon at St. Bride's; and in all the long succession of great annual sermons there is none finer. Taking

an unexpected subject, our Lord's temptation, he showed how both the Church and the individual Christian have, in the fellowship of His sufferings, to meet similar temptations; and he powerfully pictured the three temptations in the shape in which they might attack the Church Missionary Society. There is the wilderness-temptation, to obtain needed supplies by doubtful means; and the pinnacle-temptation, to boast of success and presume upon it; and the mountain-top-temptation, to seek the crown without the cross, to win supporters at home and adherents abroad by compromising the humbling truths of the Gospel. The whole sermon is reprinted in this month's *C.M. Intelligencer*, and can also be had separately on application.

The definite number of Cambridge graduates accepted by the Society in the five years ending May 1st (see last *GLEANER*) proved to be sixty-six, out of one hundred and three University men altogether in that period. In the past year, twenty-four graduates were accepted, of whom eighteen were from Cambridge. Of the twenty-four, twenty were in holy orders; and eleven other clergymen were accepted, making thirty-one in all. There were also three doctors, and twelve other laymen, making (with the four unordained graduates) nineteen laymen. Six of the clergymen and nine of the laymen had been under the Society's training at Islington or Clapham. The number of ladies accepted was thirty (not including two in Japan who joined and withdrew within the year). So, 31 clergymen, 19 laymen, and 30 ladies, make 80 in all for the year, the largest total on record. These eighty were most carefully selected out of a much larger number of applicants; and they do not include many who have been provisionally accepted with a view to training.

The letter from Bishop Tucker for which we could not wait last month, arrived on April 21st, just in time for the *C.M. Intelligencer*, from which it was copied into many newspapers in town and country, so that most readers of the *GLEANER* already know something of its wonderful contents. They can now read it for themselves in our present number. Truly Dec. 28th, Jan. 19th, and Jan. 21st were great days in Uganda. On the first of those three days an English Bishop for the first time addressed a congregation of Baganda Christians—one thousand of them, gathered in a church built by themselves. On the second of the days took place the first ordination and the first confirmation; and on the third, a solemn setting apart of six picked converts as authorised lay evangelists. What the Bishop of London did in St. Paul's Cathedral on March 21st, for the first time in the old historic Church of England, the Bishop of Eastern Equatorial Africa had already done exactly two months before in the youngest of our daughter Churches! What would Hannington and Parker have given to see such sights! The six lay evangelists have long been known by name to careful readers of the current history of Uganda; and the references to them scattered up and down in the letters of past years have been gathered up and grouped together in the article on the opposite page.

Some critics are asking why Bishop Tucker has come back. "Why," they say, "don't Protestant missionaries stay out and die, like the Roman Catholic priests?" By all means let the heroism of many of the French priests be fully recognised; nevertheless, the comparison is only based on ignorance. Out of twenty-seven C.M.S. men who have actually reached the Victoria Nyanza, nine died upon its shores, and one from sickness on his way home; two are missionaries in other fields; eight are still in the Mission; one (Ashe) is just returning thither; only five have retired, viz., three for work at home, one for independent work in Africa, and one dismissed. Bishop Tucker is the twenty-

seventh, and he will be going out again soon. Can any Mission in the world show a better record than that? We do not know what the French Mission figures would show; but at all events its Bishop did come home, and did not go out again, being promoted to a higher dignity instead.

A significant illustration of what Roman Catholic Missions are comes to us from East Africa. Two of the Christians of Uganda came down to the coast a few months ago, messengers from King Mwanga, to see what the English and German powers were like. A Frere Town missionary, who had much intercourse with them, writes that one of them, Samwel (Samuel), said he had translated into Luganda the verses in St. Luke v. which narrate how Peter called himself "a sinful man," "in order that the people should not worship him." It is good to hear that a leading convert like Samwel should do such a thing; but how grievous the necessity of fortifying the Christians of Uganda against such teaching as this implies is given by the French priests there!

How many readers of the *GLEANER* know who Bishop French is? Thomas Valpy French, Fellow of University College, Oxford, went to India as a C.M.S. missionary in 1850, to found our Missionary College at Agra. It was he who, when the English at Agra were shut up in the Fort in the days of the great Sepoy Mutiny, and when the Native Christians were refused leave to enter for refuge, said he would go outside and die with them—which procured their admission. In 1861 he went out the second time to found the Derajat Mission, on the Afghan Frontier. In 1869, he went out the third time, to found the Lahore Divinity School. In 1877, he went out the fourth time, not now as C.M.S. missionary, but as the first Bishop of Lahore. After ten years more of untiring work, what did he do? Resigned his high position and resumed work as a simple missionary on his own account, travelling over large portions of Western Asia to preach to the Mohammedans. Then he came to England, and went about speaking at missionary meetings, even in remote villages. Then, after forty years of incessant labours, he returned to the East; and now, because C.M.S. cannot undertake a new Mission to Muscat, he has gone there himself, and is there alone amidst bigoted Moslems. Such a career as this needs no comment. God grant to our ardent young candidates the patient and invincible spirit to copy such an example!

But where is Muscat? It is a port in Arabia, at the mouth of the Persian Gulf. It is an important Mohammedan capital. The Arabs who penetrate Eastern Equatorial Africa, and who have carried on the slave trade, mostly come from Muscat. It was they who made Zanzibar the great centre of commerce and influence on the African coast. The Sultans of Zanzibar are Muscat Arabs. General Haig visited Muscat in 1887, and urged the establishment of a Mission there. Alexander Mackay, from far-off Uganda, wrote and urged the same thing. Perhaps one day God will open the door for C.M.S. to enter it. Meanwhile a retired Bishop goes and holds the fort after forty years' Indian service!

Our present number is, for the most part, divided between Eastern Equatorial Africa and the Anniversary. Of the pictures on the centre pages we should like to say a word. We think our readers far away will like to have a glimpse of the view from our editorial windows in the C.M. House, comprising St. Bride's Church and St. Paul's Cathedral. As regards the portraits, we should have been glad to give, on a smaller scale, likenesses of all the speakers. As, however, we were unable to obtain all of them, we had to be content with giving only some of the leading *home* speakers.

THE SIX LAY EVANGELISTS OF UGANDA.

[Under the above title a deeply interesting article appears in this month's *Intelligencer*, tracing something of the antecedents, as related in the letters and journals of the missionaries, of the six men solemnly set apart by Bishop Tucker as lay evangelists in Uganda on Tuesday, Jan. 20th (see p. 86). From it we extract the following outline narrative, referring our readers for further details to the article itself. Ed.]

1. SEMBERA MACKAY was one of the first five converts baptized in Uganda in 1881. He was a native of Usoga and a slave of Mayanja, one of Mtesa's chief *mutongo'es* (officers), a man who had at various times appeared touched by the message of God, but who was not baptized himself till some years after, by the name of Isaya. Sembera was one of Mackay's first pupils, and he taught his master to read also. Mackay wrote of him in 1881 as a most diligent pupil, who had read everything that was put into his hand, and whose life, as far as his teacher knew, was exemplary. On October 8th of that year, Sembera brought Mackay a note written by himself with "a pointed piece of spear-grass and some ink of dubious manufacture." It ran thus:—"Bwana (Mr.) Mackay, Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?" He was baptized with four others on March 18th, 1882.

In the troublous times which succeeded the death of the first three boy martyrs of Uganda in 1886, Sembera was elected a member of the "Church Council" chosen by the Christians themselves at the instance of the missionaries in case of the latter having to leave the country. He presided over the little congregation which gathered at Kasengeye, when it was unsafe to assemble at the missionaries' dwelling.

When the revolution broke out, and after a short space the Christians were compelled to flee from Uganda, Sembera, together with Duta, Mika, Zacharia, and Paulo, was among the fugitives who took refuge in Ankori. There he was heard of as lifting his voice in the interests of peace and to prevent bloodshed, when the Romanist party were endeavouring to drag the Protestants into war. He was sent for by Mr. Mackay to Usam-biro, to assist him in translating the Gospels into Luganda, and was of great assistance to him, and, after his death, to Mr. Walker. Later on we find him on the "Committee for Translation" formed by Mr. Gordon in Uganda. He was one of the three who refused a chieftainship from Mwanga after his restoration to the throne, that he might become a teacher and preacher of the Gospel. The other two were Duta and Sematimba.

2. HENRY WRIGHT DUTA is the son of a former chief. He was a pupil of Mr. Litchfield, one of the missionaries who went out to Uganda by way of the Nile in 1878, and afterwards of Mr. Pearson, one of the same party. He was one of the first lads who gave evidence of his heart having been touched by the Holy Spirit of God. Duta (sometimes spelt Luta) and his companion, Mukassa, were one day arrested upon a serious charge (whether true or false is not known), when persecution began, suddenly sent off bound, and confined on an island. They were afterwards liberated, and the former accompanied Mr. Pearson on his journey to the coast in March, 1881. Mr. Pearson, on sailing for England, left Duta at Zanzibar, under the care of Bishop Steere's Mission, and on Easter Day, 1882, he was baptized.

When Duta returned to Uganda he at once identified himself with the Mission. We find him reading the lessons at the Sunday services, and teaching in the little daily "school." He was the faithful friend of the missionaries, and when the persecution arose he was a marked man, and forced to keep closely in hiding, only now and then visiting the Mission premises by night. When the Rev. E. C. Gordon arrived in the country after the departure of Mr. Mackay, Henry Wright Duta, though still under sentence of death, dared to visit him, and remained for a short time at the mission-house.

When the Christians fled to Ankori he was still in hiding, but followed them afterwards. He was their messenger, together with Mika Sematimba, to Mr. Mackay at Usam-biro, when they sent asking for his advice; and he was also the bearer of Mwanga's letter to Mackay, begging for teachers to be sent to the people who were with him. Since the restoration of Mwanga to the throne, and the return of the missionaries to Uganda, he has been of much assistance to Mr. Gordon in educational work.

3. MIKA SEMATIMBA was baptized in 1883. When quite a boy he had a desire for knowledge, and obtained some instruction from the Arabs at the court of King Mtesa. When the French priests arrived in Uganda, Mika paid them a visit, and became a pupil

of the well-known Père Lourdel, whose teaching was, however, simply oral. Being sent to Zanzibar in a Baganda caravan, he met there Henry Wright Duta, and hearing from him that the pupils of the Protestants were taught to read, he applied, on his return, to O'Flaherty and Mackay for instruction. He has ever since been a faithful adherent of the Mission. He was made a Church elder, and weathered the persecution for a time; but at length his time came also. He took refuge in flight, and for some time was in close hiding. Mr. Gordon, on his arrival in Uganda, wrote that the king was watching for him and for Samweli "as greedily as a lion for his prey."

Sematimba went with Duta to carry letters from the Christians in Ankori to Mackay at Usam-biro. When, after the death of the latter, Mr. Walker started off from Uganda for Usam-biro, he was accompanied by Sematimba. He wrote in the highest terms of him and of Sembera, who were both learning English.

4. Of PAULO BAKUNGA's earlier history we have few details. He is a member of the Church Council, and was one of the first to greet Mr. Gordon on his arrival in Uganda in August, 1887. He was then living some distance off, in Budu, and came to spend a Sunday at the mission-house. Later on Mr. Gordon wrote of the baptism of two converts who had been brought to him by Paulo for regular instruction.

When Mwanga and his adherents, after their victory over the Mohammedans, returned to Uganda, Paulo was made a chief, and was given the guardianship of Mtesa's tomb. As this office was based on a sham (the idea of the old king being still alive and holding his court), although it involved no idolatrous rites, he was in doubt whether he ought to hold it. In a subsequent encounter with the Mohammedans, Paulo was shot in the mouth. Mr. Walker operated on him and removed the bullet, a piece of iron an inch long!

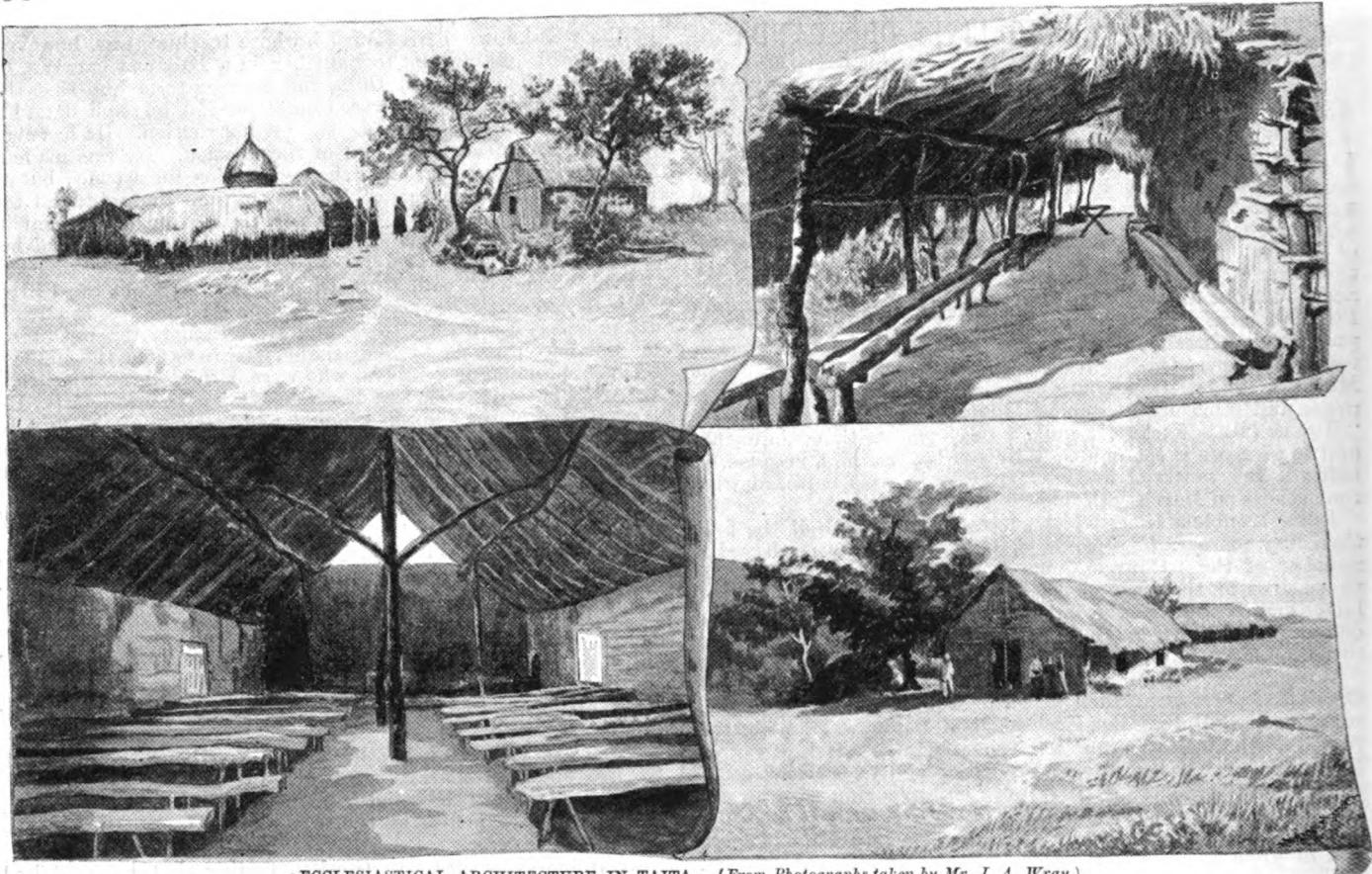
5. ZACHARIA KIZITO is another member of the Church Council. He was specially marked for death by Mwanga, yet on Mr. Gordon's arrival in the country he did not hesitate to visit him, and remained a month at the mission-house, assisting at the Sunday services.

After his departure, Mr. Gordon, finding that his visit had attracted attention, and that he was being watched for, was obliged to forbid his return. When the danger somewhat abated, after Mwanga's reception of Mr. Walker in 1888, Zacharia was constantly with the missionaries, helping them often on Sundays by speaking and by interpreting for them (from Kiswahili into Luganda). Mr. Gordon wrote of him: "He is a most earnest, worthy Christian, and one who sets a good example to others. He is industrious, and, being a tailor, can use his needle well." He was the leader of the deputation of exiled Christians who waited on Mr. Stanley when he arrived in Ankori. On the restoration of Mwanga to the throne in 1888, Zacharia was made a chief.

6. YOHANA MWIRA was baptized by Mr. O'Flaherty in 1883. He had asked to be received at the mission-house for a time that he might be taught. His eagerness to learn was remarkable. "I taught him," wrote Mr. O'Flaherty, "early and late, in the scraps of time I could pick up from other duties, and especially at meal-times. . . . He laboured by my side in the plantations by day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our *Manual of Theology* in Luganda."

After some time he went home, taking with him books and spelling-sheets; but in a month or two he was back again, bringing with him his wife, whom he had taught to read, with her young child. She also remained some time at the mission-house receiving instruction, and working in the plantation that she might not be a burden on the missionaries. She was baptized in the name of *Maryamu* (Mary), her husband taking that of *Yohana* (John). They were among the first couples who, at their own request, were married with a church service, or, as the converts expressed it, "in Christ's way."

Mwira did not keep the good news which so refreshed his own soul to himself. He taught many. We read of his influencing those around him to give up work on the *Sabiti* (Sunday), and of his pointing out to a young chief that now that he was a disciple of Jesus he must be a father to his slaves and not sell them. Samweli, the well-known and faithful young friend of the Mission, now a great chief, was first taught by his friend Mwira.



ECCLESIASTICAL ARCHITECTURE IN TAITA. (From Photographs taken by Mr. J. A. Wray.)

VIEWS OF TAITA CHURCHES.

[We rarely present our readers with so many views of ecclesiastical architecture as the present GLEANER contains! These quaint East African churches, reproduced from photographs taken by Mr. Wray himself, are even more beautiful to missionary eyes than the graceful steeple of St. Bride's (see p. 88).—ED.]

THE sketch at the upper left corner shows the Mission station of Taita, beautifully situated on the edge of a terrace, a little more than half-way up the western slopes of Sagalla, one of the group of the Taita mountains. It stands at an elevation of about 3,400 feet above the level of the sea, and about 1,200 feet above the plains. The station commands an extensive view of the black forest, which stretches out like a sea beneath one's feet, with numerous conical hills jutting out here and there, like an archipelago. Beyond these again are visible the mountains of Usambara, Pare, and Ugonna, a hundred miles distant. In fact one might fancy one's self up in a balloon, especially in the early morning, when the clouds are floating beneath one's feet as white and beautiful as the snow. Behind the station is a very fertile valley, almost every foot of which is turned into gardens and sugar-cane plantations; it is well watered by several small streams, which spring from the hills above. These again rise to a height of about 5,000 feet above the sea.

The descent from the station to the plains beneath is very precipitous, being at an angle of about 45 degrees, consequently approach is most difficult. The Natives all live in the mountain fastnesses, for they consider them impregnable strongholds. There they are safe from attacks from the Masai and other tribes, at the same time they are always ready to pounce upon and plunder any weak caravans that may pass by, and retire quickly to their mountain fastnesses. It has been said that the Taitas sit like hawks in a tree watching for the chickens to pass underneath, ready to pounce upon them.

This station was founded in Feb., 1883, as the first link in the chain of stations long ago proposed by Dr. Krapf to cross Africa from Mombasa. The station, occupying the position it does, is subject to great and sudden changes of temperature. I have known the thermometer to fall twenty degrees in five minutes. Notwithstanding this, I consider it to be one of the healthiest C.M.S. stations in Eastern Equatorial Africa.

The small house on the right is the one in which I lived for about seven and a half years. It is 24 feet by 12 feet, and is built of corrugated iron. It was very hot inside until I put a grass roof on the top. The larger house on the left, with the small tower, is the first church in Taita. It was originally a lean-to shed placed against the end of a hut to prevent the rain from washing off the mud, but necessity caused it to be used as a church.

The upper right picture shows the interior of the above, with rough tree trunks placed lengthways as benches for the people to sit upon. At the far end is a camp-stool, which was used as a reading desk, &c. Here it was that we held our first school in Taita. This place would seat about forty people. It was open on three sides.

The picture immediately beneath it shows the new church at Sagalla built by myself, the first being far too small for the congregation. This church was built of mud and wattle, with a grass roof, at a modest cost of Rs. 120. It occupied a little over two months in erecting, and will seat 300 people.

The remaining picture gives the interior of the new church at Sagalla showing the wooden benches made out of thick trees about 10 feet long, which were split in two by means of wooden wedges with my own hands. After boring holes in the ends and driving in legs, we turned them flat side upwards. They make very comfortable benches; at least we considered them good enough for us.

We think as much of our mud church as people in England think of their cathedrals. Here, up to the time of my leaving Taita, we held prayers every morning at seven o'clock, and two services on Sunday. Here too it was that the Sagallas more than once met to pray for rain. Here too it was that many of the Sagalla children learnt to pray, read, and sing hymns, &c., translated by myself into their own tongue. It is here that many a Taita has learned to lisp the name of Jesus. I have often heard the children singing in the woods the hymns I taught them in this church. This is indeed a hallowed spot in Taita. May the seed sown here bring forth a rich harvest, even among the haughty, contemptuous Taitas! His Word shall not return unto Him void.

J. A. WRAY.

GIRIAMA PICTURES.

WE are indebted to the Rev. W. E. Taylor, of the Eastern Equatorial Africa Mission, for the sketches from which the pictures on this page are drawn.

The smaller picture graphically represents a man named Mbita washing his hands in a quaint and ingenious fashion. In Africa it is not the custom to wash hands in a basin: this man has grasped the handle of the gourd in his teeth, allowing a stream of water to trickle slowly out, thus effectually gaining the desired end. The picture at the foot of the page is a fresh illustration of the superstitious witchcraft, so painfully prevalent, not only in North America (see GLEANER for March), but also in the Dark Continent. Mr.

Mr. Taylor has kindly furnished us with the following note and extract from his Journal. The flower shown at the corner was a great favourite of Bishop Hannington's; in colour it is a soft vermillion, and the Bishop delighted to call it "The Star of Africa."

NOTE FROM REV. W. E. TAYLOR.

"This incident occurred in the furthest corner of Giriama, to the north-west of Mangea, a mountain that lies inland from Malindi. The people had never seen a European in their midst before, and were found in a more superstitious state, bordering on the hysterical, than any Africans I had ever met with. The poor creatures seemed absolutely 'witch-ridden'—it was impossible to pick so much as a rush or a flower without our hearing them say that we were 'burying the sun,' 'destroying the land,' 'stopping the rain,' &c., &c. At one place they actually drew poisoned arrows on us and wanted to break up our camp."

EXTRACT FROM MR. TAYLOR'S JOURNAL.

"The village beyond belonged to a celebrated wizard, one Mjema wa Mwanganga; and we found him engaged in applying his system of cure to a very aged and withered woman, his own wife (by inheritance, I believe). She was supposed to be possessed by a devil, *p'ep'o*. After a great deal of drumming and singing of songs of exorcism, the old lady was sprinkled with magic water by the man, with his magician's whisk (a giraffe's tail). The ceremony was as follows:—A *pengu*, or amulet, was fastened round the patient's neck, the poor old creature meanwhile feebly resisting, for our denunciations of these charms had in some way already reached her. Perhaps the object of this was to prevent the demon getting back into her body! An image made of clay, with cock's comb and feathers, stood between the old woman's feet. Over this a white cock was killed to make it attractive to the demon. The sprinkling with the 'holy water' followed, and lastly came the cutting off of the head of the magic puppet, into which it was apparently pretended that the demon had been charmed through the medium of a stick that had been laid between it and the old woman's throat. Immediately the head was cut off, that and the body were carried outside

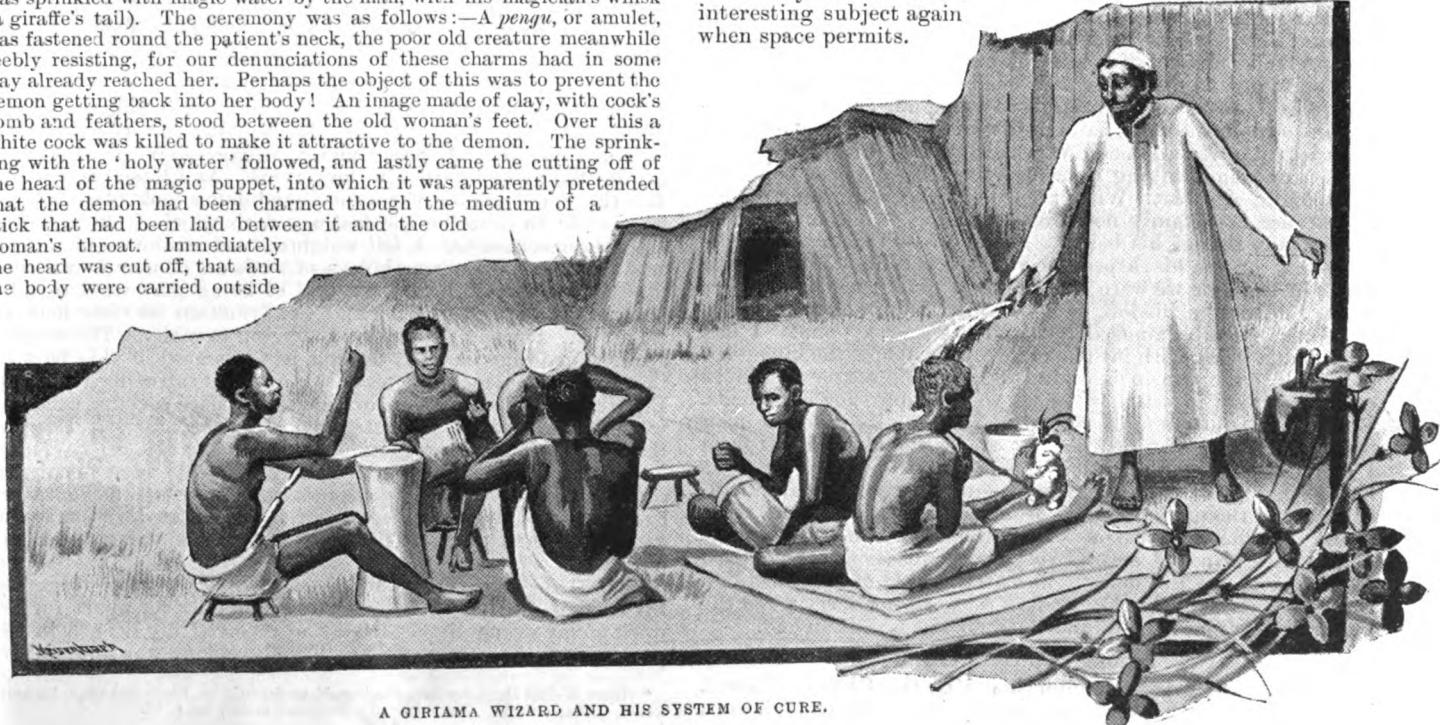
the village and solemnly buried, after which, and the performance of another kind of drum, the 'cure' was at an end. We had been all the while praying for an opportunity of speaking, and now we had it! The old man returned from burying the 'devil,' and instead of the rough reception we had anticipated, we were taken aback by being offered half the fowl that had been sacrificed. The people were very badly off for provisions, and so we were able to refuse without offence the unattractive present, with its evil associations. We begged the old man to give us a hearing instead, which he readily granted. All present, it seemed, had been informed of our message, and we had no difficulty at all in securing an attentive audience as we preached the great Panacea, not neglecting to warn them of their mistaken superstitions and of God's judgment revealed against all unrighteousness. The elder would say nothing more definite than this: if the 'cure' did not act he would forsake his superstitions and follow Jesus. However, we told him plainly before all, how dreadful a sin witchcraft is before God."

Mr. Taylor has been making a close and interesting study of the folk-lore of the Giriama people, familiarising himself with their legends, proverbs, and riddles. This knowledge must prove of extreme value to the missionary, by bringing him into touch with the inner life and thought of the people. Some of the legends bear strange traces of truth, the garden, fruit, and eternal life being obscurely linked together.

The riddles prove that humour is scarcely international. Here is one: "Walking about, at last I came to the house, and there was nothing for it but to catch father's cat by the tail." Answer: "It is the water-ladle to dip the water out with." This riddle would not find ready favour in England, but to the Giriama man it pictures the return from long walking in a waterless land, and the compulsion felt on reaching home to seize on the water-ladle without delay, in order to quench his thirst.

In a book entitled "African Aphorisms, or Saws from Swahili Land" (just published by the S.P.C.K.), Mr. Taylor gives us a large collection, in Swahili and English, of the homely sayings of the Giriamas, Taitas, and others. Some of them are very trite and expressive, and have an amusing echo of our home sayings. "Sending coals to Newcastle" is in East Africa "Sending dates back to Arabia." The principle which dictated our "Charity begins at home" is humorously expressed by "The cock has dispensed clothes (i.e., feathers), yet his wife did not get them." Again, "Many a mickle makes a muckle" is parallel to the three Swahili proverbs, "Chip, chip, finishes the block"; "A few and a few fills up the measure"—"A grain and a grain make a cake." Our familiar, "Don't throw away dirty water before you have clean" is practically the same as their "Carry water till you arrive at water."

We may return to this interesting subject again when space permits.



A GIRIAMA WIZARD AND HIS SYSTEM OF CURE.

BISHOP TUCKER'S LETTER FROM UGANDA.

(This letter, for which we do indeed thank God, arrived just in time for the May *Intelligencer*, but after the *GLEANER* had gone to press. Many of our readers have already seen it, but our *GLEANER* record of progress would be sadly incomplete unless at least a portion of the letter appeared in these pages as well. Let it stir us to praise and prayer—praise for the wonders that have been; prayer that these dear Christians may be still more “to the praise of the glory of His grace.”—ED.)

A Sunday in Uganda.

BUGANDA, Dec. 30th, 1890.

ON Saturday, December 27th, through the goodness and mercy of God, I reached this country, about which I have thought and prayed for so long. Our party is now fairly well, and all rejoice that at length the goal has been reached. Our journey across the Lake was a tedious one, occupying twenty-three days. When I left Usambaro I was just recovering from an attack of fever. So weak was I, that I had to be carried to the boat. I was also nearly blind, owing to a severe attack of ophthalmia. Happily, I am now able to give a very different account of myself. My sight is now nearly restored, and my strength is quite renewed.

But now how shall I find language to describe the wonderful work of God's grace which has been going on in the land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully 1,000 men and women, who crowded the church of Buganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanour devout and earnest to a degree. The responses, in their heartiness, were beyond anything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock.

At Mwanga's Court.

On Monday, the 29th, we paid our respects to the king in open court. At about half-past nine a messenger came from the king to say that he was ready to see us. So setting off we reached the royal residence at about 10 A.M. Our party consisted of Messrs. Walker, Gordon, Pilkington, Baskerville, Smith, Hooper, and myself. Outside the palace another messenger met us. I suppose he must have been the Chamberlain. As we came near the reed gate which separated us from the audience or reception room, drums were beaten and trumpets blown. The gate was immediately thrown open and we were in the presence of the king and his court. The former at once rose up to greet us, shaking each one by the hand. Our seats—for we had taken the precaution to bring our chairs with us—were placed on the right hand of the king. He at once inquired about our journey and made various inquiries as to our ages, &c., at the same time making remarks as to the colour of our hair, our height, &c., &c. With regard to the king himself his appearance is certainly not prepossessing. The impression he gives one is that of his being a self-indulgent man. When he knits his brows his aspect is very forbidding. During the whole of the time we were there he kept giving his hand either to the Katikiro on his left hand or to the Admiral on his right, or to any one who amused him and was near at hand. I had intended to bring with me one or two presents for the king—not on the old scale or principles, but as a simple acknowledgment of his courtesy in sending canoes to Usambaro for our goods. But his unfaithfulness in regard to his promise recoiled upon his own head. Thinking that the canoes would follow us from Usambaro in a few days I left the presents for the king to be brought on later. No canoes appearing no presents were forthcoming. I thought the king seemed quite angry with those about him who were responsible for the departure of the canoes. At any rate he asked several very sharp questions with regard to the causes of the delay. The atmosphere of the reception room was oppressively close and so we were not sorry when the king rose up from his seat and the audience was at an end.

Among the Christians.

This morning I had an interview with the Church Council. I spoke to the members on three points. First, their own

spiritual life, and suggested as a help that they should meet together at regular intervals, for prayer and the study of God's Word. Secondly, the Confirmation, which I propose holding very shortly; and I pointed out how very much they as elders in the Church could assist. Thirdly, I spoke to them very earnestly with regard to the Lord's Supper and the Communicants' classes which must be organised in connection with the Confirmation.

Jan. 6th, 1891.—On Sunday last I had another opportunity of speaking to the large congregation which week by week assembles in the church of Buganda. After speaking to the people on the “glad tidings of the Gospel of Christ,” I addressed myself to the men, who, owing to the disturbed state of the country, are in the habit of bringing their guns and rifles to church. There are sometimes several hundred guns in church. The result of my appeal to them to leave their guns at home was that at the afternoon service only two guns were to be seen, and these were carried by men who had not been present at the morning service. If only I can persuade the French priests to adopt a similar course, a great step will have been taken towards the preservation of peace.

It cannot, I think, be too clearly understood that while there is an intensely jealous and bitter feeling on the part of both the Protestants and Roman Catholics in Buganda, this feeling is not based upon religious but political differences. It is strife between the French and the English.

I hope to license four or five young men as lay-workers or evangelists before I leave for the coast. My object is here, as at Rabai and other centres, to form a band of young men who shall be trained for itinerating work with the ultimate object, if the Lord so direct, of the fittest being ordained for the work of the ministry. The Waganda have a peculiar aptitude for teaching. So sanguine am I with regard to this project that I shall be greatly disappointed if, within a very few years, we do not have not only a large body of Native lay evangelists scattered over the land, but also the foundation of a zealous Native ministry. The openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world. And I should say, moreover, that in no other part of the world is there to be found a Native Church which is so disposed to support itself and its ministry as the Church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment. And to crown all a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance.

Days to be Remembered.

Jan. 19th.—My fifth ordination, and the first in Buganda, took place yesterday, when Messrs. Baskerville and Gordon were ordained priests. A great many Natives were present, and manifested great interest in the service. At a later hour in the day the confirmation of seventy candidates took place. It is impossible to describe the feelings with which I officiated on both these occasions. I felt weighted and crushed with a deep sense of my utter unworthiness of such an honour being conferred upon me by the Master, and of being permitted to take part in the first Ordination and Confirmation services held in Buganda. It was a time of real blessing to many. The setting apart of one who, like Mr. Gordon, has laboured in this part of the mission-field for eight years, was an event full of deep interest. But the public confession of Christ by these seventy men and women, was, in many respects, even of deeper interest. Many of them had suffered persecution for the name of Christ. Many had been deprived of their earthly all. All were deeply in earnest, and those who prepared them and presented them were greatly struck by their deep sincerity and heart devotion to the cause of Christ. God was of a truth with us and gave us His blessing.

Jan. 21st.—Yesterday was another great day for Buganda. Six earnest Native Christians* were publicly set apart for the work of lay evangelists. Each one received my licence in the presence of the congregation. This ceremony was followed by

* Henry Wright Duta, Sembera Mackay, Mika Sematimba, Paulo Bakunga, Zacharia Kizito, Yohana Mwira. For sketch of these men's history see p. 83.

the administration of the Sacrament of the Lord's Supper to the seventy confirmation candidates. The quiet solemnity of this service I shall never forget; the future of the Buganda Church seems, humanly speaking, to be wrapped up in these earnest, devoted men and women, who, with quiet reverence and gentle footsteps, came forward to receive of their ministers the elements of Christ's Body broken and His Blood shed. Most earnestly do I ask prayer for this band of Native evangelists.

Reinforcements and Return.

I have arranged for the extension of the work (tentatively), in both Buda and Busoga. I hope that shortly Mr. Walker will be able to pay a visit to Buda and commence work there in response to the invitation of the Pokino and in anticipation of men coming out from England to follow it up. I hope that Mr. Gordon will be able to do very much the same thing with regard to Busoga. You will thus see that I am reckoning upon large reinforcements.

Feb. 12th.—We are now within a short distance of Bukumbi, where our mails must be landed, so I must bring this letter to a close. And as I do so it must be with praise to God for all His many, many mercies and loving-kindnesses. They have indeed been manifold. I leave the party in Uganda in excellent health. Pilkington and Baskerville are better than I have ever seen them. The work is progressing. The country is quiet. The differences between the two parties are apparently arranged. The foundation of a Native ministry in all human probability seems to have been laid. The Church, I trust, has been confirmed and extension provided for. Work amongst the young has been initiated. A conference of missionaries has settled the question of a constitution for the internal management of the Mission, and a secretary (Mr. Walker) has been appointed. And now in renewed health Mr. Hooper and I have been permitted to cross the Lake for the second time. For all this I thank and praise God, and pray that it may be my privilege shortly to see you face to face and talk over the many pressing matters about which I am most anxious to see the Committee.



ON THE VICTORIA NYANZA.

EXTRACTS FROM THE REV. G. K. BASKERVILLE'S JOURNALS.

[These Journals, sent home by Mr. Baskerville to his family, give so vivid a description of the twenty-three days' journey of Bishop Tucker and party across the Lake that we have asked and obtained leave to reproduce some extracts from them. God speed the day when railroad and steamer shall make the journey to Uganda less a test of heroic fortitude than it at present is!—ED.]

The Start from Usambiro.

FRIDAY, Dec. 5th, 1890.—Yesterday was a tiring day. The boat had arrived this day week, and the few necessary repairs we were told would be finished by Wednesday, so that we could get off yesterday. This meant hurry, and also that the sick must make haste to get well. The Bishop was still seedy, and so were also Pilkington and Douglas. Smith had been general nurse, and untiring in his attention. Deekes and Dermott, too, had had their hands full. We had to be very careful in our selection of loads, for with ourselves, men, and boys, thirty loads were all the boat could take. A good supply had to be taken of cloth, and of course our tents and cooking utensils. This allowed for two personal loads each with our beds, and only left room for three boxes of the most useful provisions. A walk of about four miles lay between the station and the boat. The Bishop was carried down in a hammock.

It was no such easy matter to get off when we had reached the boat. To begin with, several yards of deep mud had to be crossed by the aid of stones and boughs of trees. When all were on board the business was to put off. Punting with the oars was of little avail as we only got into worse mud, so we had to bundle all the men and boys out. They fastened a rope to the bows and hauled on. The first rope broke, and the men were sprawling in the mud—laughable to us on board, but by no means to them. The anchor rope was brought to bear and this brought the bows round, and then by punting we got out. Then the thing was for our crew to get back on board. An old canoe was brought into use, and one lot came on board; the second time the canoe founded and all were in the muddy water, and there was a regular scramble to get on board. About noon we got off. Our craft is about forty feet long and very narrow in beam. We have a space aft, in which I can tell you we were like herrings in a barrel. Our bags are our seats, and legs get very little room. Biscuits and cheese were most welcome about one o'clock, though the biscuits had begun to be rather lively. It was a treat to get a drink of pure water dipped out of the Lake.

The First Night's Camping Out.

About four o'clock rain came on, and the men pulled hard to get to camp. We have a thin awning which can be extended the length of the

boat. We got in about 5.30. Douglas (Hooper) saw the necessary loads off, and then we followed on the shoulders of the men, who had to wade knee deep in mud. It was a somewhat awkward proceeding sliding off the bows on to a man's shoulders; then one held you up behind, and another walked in front for you to hold on to. Tents were soon up, but our boys had to be initiated into the way of arranging a camp bed, for they are new to Europeans work and requirements. Well, beds at last were made, but who was to cook? Douglas' boy, Sekeir, was told off for the office. Rain, and difficulty of getting water, delayed food till nearly nine. Douglas and Smith, who were sharing a tent, had gone to sleep, and did not want food. The Bishop had one fowl taken to his tent, and the rest was brought to Pilkington and me. I had gone to sleep, but the approach of food soon woke me and Pilkington, who did not leave much change out of one fowl. Our only drink was some hot water by no means nice, because, though boiled, it was still *saucy*! We had eaten our food under our mosquito nets, a boy holding a candle to light the proceedings.

A Storm on the Lake.

Saturday, Dec. 13th.—Yesterday was a day of great danger and great deliverance. I will tell you. We had a fine breeze for nearly three hours, and sped along at a good rate. The captain then wanted to put in to a little island, saying a bad storm was coming up. However, we were loth to lose the fast good breeze, and we had urged him to go on to a further island. The mistake was soon apparent, for the rain quickly came. The men began to pull the awning over the forward part of the boat to cover the loads. The man who had charge of the main sheet had foolishly made it fast, though he had been told a number of times to hold it loose. A violent squall suddenly struck us; the awning was blown up all loose; the man could not loose the sheet in time. The men rushed to furl the mainsail, but the wind had ripped the canvas from the spar, and it was flying loose. We were all but over: saved by the splitting of the canvas. The immediate danger was past; a loving Father had sheltered His children. But we had a perilous time yet. Weight was all centred now and oars got out; but the wind was ahead, and the water getting up into great waves we had to turn and make for the little island to which the captain had wished to put in in the morning. With difficulty we got round, and were able to hoist the jib, and with this we made slow but sure progress. The waves were still large, but our boat rode them like a cork. We shipped a great quantity of water and had to bale out perpetually. After some two hours we got under lee of the island.

"The Spoiling of our Goods."

Wednesday, Dec. 17th.—We have had our boxes up in camp to-day from the boat to see how far the water has injured the contents. The Bishop's has suffered no hurt, and Douglas has escaped lightly. Smith had a goodly quantity of wet clothes, and one of Pilkington's boxes came off badly; but poor me! all admit I have come off worst. What a picture my box presented! I opened it and rejoiced. Everything looked dry and comfortable. I drew out a book which I knew reached the bottom; the lower end was a dripping mass. Then I began excavations. The top layers had escaped entirely, but then out came my photograph cases. Oh my friends! how you would laugh to see yourselves as therein portrayed, all the colours of the rainbow! Then came books, covers soaked through, leaves all disfigured by the dye running into them, and writing-paper looking like the pictures of baby artists. Then, worst of all, my big Bible, given me by my godmother, and which I had marked for the past five or six years and valued much—the same Bible out of which the calf at Usambiro had extracted Genesis—this Bible was now, I found, a complete wreck. Bagster's binding even had given way, and the pages were all soaked and loose. But we must take cheerfully "the spoiling of our goods," and put it down among those things to be borne "for Jesus' sake." We have had the things out to dry, and now they are packed up again.

Christmas Day.

Thursday, Dec. 25th.—We made but little progress yesterday. The wind was dead against us, and the men had great difficulty in rowing against it. Pilkington, after our evening meal, set about making a Christmas pudding. This we have eaten this morning, and it was really excellent. It consisted of *mtama* flour, bananas, and strawberry jam! We met for a short service at five o'clock this morning before we started. We sang the old favourite "Hark! the herald angels," and had some prayer together; if we get in early enough we hope to have the Communion this evening.

9 A.M. (later).—We had to put in here only a little off from our camp of yesterday, for there was no rowing against the head wind. Possibly we may go on to-night, as there is a moon.

I wish you all a very happy Christmas, and a New Year full of blessing. How rejoiced we should be if another year found some of those to whom this Journal goes with us out here, or elsewhere, seeking to win "the kingdoms of this world" for our Lord.

My heart is with you all, and I am sure yours with me, but Jesus is very near. The next Journal I hope to date from the capital.

G. K. BASKERVILLE.

THE C.M.S. NINETY-SECOND ANNIVERSARY.

[JUNE, 1891.]

MAY 4th and 5th, 1891.

NOT with any idea of reporting the speeches or giving a *résumé* of the Anniversary proceedings is the following article written. It is simply the printing off of a series of mental photographs, taken by one who was for the first time present.

It is half-past four o'clock on Monday afternoon, the 4th of May, 1891. One floor, at least, of the C.M. House has lost somewhat of its official aspect. The large Committee Room, and the smaller one adjoining it, displays a tempting array of afternoon tea, and a goodly number of ladies to serve it. Presently people begin to drop in. Eager greetings are exchanged, and as soon as the Prayer Meeting at Sion College is over the House fills rapidly, until Committee Rooms, Library, and staircase are thronged, at least four hundred people being present. For an hour or more the brightest and most genial intercourse prevails. Every one present loves the work; all are of one mind; old friends from the country, seldom seen at Salisbury Square, are hailed with delight; good-will and peace abound.

Then the crowd begins to lessen. Clergymen, laymen, and ladies are alike seen hastening down the broad staircase. Following them we find ourselves crossing the Square, and turning down the covered alley leading to St. Bride's Church, where the Annual Sermon is once more to be preached.

The church, historic in its interest for every missionary heart, is already almost filled. A few minutes later every seat is occupied, each one by a friend who knows about, and works for, the great Society. At half-past six the service, unique in its impressiveness, begins. The old familiar words ring out with

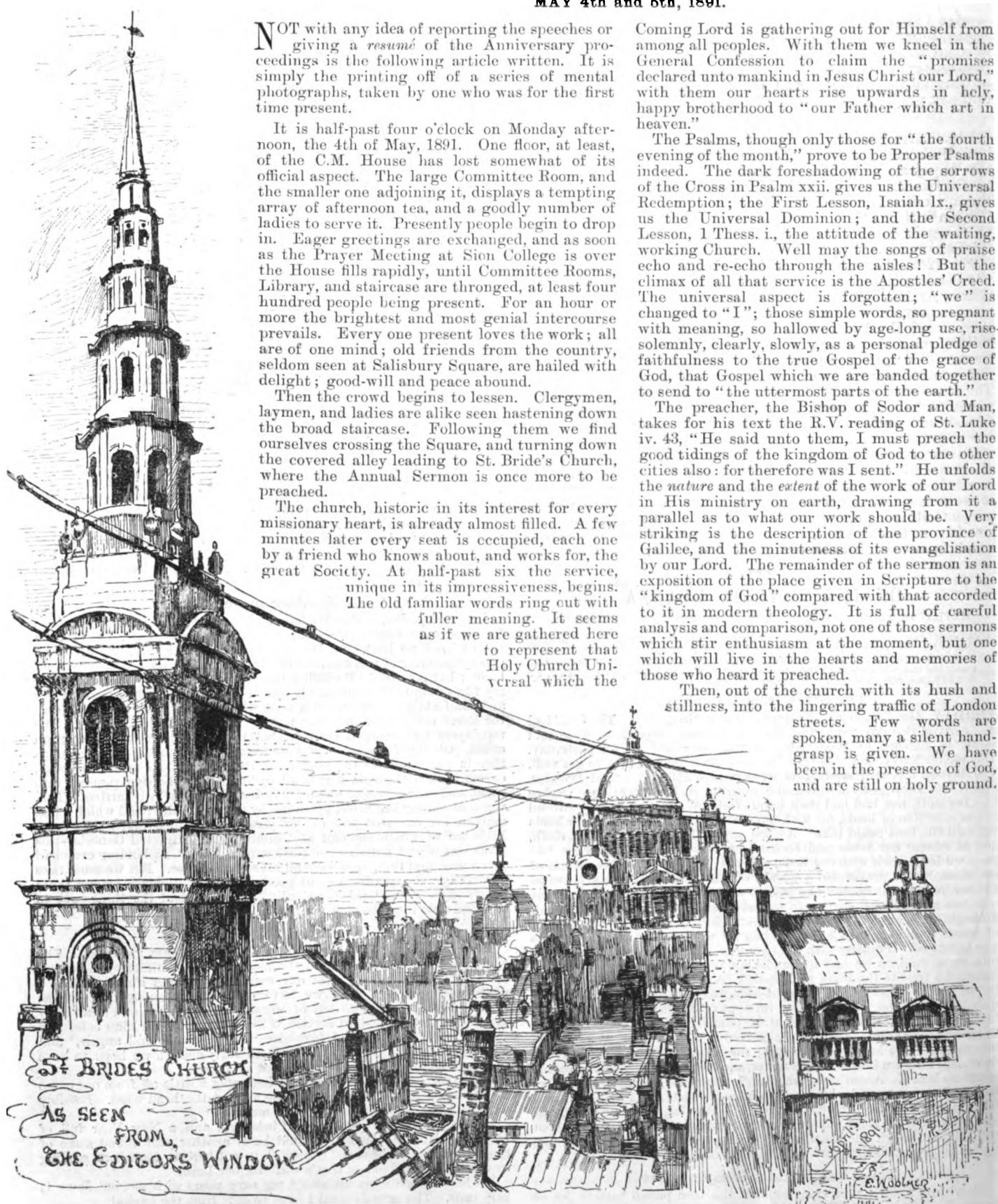
fuller meaning. It seems as if we are gathered here to represent that Holy Church Universal which the

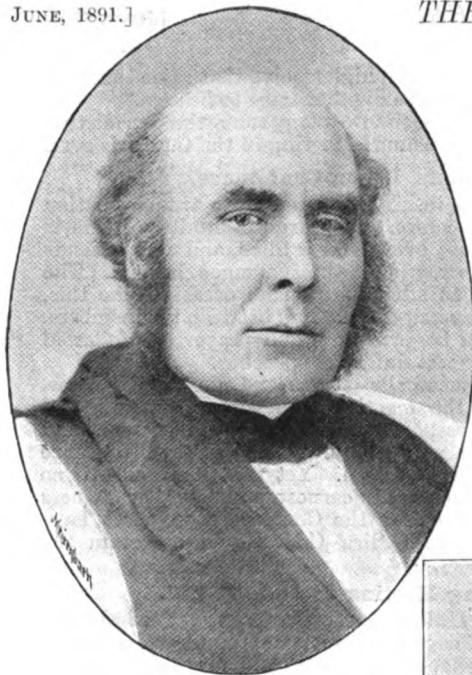
Coming Lord is gathering out for Himself from among all peoples. With them we kneel in the General Confession to claim the "promises declared unto mankind in Jesus Christ our Lord," with them our hearts rise upwards in holy, happy brotherhood to "our Father which art in heaven."

The Psalms, though only those for "the fourth evening of the month," prove to be Proper Psalms indeed. The dark foreshadowing of the sorrows of the Cross in Psalm xxii. gives us the Universal Redemption; the First Lesson, Isaiah lx., gives us the Universal Dominion; and the Second Lesson, 1 Thess. i., the attitude of the waiting, working Church. Well may the songs of praise echo and re-echo through the aisles! But the climax of all that service is the Apostles' Creed. The universal aspect is forgotten; "we" is changed to "I"; those simple words, so pregnant with meaning, so hallowed by age-long use, rise, solemnly, clearly, slowly, as a personal pledge of faithfulness to the true Gospel of the grace of God, that Gospel which we are banded together to send to "the uttermost parts of the earth."

The preacher, the Bishop of Sodor and Man, takes for his text the R.V. reading of St. Luke iv. 43, "He said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent." He unfolds the *nature* and the *extent* of the work of our Lord in His ministry on earth, drawing from it a parallel as to what our work should be. Very striking is the description of the province of Galilee, and the minuteness of its evangelisation by our Lord. The remainder of the sermon is an exposition of the place given in Scripture to the "kingdom of God" compared with that accorded to it in modern theology. It is full of careful analysis and comparison, not one of those sermons which stir enthusiasm at the moment, but one which will live in the hearts and memories of those who heard it preached.

Then, out of the church with its hush and stillness, into the lingering traffic of London streets. Few words are spoken, many a silent hand-grasp is given. We have been in the presence of God, and are still on holy ground.





THE BISHOP OF CORK.

culties being appreciated, and triumphs enjoyed.

The President's opening words, "We are met under the shadow of a great sorrow," bring a deep hush over the meeting. He tells of the news just come of the death of the Archbishop of York, and then briefly touching on a few main topics in the Report, concludes with a message of cheer and sympathy to missionary brethren abroad.

A warm reception greets the Archbishop of Canterbury as he rises to speak. He is deeply moved at the solemn news which has only just reached him, and his evident emotion claims special sympathy

The Morning Meeting in Exeter Hall.

It is ten o'clock. The doors have been opened, and we are pressed onwards into the large Hall. By 10.15 there is not a vacant seat, and before long an overflow meeting is announced. At eleven to the moment, Mr. Fenn, with striking appropriateness, opens the proceedings by reading the 103rd Psalm, and then follows the familiar and comprehensive prayer used at these meetings from time immemorial. Then Mr. Baring-Gould reads the Report, copies of which have already been distributed through the Hall. Clearly and rapidly the year's record is given, the whole audience "turning over" with an appreciable rustle as page after page is read. The tidings in that Report fully justify the previous reading of the 103rd Psalm. It is evident that all the points "tell" on the audience, diffi-



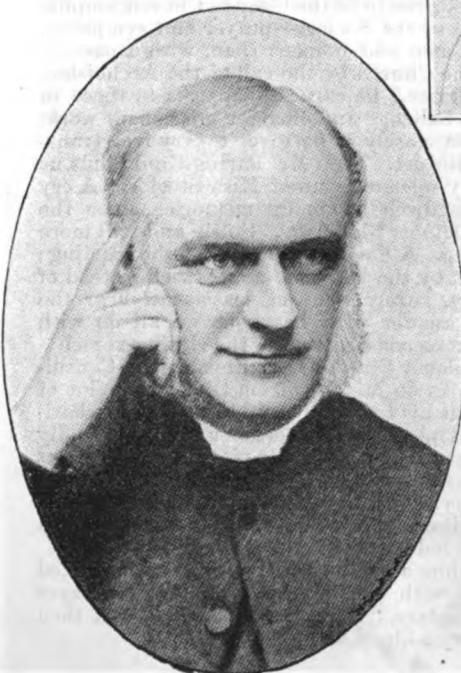
THE BISHOP OF SODOR AND MAN.

from the first. Re-echoing some of the statements of "the encouraging, noble Report," he rings out a stirring call to "follow up"; "we have to move up now really quickly." "I am very thankful to that meeting which lifted up its voice and said, 'You must send out a thousand more.'" The meeting follows with marked approval the speaker's comments on the Niger Mission, the condition of India, the Oriental Churches and Japan, and listens with deep earnestness to the solemn closing appeal for "forbearance and unity" in view of that advent of our ascended Lord, which "will come some day, and may come any day."

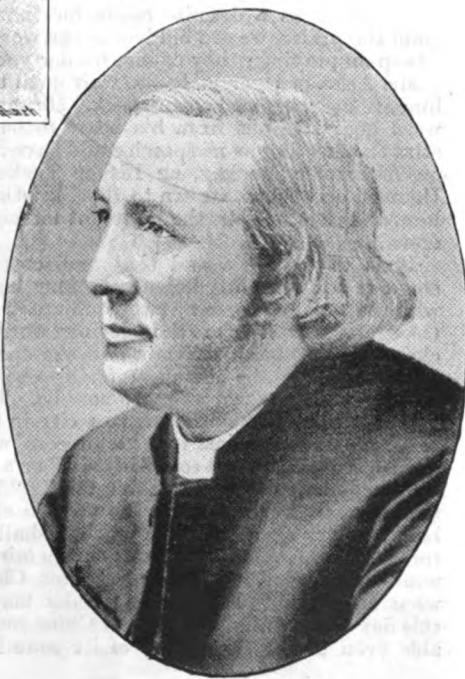


THE ARCHBISHOP OF CANTERBURY.

Archdeacon Moule of Mid-China steps forward, and, amid a ripple of laughter, we hear him inviting the amused Archbishop to come out and pay a visit to China. Then, in a few sentences, he pictures to us the pleading Macedonians of old, until above the platform there seems to be a shadowy host of heathen—from China, Africa, India, and the islands of the sea—holding out hands for help. "Is that an apparition? Is it an excited fancy of the brain?" the speaker asks. "In very truth it is not an apparition but a reality." Then he takes us through Chinese streets; into a mission-room, where we learn the story of one and of another who comes in; to an ordination service in Mid-China, where we hear about the young Native deacon who is ordained; finally we are brought face to face with a "resolve henceforth to be given away for the blessed service of Christ."



CANON EDMONDS OF EXETER.



ARCHDEACON HOWELL OF WREXHAM.

The Bishop of Minnesota, who is an unexpected pleasure, speaks in ringing tones which penetrate every corner of the room and every corner of our hearts. He is not "the apostle to the Indians," he tells us; "the apostles to the Indians are the men in the employ of the C.M.S." Touching on the work of Bishop Horden, Bishop Bompas, and Archdeacon Macdonald, he tells a pathetic story of a Red man, who came to his house some years ago. "As I opened the door the Indian knelt at my feet. Of course I bade him not to kneel. He said, 'My father, I only knelt because my heart is warm to a man that pitied the Red man. I am a wild man. My home is 500 miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him.' Then he said so sadly, as he looked in my face, 'You don't know what I mean. You never stood in the dark, and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the Red man a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he looked in my face and he said, as he laid his hand on his heart, 'It is not dark. It laughs all the while.'"

Then, with a closing word of warmest greeting from the sister Church of America to "this Society whose example has stirred our hearts to be braver for Jesus Christ," the Bishop closes, leaving the audience deeply and visibly moved.

It is not easy for Canon Edmonds to follow such an address, but in a few moments he too holds the meeting by the force of well-marshalled facts. His appeal for more effective translational work, especially in connection with Indian versions of the Scriptures, is heartily received, as he suggests that men should feel it worth their while to be forgotten for ten or even twenty years, until (borrowing an image from the Old Testament), "the hand, hitherto hidden, is thrust out of the obscurity, and in it the roll of a book."

Archdeacon Caley, just back from Travancore, rises to tell us of the Native Christians there. Case after case of adult conversion is given. The failure of any attempt to silence an intelligent Hindu by mere platitudes is demonstrated, and this leads to an earnest proclamation of the Incarnate Jesus, as the one true form in which the formless God has been revealed to man.

Mr. Miles MacInnes, M.P., strikes a note of praise, alluding specially to the links now formed between many a country home and the mission-field. The greatness of our C.M.S. income is dwarfed as the speaker contrasts the less than a quarter of a million with the 150 millions spent on drink. Women's work is put forward as a definite cause for thanksgiving, and finally, amid the praise, we are bidden, in the words of an old Hindu, to "keep on praying; they cannot hinder you if you pray."

Mr. Ashe, of Uganda, has to wait until the cheers which greet him are over, before he can speak. He says but little, and every word goes straight from his heart to ours. His deep feeling stirs the meeting as no speech could have done. He just touches on Alexander Mackay, on Bishop Tucker, on the martyrs of Uganda, on his own return to the Christians who have sent for him, and then he asks the reluctant meeting to allow him to sit down.

It is two o'clock, and that vast concourse of people have stood or sat patiently for nearly four hours. But it is worth while to wait some ten or twelve minutes longer, while the Rev. George Ensor speaks the closing words. Summarising the claims for personal service which the speakers had brought us from every land, he bids us go forth to be a force and a factor of Mission influence wherever we may be. Then to those who can go to the foreign field he offers a city in China of 100,000 souls to be an undivided parish, "a diocese which no Mission foot shall infringe, no rival toiler invade," or a tribe in Africa "to be the happy heritage of exclusive toil." "You may be known as the evangelist of a race or the apostle of a people. You may bind a glory about your brows that shall outlive the lustre of the latest star. You may even earn a fairer laurel yet, you may win that blessed approving word of Christ, 'She hath done what she could.' I pray that India may in her annals mark this day with whitest chalk, that China may reckon it as memorable even in the chronology of its countless years, that Africa

may bless it as the birthday of a high resolve that raised another race to righteousness and gave another tribe to heaven."

The last words are spoken, the Doxology sung, the Benediction pronounced, and the great Annual Meeting of the C.M.S. is over.

The Gleaners' Union Conference.

At the C.M. House again. There has been a transformation scene since the evening before. The large Committee Room is closely seated throughout; every seat is filled, and many friends are thronging the doorway and the passages beyond. The Gleaners' Union shows to advantage on an occasion like this, which demonstrates the reality of the link between the members. At 3.45 the proceedings begin; hymn and prayer are followed by a series of bright, earnest, informal speeches.

The chairman sometimes calls on one and another by name, sometimes he throws the meeting open for volunteers, and always there is a ready response. Evidently Gleaners know and trust one another, and a sort of family feeling prevails. More than once a hearty laugh is raised. Yet the Conference is no play time; men and women are in earnest, and their earnestness is clearly seen. Almost before the Conference seems to have begun it is over, and the Ladies' C.M. Union entertain the Gleaners at tea.

The Evening Meeting in Exeter Hall.

Once more in Exeter Hall, once more a thronging crowd, once more the atmosphere of eager expectation and interest. Looking from one of the side galleries upon the solid mass of humanity in the great Hall below, and through the open doorway in the corridors beyond, one wonders what would happen should a cry of fire, or any form of panic, arise. The choir are singing heartily; well-known clergy begin to take their places on the platform until it is as closely set as the floor of the Hall, and then at seven o'clock exactly the Bishop of Cork takes the chair, and in a few moments the grand old hymn, "All hail the power of Jesu's Name," rings out from rejoicing hearts.

A portion of Scripture is read, prayer is offered, and then the chairman speaks. He has an audience to stir the heart of any man, truly a multitude of fish amongst whom to "let down the net." It is evident that this meeting differs widely from the morning one. Then there were resolutions moved and seconded in proper routine; now the speakers are unfettered; then the Report was read as the official utterance of the Committee; now we see it is to be spoken in a more outline form; then the audience consisted for the main part of elder men and women; many of them come from far, all of them, it seemed, acquainted with the inner principles of the work; now the majority are young, ardent, impulsive, quick to catch a spark of fire, and ready to respond warmly to any word of appeal.

The chairman catches the contrast of the meetings. He sketches the fifteen years' growth of the Uganda Church, emphasises the threefold needs of the Society—prayer and sympathy, means, and consecrated men and women; then, with a passing allusion to the loss of the Church by the call of the Archbishop of York to "a nobler service," he earnestly appeals to those in the Hall to take up the challenge and offer for missionary work.

Mr. Gray is listened to closely as he gives a very free translation of the morning's Report. Then Mr. Baring-Gould bids us rise and sing that deeply solemn hymn of Miss Stock's, "A cry as of pain," which has dwelt in many memories since the Gleaners' Meeting on October 31st, 1890. Softly and still more softly the verses are sung. A hush of awe rests on the meeting; we might be in that tent by the lake side at Keswick instead of in Exeter Hall. Surely, surely some at least must hear the "cry," and some must answer with heart, as we all do with voice, in the full and joyous consecration of the closing verse.

The next speaker, Colonel Sir C. Euan Smith, late Consul-General at Zanzibar, looks on Missions from the stand-point of a Government official, but his testimony to their value is unhesitating and hearty. It is pleasant to remember that the kindly sympathy and warm approval are not mere platform affairs, but come from a man who has proved his interest in practical fashion again and again. The crisis in East Africa makes missionary activity just now of vital importance, he tells us, and with reiterated appeal we are bidden to enter the open door.

Again we sing—this time a well-known hymn specially linked in some of our minds with the Thursday afternoon prayer meetings at Salisbury Square, "Lord, speak to me"—and then begin the four missionary addresses.

The first is the Rev. F. N. Eden. The Report has alluded to the difficulties in the Niger Mission, and we listen keenly for what Mr. Eden has to say. He speaks as a man who knows both sides of the question, and whose courage is equal to his task. We hear him earnestly disclaim all racial feeling against the Africans, as he outlines the hoped-for growth of an ideal Native Church. Great towns on both sides of the river are wholly unevangelised; he tells us "there is a loud calling of God for more labourers for the Niger"; it is a difficult work, for out there we come face to face with all the powers of darkness, but we are on the winning side. As he sits down it is very plain that Mr. Eden has won the hearts of the meeting.

Then India has its turn. The Rev. A. E. Ball brings Sindh and Karachi before us; dry and barren ground, some call it, yet he proves abundantly that God has blessed it. Instances of conversions amongst Mohammedans are given, as well as from amongst Hindus. The speaker pictures the "hundreds upon hundreds in India who are seeking after truth," and behind the seekers after Christ stand the millions of India, by their life and their death appealing to us for help. He calls for workers next autumn for Sindh. Truly the problem to-night is not how to be in two, but in half-a-dozen places at once!

China, again, holds out pleading hands to us, as the Rev. R. W. Stewart, of the Fuh-Kien Province, describes its crying needs. The speaker tells of the little Christian schools which have spread so wonderfully from place to place in the South, doing a great preparatory work. He touches on the cry of the overstrained missionaries for speedy help. But he bases his plea, not only on that and on the needs of China, but on the ground that fresh efforts to evangelise the world will help "to bring the King back." That is the great object of the C.M.S. he tells us, and the familiar initials acquire new meaning as he makes them stand for "Come, Master, soon!"

The last of the missionary quartette is Dr. Henry Martyn Clark from the Punjab. In a minute he and his audience are in touch. He flashes from "grave to gay," and he takes us with him. Hearty laughter runs more than once through the Hall, yet when the speech is over we find ourselves recalling not so much the humorous side of Medical Missions as their great spiritual power.

Archdeacon Howell takes the closing address. We have had every variety of speech and speaker, our minds are thronged with missionary facts, our hearts with missionary feelings. The speaker wisely points us to the need for a great and definite *outlet*. His questions strike home. He claims our money, our influence, our prayers, ourselves. His earnestness compels an answer—which must be given, he tells us, to God.

Again our voices rise in praise, the Benediction is pronounced, and the meeting, wonderful beyond our expectation, is over. As we slowly move onward with the dispersing crowd, the closing words ring on in our ears. We can offer no better or more fitting prayer than that "the blessing of God Almighty, the Father, the Son, and the Holy Spirit," which has been amongst us all the day shall continue with us as C.M.S. workers in the same blessed realisation "Now and for evermore, Amen."

[The portraits on page 89 of the Archbishop of Canterbury, the Bishop of Sodor and Man, and the Bishop of Cork are from photographs taken by Mr. S. A. Walker, of Regent Street.—ED.]

NOTHING TOO PRECIOUS!

[A father not long ago at a valedictory missionary meeting said in reference to his daughter, who was starting for the mission-field, "I have nothing too precious to give to Jesus."]

OTHING too precious to give to Jesus!"

O! faithful, rejoicing soul,

Nothing too precious to bring as tribute

To Him who hath made thee whole.

"Nothing too precious to give to Jesus!"

Lord, look on Thy servant's heart,

Give grace for Thy cause to win the children,

Then strength—at Thy call—to part!

"Nothing too precious to give to Jesus!"

Lord, let it be even so,

Talents, time, health, our gold and our dearest,

All, at Thy feet laid low.

"Nothing too precious to give to Jesus!"

Hush! listen! for lips divine

Make answer, "Son, thou art ever with Me,

And all that I have is thine."

E. G. S.

THE MISSION FIELD.

The Christians of Uganda.—In addition to Bishop Tucker's letter, and the account of the six Lay Evangelists, printed elsewhere in this number, we must give the following extract from a letter of Mr. Douglas Hooper's. "Mengo" is the present capital of Uganda.—

"VICTORIA NYANZA, Feb. 7th, 1891.

"I need not say our month at Mengo was an exceedingly happy time, and one could not but feel what a privilege it was to be there and have any part in the work. The confirmation classes gave us an opportunity of seeing something of the Christians. I had fifteen men together every morning for a fortnight, and of an afternoon saw them alone one by one. The day before coming away I gave a Prayer Book to one of the class of whom I had seen a good deal. He called it 'the Psalms,' as they had not the Psalms in any other form. He was so grateful, and with a beaming face said, 'This is a better present than money: it is for my soul.' It was good to see how some are getting to apply Scripture. As you spoke they would say, 'That is like our Lord says in such and such a place.' One of the leading lords of the country asked me one day after class for the explanation of a passage in Scripture. After I had given him it he said, 'I go over a passage all day, and by the time of sun-setting it gets hold of me.' He is one of the six licensed by the Bishop for evangelistic work.

"Suffer me to put in a word for the Christians. Their position is so altered that no doubt temptation will be very subtle. Persecution has kept them looking upwards; do not forget to keep on praying for them, that now prosperity may not cause them to be less dependent on the Lord."

The Soudan Party.—We are grieved to say that Dr. Harford-Battersby and Miss Clapton have returned home invalided, and Miss Lewis with them. By this time we trust that Mr. Wilmot Brooke and the party with him have reached the Niger. Much prayer should be offered for them all.

Ondo Mission-buildings burnt down.—We are sorry to hear that a disastrous fire at Ode Ondo, one of our advanced stations in the Yoruba country, destroyed the church and the Mission-house on Feb. 8th. The Rev. Charles Phillips, who has been the missionary there for some years, is one of the best of the Native African clergy. The congregations at Lagos are raising £120 to provide iron roofs for the renewed buildings.

The Canon-Missioner of Sierra Leone.—The Rev. J. Taylor Smith, late Curate of St. Paul's, Norwood, who has gone to West Africa as Diocesan Missioner and Canon under the Bishop of Sierra Leone, preached in St. George's Cathedral every day in Passion Week to large congregations. Mr. Taylor Smith seems to have met with a general and hearty welcome.

Maori Revival in New Zealand.—The Rev. A. O. Williams, whose new Branch of the Gleaners' Union at Whanganui in New Zealand was noticed in the GLEANER, of Oct., 1890, writes in a letter to the Editor dated March 3rd:—"There has been a real and marked improvement in the spiritual state of the Maoris living north of Whanganui. From time to time in my reports I have stated that nothing could be done with them. Since writing my last report they have come out grandly, and have now quite given up Te Whiti-ism, Sabbath-breaking, drink, and immorality; and every soul attends the Church services, not only on Sunday, but every morning and evening. This applies to the whole coast for a distance of fifty or sixty miles. I am greatly encouraged, and thank God for condescending to use me here for His glory." (Te Whiti-ism means the service of the insurgent chief Te Whiti, and the superstitions fostered by him.) Of another district Mr. Williams says that the Maori Christians have built six churches in five years, at a total cost of £1,296, almost all given by themselves. He adds, "Drunkenness is almost a thing of the past, the Maoris being almost to a man total abstainers."

An Aged Native Clergyman.—The Rev. David Mohun has been obliged by growing infirmities to resign the pastoral charge of Muirabad, a Christian village near Allahabad, in North India, named after Sir W. Muir. He was born a heathen, but was converted through the agency of a Christian school at Calcutta. After labouring twenty years as a C.M.S. catechist, he was ordained by Bishop Cotton in 1859, and now retires, after thirty-two years' ministerial work, universally respected.

The Quetta Mission Hospital washed away.—Quetta is the furthest outpost of the British Empire in Afghanistan. The C.M.S. Medical Mission there was founded by Dr. S. W. Sutton three years ago; see the account and pictures in the *GLEANER* of Oct., 1889. The rains through the past winter were unprecedented. They began in November, and lasted with little intermission till March. In the last week of February, out of eighty-four consecutive hours it rained hard for eighty-three. Many Government buildings were seriously damaged; many Native houses were destroyed; the inhabitants sought shelter in vain; and at length a great part of Dr. Sutton's new hospital collapsed. He promises us a photograph of the ruins; but our readers need not wait for that to show prayerful and active sympathy.

The Turn of the Tide at Karachi.—“Dry and barren Sindh” has become a familiar picture in the mind of any readers who have inquired into the condition either of the country or the Missions. The Rev. J. J. Bambridge is watching the signs of the times, and gives hope that the tide is on the point of turning. How soon the “thirsty land” is to become “streams of water” is a question which he appears to think belongs to the Church at home. He writes: “The ‘old order’ is rapidly changing and giving place to the ‘new.’ . . . During the past fifteen years the population has doubled, our work has trebled, and yet we have only the same staff of European missionaries, viz., two.” He goes on to speak of the new and hopeful field for direct evangelistic work ready to hand among the large Gujerathi-speaking populations, and asks: “Will no young University man respond to a definite appeal? I want an associate, willing to learn, to whom (when equipped) will be given a definite share of work.”

A Hindu “Miracle” at Kangra.—The veteran missionary at Kangra, a sacred Hindu city in the Himalayas, the Rev. C. G. Daeuble, sends an account of a recent “miracle” which has brought much fame to the golden temple there:—

“The golden temple here, the roof of which shines so brightly through the trees, has in the eyes of the Hindus enjoyed a grand glorification during the year. A pilgrim, who had with a number of others come from Gwalior to perform his devotions at the temple, cut off the tip of his tongue before the idol and threw it into the fire. The Hindus firmly believe that the *deri* (god) not only heals, but *restores* the whole tongue in three days. As the tongue did not quite heal in three days, the priests pretended that the *deri* was absent on a visit to some other shrine. The matter was inquired into by an English magistrate, but there was no proof that the priests of the temple had used any persuasion. The tongue was quite healed at the time, but the *bit cut off was wanting*, and the tongue was no longer *pointed*, nor could the man speak! The Native doctor who was present at the inquiry explained that such wounds in the mouth generally healed very fast. Where then was the miracle? The tongue was healed certainly, but *not restored*. Good Hindus however believe in the miracle all the same, and pilgrims came in numbers to adore the *deri* that performed it.”

Lahore Divinity College: Two Deaths.—The Rev. F. A. P. Shirreff writes in his annual report:—

“Lakshmi Narayan (the young convert mentioned last year), was suffering from fever and consumption. He passed away on the 23rd of September. Rahmatullah also complained of his chest during the first half of the year, and in the summer vacation he became so ill that he was unable to return to Lahore. He was lovingly cared for by his brother, Dr. Miran Bakhsh Utarid, in whose house at Batala he expired on the 24th of November. In the case of each there was much to comfort and cheer us. Lakshmi Narayan delighted in listening to the Bible, and in prayer. On one occasion he said, ‘My present illness is very different from that of last year, before I was a Christian. Then both my soul and body were sick. Now my soul is healed, and I can leave my body in God’s hands. I am ready to go or to stay as it may please Him.’ Had he been spared to us, he would have become a Divinity student. Rahmatullah’s death was a terrible loss to the Divinity School, the most serious that has befallen it since Dina Nath was called away. He had made great progress in his studies, and I had hoped that he would ere long take Dina Nath’s place as a teacher and writer. His departure was a very blessed one. In his last days he thought he saw our Lord surrounded by multitudes of His saints, and he was longing to depart and to be with Christ. He too contrasted his state as a Christian with his former condition, when he was in the darkness of Mohammedanism, and expressed his thankfulness for the great salvation which he enjoyed.”

“The sight of young men such as these cut off at an age when the attractions of the world are strongest, and yet ready and eager to

depart, is itself an evidence of the power of the Gospel, and it has, I trust, had a stimulating as well as solemnising influence on those who are left behind.”

A Ceylon Missionary in Burmah.—The Rev. Stephen Coles, one of our senior missionaries in Ceylon, who has been a great student of Buddhism, has had Burmah, where Buddhism prevails, much upon his heart ever since its annexation by England in 1855; and in January last he made a journey to that country, and visited the S.P.G., Wesleyan, and American Baptist Missions, both to the Burmese and to the aboriginal Karen. He urges the C.M.S. to take up some portion of Burmah as a field for the missionary zeal of the Native Church in Ceylon. His letter, which is full of interest, will appear in the *C.M. Intelligencer*.

The Word of God in Ainu.—The Rev. John Batchelor, our missionary to the Ainu aborigines of Yezo, the northern island of Japan, is the first to give that barbarous and neglected people the Word of life in their own tongue. He translated St. Matthew’s Gospel while he was in Yezo, and during his furlough in England he has been at work upon St. Mark, St. Luke, and St. John. Of the Old Testament the only portion finished is the Book of Jonah, which at first sight seems a strange choice to begin with, but Mr. Batchelor was so often questioned by inquirers upon the allusion to Jonah in the Gospels that he thought it wise to give them the short history in their own tongue. Mr. Batchelor left for Japan on May 13th.

AN NYAMWEZI PORTERS’ SONG.

THE poor Nyamwezi porter has a very hard lot, but like many other Africans, prefers to see the bright side of things; and it takes a very trifling access of good fortune to make his cup of happiness brim over. He is a veritable Mark Tapley.

It was in a truly dismal spot in Ugogo that the writer heard the following chorus being sung by a group of porters from Unyanyembe. The lack of fresh water, the bare and shelterless nature of our camp, the feverish stifling air, the fatigues of the march, were forgotten all because the men had been able to procure a little “kitchen” for their monotonous maize porridge. It was only some of the salt-tasted bearded fish from the brackish pools still remaining in the river bed, but this was sufficient reason for them to go on singing for the rest of the afternoon, the same words over and over again.

This trait of the Nyamwezis will tell when some of them become missionaries. They will emulate St. Paul’s endurance and hopefulness. Should any one read this who has the gift, he or she might write a stirring lyric to this music, such as would cheer us on in the way!

The harmonising has been done by two good friends of the C.M.S.: the melody and words are genuinely African.

AFRICAN AIR.

Melody Harmonised by the Rev. G. W. KENDALL and Miss KENDALL, Bradford, Yorks.

Ngó! ngó! ngó! na sé-né-ré té! tu-ngr-a ma-kwa-wa, tu-ngr-a ma-
kwa-wa, tu-ngr-a ma-kwa-wa, tu-ngr-a ma-ko-lo-wé-ra.

The sense and rhythm of the above are somewhat as follows; a very free, and rather conjectural translation:—

“Bump! bump! bump!

With branches above—

Enter we the thorn-brakes,

Enter we the thorn-brakes,

Enter we the thorn-brakes,

Thrusting on through thicket and scrub!”

W. E. TAYLOR.

THE GLEANERS' SCRIPTURE CORNER.

"The High and Lofty One, that inhabiteth Eternity."—*Isa. lvii. 15.*

SURELY there is hardly any Title more sublime than this! It is one of the great Names which we must know in Jesus, or else it would only tell of distance and unapproachable majesty. "The High and Lofty One"—beyond our reach indeed, and yet who "has humbled Himself to behold the things that are . . . on earth," and has come down to them in the Person of His Son.

"High and Lofty." It is just the word for the lowly and the self-abased to fasten on with joy and hope. It is just the word for the ones who feel themselves to be easily dragged down, and easily oppressed with the dead weight of circumstances and atmosphere. Our dear missionary members—is not this a Name which you may rally round, like a ladder let down from heaven to earth to lift you from the miasma of heathenism? and is it not a word of power for any Home Gleaners who may be set among the "miasma of the world" (2 Pet. ii. 20), and who are in danger of being entangled therein and overcome?

If He is "High," then He can survey all our life and work: He can take in every bearing of all our surroundings, so that His guidance is perfect. If He is "High," He can understand all our path, in a way no other can. And if He is "High," it is an honour and glory to serve Him. And part of His plan is to lift us up to where He lives, "to make us high above all nations which He hath made, in praise and in name, and in honour" (Deut. xxvi. 19). Oh, most glorious prospect! for the lowliest Gleaner, who is inalienably attached by the blood of Christ to the High and Lofty One; and for the most degraded heathen.

God loves to reveal Himself as the "Most High." There is no might or majesty beyond Him. And when any soul has said, "I have said unto the Lord, Thou art my Lord, I have no good beyond Thee" (Ps. xvi. 2, *R.V.*), it has an ennobling power which no earthly dignity can bestow "Higher than the Highest" is our Lord!

The word "Lofty" is a different one from the lofty of Isa. v. 15, and elsewhere, which is a pretended loftiness which God scorns. He uses His greatness to come down: for the close of our verse describes His second Home. He is prepared to indwell the lowliest, and to infuse into the poorest and meanest natural character a high and noble aim, if only it has been yielded to Him. Is it worth having such an Inhabitant? It just costs this—to be lowly and contrite, or "broken together."

"The High and Lofty One, that inhabiteth Eternity." This is His first Home. Eternity alone is vast enough to contain Him. "Do not I fill Heaven and Earth?" The Lord whom we have to preach and live "sees the end from the beginning." He saw the first visit of the traveller to Mtesa's Court, and as the first who responded to the heathen king's plea went forth and died, He looked on and saw the day we see now when a congregation of one thousand assembles there, and seventy are confirmed in the faith of the Lord Jesus, and six are consecrated to serve Him there. And, thank God, His people in whom He dwelt were not daunted by those early deaths, but stepped forward and carried out His plans.

When we, whether home sowers or missionary ones, see only here and there one responding to the message, shall we not recall that our Master is the God who "inhabiteth Eternity," and who can see what is coming, and what that one convert may be the herald of, and what the harvest shall be which shall spring from the one "corn of wheat" of His dying messengers?

If we are children of a Lord who "inhabiteth Eternity," let us dwell on the fact, until all triviality is taken out of our lives, and every little deed is done in its glow.

This verse is the only one in which the word "Eternity" occurs in the text. It has therefore a very marked and unique claim upon our notice. Let us not only notice it, but make use of it by the grace of His Holy Spirit. "Art Thou not from Everlasting, O Lord my God, mine Holy One? We shall not die" (Hab. i. 12). God's eternity is the security of ours. Consider what a glory this puts upon the little earthly span!

"There is none like unto Thee, O Lord; Thou art great, and Thy Name is great in might. Who would not fear Thee, O King of the Nations? . . . forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto Thee. The Lord is the true God; He is the living God, and an everlasting King"—"King of Eternity" (Jer. x. 6, 10, *marg.*).

SOPHIA M. NUGENT.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

VI.—PHILIP: IN THE CITY AND IN THE DESERT.

FTER Stephen's death (*last study*), great persecution in Jerusalem. Believers scattered in all directions. Seemed a great calamity, but God uses calamities to fulfil His own purposes. Where had Jesus said His followers should be "witnesses" unto Him? Acts i. 8. "In Jerusalem"?—yes, so they had, but go on: "and in all Judaea, and in Samaria." Not that yet. So God permits persecution to scatter them, so that Christ's last words may be fulfilled (see Acts viii. 1).

But how would the scattering do this? Would not fugitives be afraid to speak of Jesus when they thought of that cruel young Pharisee, Saul, coming after them? (see Acts xxvi. 11, "persecuted them even unto foreign cities," *R.V.*) No, not afraid, "went everywhere preaching the word" (viii. 4).

Of one we are told more, one of "the seven" of chap. vi.: no "ministrations" for him now in Jerusalem, all the poor people he helped, gone. Where shall he go? In this eighth chapter two places whither God sent Philip.

1. *To a City.* In Samaria, as Jesus said. Perhaps Sychar, where so many had received Jesus and believed in Him (John iv.) before. But anyhow, a city. Much people together. Philip could preach to "multitudes" (ver. 6, *R.V.*) all day long. No travelling about. Incessant work. But what delightful work! People "with one accord" giving heed. God working miracles. "Great joy in that city."

And our missionaries work in cities now. Calcutta, Madras, Bombay, Benares, Lucknow, &c., in India; Fuh-chow, Hang-chow, &c., in China. See cities in Japan mentioned by Mr. Buncombe (April GLEANER), Osaka with 500,000 people. Toku-shima with 60,000. In such cities work of all sorts always going on, preaching, visiting, lecturing, selling books, sometimes medical work.

2. *To the Desert.* In the midst of his joyful labours among the crowds of listening Samaritans, suddenly Philip called away to another work. To a more crowded city? No, to a road ("the way," ver. 26) over the desert! Did Philip say, "Lord, how can I leave this important work Thou hast given me"? No, we are just told this, "He arose and went." A bright example: "Whithersoever thou sendest us we will go" (Josh. i. 16).

No crowds here! Philip walked on and on southward, quite alone, no one to be seen! What could it mean? But God had His own purpose. Wanted to save one soul. What, only one? Perhaps the Ethiopian treasurer founded the Church in his own country afterwards, but we are not told so. "He went on his way rejoicing," no one else mentioned. But one is worth a life's labours.

Our missionaries, too, go to the desert still. Many long solitary journeys in hill districts of India, in Africa, especially in far-off North-West America (see GLEANER of February and March). Bishop Bompas always travelling vast distances, yet in his whole diocese not so many souls as in one town in India or China. But it's Christ-like work to go after even one lost sheep!

What results? Sometimes quite different from what Philip had. Sometimes no converts in great city, great harvest in small villages. South Tinnevelly is a sandy desert, with villages scattered about, but more Christians there than in any big city in India. So in Japan: Nagasaki occupied twenty years, and only one convert yet belonging to the city; while Oyamada, where mission three years old, is a Christian village (April GLEANER).

God gives both results. "Great joy in that city"—we see that in the mission field. "He went on his way rejoicing"—we have seen that in the mission field. Pray God to show us more of both.

E. S.

TWO SPECIAL REQUESTS.

1. The party to accompany the Rev. J. H. and Mrs. Horsburgh to the Sz-chuen Province in the interior of China is being formed. There is one great need for it. We want a married man of some maturity in years and experience, who, with his wife, would exercise a wise and godly influence over the younger unmarried members of the party. He might be a clergyman, or a doctor, or a business layman.

2. That all readers will pray that the above-mentioned need may be supplied at once.



THE subject of our "Brief Studies for Missionary Bible Readings" this month (page 93) seems to us to carry with it an appropriate message to our Gleaners in far-off towns and villages. We are writing on the morrow of our great C.M.S. Anniversary, with bright faces and happy greetings, and stirring speeches, and the voice "as of many waters" of a great assembly in united prayer, and the multitudinous chorus of praise in some grand old hymn, all fresh in the memory; and our thoughts wander away to the Gleaner brethren and sisters who have had no share in all this, and perhaps never have had. Well, it must have been a happy experience for Philip to work in that Samaritan city amid the crowds of willing hearers joyfully welcoming his glad tidings; but he was just as much under the Lord's guidance, and just as much in the sunshine of His favour, when at the word of command he went off to the desert road, and gave the same message to one passing traveller. And so the solitary Gleaner, or the little unnoticed handful of Gleaners in their quiet prayer-meeting, may be just as acceptable to God, and be just as much used in His service, as the gathering hosts of Exeter Hall. "Where two or three are, there am I."

The Gleaners' Conference at the C.M. House, between the two great Exeter Hall meetings, is already quite an institution. We had to refuse applications for cards for fear of over-crowding; and as it was, the large room was packed in every corner and many could not get in. Although ladies were in the majority, the clergy mustered in great force. The proceedings lasted an hour and twenty-five minutes, in which time we sang thrice, joined in prayer twice, and had exactly twenty speeches! The Rev. F. Glanvill told us of the GLEANERS' UNION work in Sunderland and Newcastle; the Rev. E. J. Palmer, about Bradford; the Rev. T. Williamson, about Southborough; Archdeacon Seaver, about Belfast; the Rev. J. Hall Shaw, about his Islington parish; Mrs. Thwaites, about Salisbury; Miss A. Fremantle, about Canterbury; Miss Enfield, about Nottingham; and the city of Rome itself was represented by Miss G. Fildes. Also three of the Society's latest missionary recruits spoke for the Branches they had helped to work, viz., Mr. R. H. Leakey, for Cambridge University, Mr. J. Redman, for Reading, and Miss S. E. Howard, for Bickley. Also, Mr. Percy Brown spoke on the G.U. Library; Miss Gollock, on the Sowers' Band; Mr. Anderson, on the progress of the Union as seen from head-quarters; and the Rev. B. Baring-Gould, from his experience of missionary candidates, of the Union's influence in stirring their hearts. A few words from the Rev. C. Jex-Blake, of Norfolk, one of the Society's oldest friends (who said he was now converted to the G.U., and intended to join it), from the Rev. W. Fremantle, jun., from Miss Handley of Clifton, and from the Editor in the chair, made up the twenty speeches. We will only add, God be praised for His great goodness in so blessing our UNION!

LETTERS FROM GLEANERS.

Gleaners' Meeting.

The Rev. H. P. Stokes, Vicar of St. Paul's, Cambridge, has started a monthly Missionary Meeting for the parish. Last night our second monthly meeting was held, and we found we could have a very happy and instructive meeting without any deputation at all. We gave the meeting to ourselves. This is how it was done.

On Sunday, at the Morning and Evening Services, our Vicar told the people that he hoped they would contribute to the meeting by sending him extracts from missionary periodicals, or news of any kind and from any quarter of the mission field with which they had been personally struck lately.

On Monday night at 8 o'clock we went to the school-room, and found a

goodly number assembled. The Vicar was at the table, and on it were papers, letters, and periodicals, sent in response to his request. After a hymn and prayer, he began by telling of a letter he had received from an undergraduate (who had heard the notice given out at church the day before), enclosing a most interesting letter from his brother, the Rev. A. B. Steggall, near Kilima-Njaro, East Africa, a C.M.S. missionary. The sender of this told Mr. Stokes in his note how glad he would be to join the meetings when he "came up" again next term. Then came a paper with a marked paragraph, telling of the distress of endowed ministers of the Church in Natal, who, through the failure of the bank in which their salaries were invested, were in the greatest trouble. Some one else had sent news of the Medical Missions in Palestine and Kashmir. Another, extracts about Jews, and Dr. Bruce's preaching to a number of unconverted Jews in Persia. Another had sent an account of Mr. Dunn's death in South-East Africa. Another pointed out the three branches of work carried on by the South American Missionary Society, viz., 1. Work among the seamen coming to the ports; 2. Work among the Natives; 3. Work among the Colonists. Some one else sent a concise account of an address given by Mr. Stock, called "Old Principles and New Methods," in the C.M. House. Another, an account of a lady's work and school in Queensland, and a letter from one of her boys in pigeon English. Lastly, the stirring appeal from Bishop Ridley, North-West America.

The Vicar made all these very interesting, and invited any one to ask questions or give information or suggestions, and said that he hoped next time the turn came to have a "Gleaning" meeting, some of those who supplied the information would also read it out to the others.

The meeting lasted a little over an hour. Of course those who had sent news came to hear it read, and thus an audience was insured, and we felt we were truly "workers together."

C. M. W. T.

Gleaners and the Missionary Leaves Association.

At the G.U. Conference it transpired that there was sometimes a difficulty in finding an outlet for the fresh energies of Gleaners. It has occurred to me that this might be largely met if G.U. secretaries would put themselves into communication with the Missionary Leaves Association, which may be described as a depot or agency for the smaller needs of C.M.S. Missions and missionaries. Many Gleaners, I feel sure, know nothing of it or its working. The wants of Mission stations are so various, that Gleaners of all kinds would probably be able to lend a hand in one way or another, including very many who could not join ordinary working parties. The secretary, Mr. H. G. Maher, 20, Compton Terrace, Islington, N., would give all information. The testimony of Bishop Royston and six C.M.S. missionaries at the Annual Missionary Leaves Association meeting was most convincing as to the wide range of its working.

J. D. M.

Gleaners' Tithes.

We were very glad to see in the December Gleaner a suggestion with reference to "tithes." We cannot speak of "forty years' experience," but we can of more than twenty. Mal. iii. 10 is true. May any Gleaners who have not done so already be led at once thus to "prove the Lord," that they may be fellow-partakers of many blessings already enjoyed by TWO GLEANERS.

From a Buenos Ayres Member.

Though silent now for over a year, and far away, I am still as much as ever a "Gleaner." Since I left England over a year ago, I have never failed to use the Cycle of Prayer, and have my membership card in front of me now, in one of those double Oxford frames which I see you, in the December Gleaner, recommend. I received a few weeks ago a big budget of back Gleaners, and since then I have never tired of looking through them; there is so much to thank God for.

How much we need earnest Christian men out here, and there are so few! There are several missionaries in different parts of the Republic, who require our help and sympathy. I ask that fellow-Gleaners will pray for this solitary member far away, that he may be not only a Gleaner, but a sower of precious seed.

E. F. MORONY, GLEANER No. 8,091.

Local Branches of the Gleaners' Union.

The following new Branches have been formed since our last announcement:—In the London District: Lambeth, Emmanuel, Secretary, Miss Lilly, Emmanuel Vicarage, Kennington Road, S.E. In the Provinces: Armitage Bridge, St. Paul's, Secretary, Miss Binyon, Willow Cottage, Berry Brow, Huddersfield; Wakefield, Secretary, Rev. J. M. Harris, Drury Lane, Wakefield.

Gleaners' Union Roll Call.

"They rest from their labour."

Mr. Henry Henderson, St. Jude's, Dulwich, Branch, No. 24,666, April 10th, 1891.
Lady Lampson, Rowant, Crawley, No. 15,351, April 13th.
Mr. J. Tri-Stran, jun., aged 19, Kington Park, Wales, Sheffield, No. 18,789, April 2nd.
Mr. W. H. Simister, Collyhurst, Manchester, No. 8,569.
Dhoudib Manaji, Mulegaon, India, No. 15,576, Aug., 1890.
Mrs. Sarah M. Dobinson, Stanwix, Carlisle, No. 26,554, Mar. 29th, 1891.
Mrs. Sarah Lewis, Folkestone, No. 7,143, April 8th.
Mrs. Haley, Par Station, Cornwall, No. 20,996, May 3rd.
Miss Margaret Appleby, aged 78, Pateley Bridge, Leeds, No. 32,820, April 24th.
John de R. Ascrappa, Colombo, Ceylon, No. 7,972, March 29th.

QUARTERLY MISSIONARY COMPETITION.

NO. II.

In the April number of the *Gleaner* we announced prizes, one of a guinea, and two of half a guinea each, for the best answers to examination questions on JAPAN AND THE JAPAN MISSION. We now give, as then proposed, the Questions and Rules of the Competition. We warmly commend this missionary exercise to our readers, and shall hope to hear of a number of competitors.

Questions on "Japan and the Japan Mission."

1. Give particulars of (a) the geographical, (b) the racial, and (c) the social divisions of Japan.

2. Distinguish exactly between Kioto, Tokio, Yedo, Hiogo, Kobe, Yokohama, Deshima, Nagasaki.

3. Compare the two religions of Japan as regards (a) objects of worship, (b) methods of worship, (c) influence on the life of the people.

4. Define the following:—Nippon; Satsuma; Samurai; Shogunate; Daimio; Inaka; Rama Matsouri; Sake; Ken; Yen; Yesu-no-michi; Hara-kiri; Romaj Kai; Mikado; Dai Nihon Shi.

5. Mention the principal events, in both the national and the missionary history of Japan, of the years 1549, 1624, 1858, 1861, 1869, 1873, 1883, 1890.

6. Relate, in outline, (a) the main causes, (b) the main events, (c) the main results of the Revolution of 1868.

7. Who were the first two American missionaries in Japan, the first two English missionaries, the first three Native clergymen?

8. Enumerate briefly the C.M.S. stations and out-stations; and give a fuller account of Osaka, Kumamoto, and Tokushima. (If facts later than the date of *Japan and the Japan Mission* are given, the source of each item of information must be indicated.)

RULES FOR COMPETITORS.

1. The Competition is open to *all* readers of the *Gleaner*.
2. The book on which the questions are set may be freely consulted while the questions are being answered.

3. The name and address of competitor must be written on the answers.
4. Only one side of the paper may be written on.
5. The papers can only be returned when stamps to cover postage are sent.

6. Any questions regarding Competition must be accompanied by stamped addressed envelope to ensure reply.
7. The total length of the answers to the seven questions must not exceed 7,000 words, but this total may be divided as competitors desire.

Answers, marked outside "Quarterly Missionary Competition," must reach the C.M. House by June 30th.



MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for June.

Only Reference Bible may be used. Concordance is not allowed. Except where "references only" is put, the verses must be written out.

VI.—THE CALL.

26. Trace out, from the Acts of the Apostles, the different ways in which men were called to become messengers of the Gospel.

27. (a) To what persons did our Lord say, "Follow Me"? (b) Quote all the passages in which taking up or bearing the "Cross" is mentioned in connection with following or coming after Christ.

28. Indicate, by quotations from the words of our Lord, (a) what a complete following of Him may involve, and (b) what promises and rewards there are for those who do follow Him.

29. What excuses did Moses urge against obeying God's call to go and deliver Israel from Egypt? Classify the excuses and the replies given by God.

30. Find and classify the thoughts and phrases which are found recurring in *both* Dent. xxxi. and Josh. i. Point out all the allusions to the oath or covenant of God.

Answers to the June questions, marked outside "Gleaner Bible Searching Competition," must reach the C.M. House not later than June 30th.

For Rules and full particulars, see the January GLEANER.



Women's Anti-Opium League.

IN connection with the Anti-Opium Convention held in London last March, which was a focussing and concentration of many previous efforts made in this direction, a Women's Anti-Opium Urgency League has been formed. Its name speaks for itself, and suggests the need for and the nature of the League. It is hoped that, if God's people everywhere unite in prayer and work, public opinion, through their efforts, will be so influenced that our object—the abolition of the Government traffic in opium—may, within an appreciable time, be accomplished. We would emphasise the importance of *prayer*. We feel it is a matter in which men, without Almighty aid, can do but little. Our trust is "not in ourselves," but in the Lord of Hosts.

All Christian women are earnestly invited to join. Miss Tapson, 36, Gloucester Gardens, Hyde Park, W., will gladly receive names and forward particulars.

HOME NOTES.

IN addition to the Anniversary proceedings reported on another page, it must be recorded that Canon Gibbon gave a short address at the preliminary Prayer Meeting on the Monday afternoon at Sion College, and that the Rev. H. W. Webb-Peploe gave the address at the Clerical Breakfast on the Tuesday morning at Exeter Hall.

The Bishops of Dover (Dr. Eden) and Mauritius (Dr. Walsh), and the Dean of Windsor (Dr. Eliot) have been added to the list of Vice-Presidents. To the two vacancies in the list of Honorary Governors for Life, the Committee have nominated Mr. Alfred Sutton and Mr. Robert Williams; and they have added to the list of Honorary Members for Life the name of Miss Leakey, of Exeter.

The following have been accepted by the Society for missionary work:—The Rev. John G. B. Hollins, B.A., Hertford College, Oxford, late Curate of Trowbridge; the Rev. Joseph S. Gray, B.A., Emmanuel College and Ridley Hall, Cambridge, Curate of St. Andrew's, Newington; the Rev. John M. Paterson, B.A., Corpus Christi, Cambridge, Curate of Portman Chapel; the Rev. Llewellyn G. Scott Price, B.A., Trinity College, Dublin, Curate of St. James's, Moss Side, Manchester; the Rev. Edmund F. E. Wigram, M.A., Trinity College and Ridley Hall, Cambridge, Curate of St. James's, Hatcham; Mr. Edward N. Roberson, B.A., Emmanuel College, Cambridge; Mr. Theodore L. Pennell, M.B., M.R.C.S., L.R.C.P.; Mr. James H. Redman, Secretary of the Y.M.C.A., Reading, a brother of the Rev. J. Redman of Sindh; Mr. E. H. Hubbard, of the C.M. College, appointed to Central Africa; Miss Mary Williams, Miss Jenny Ellis, Miss E. Markham Furley, Miss Ada Welch, Miss R. Dora Howard, and Miss S. Emily Howard.

At a Committee Meeting on April 21st leave was taken of Mr. Thomas S. England, returning to his work at Frere Town; Miss M. Brewer, going to Mombasa; and the Rev. J. Batchelor, returning to Japan. They were addressed by the Rev. H. Sharpe, of Holy Trinity, Hampstead, and commended in prayer by the Rev. W. J. Smith, of St. John's, Kilburn.

A Special Valedictory Meeting was held at the C.M. House on the afternoon of Ascension Day, May 7th, to take leave of a party of six missionaries leaving for Uganda, viz., the Rev. R. P. Ashe, Rev. G. H. V. Greaves, Dr. Gaskoin Wright, Mr. E. H. Hubbard, Mr. Walter Collins, and Mr. J. Roscoe. General Touch presided, and the missionaries were addressed by Canon Green, formerly Principal of the C.M. College, and commended in prayer by the Rev. F. Baldey.

Four of the Islington College students entered for the Oxford and Cambridge Preliminary Theological Examination, of whom three (Messrs. Jackson, Breed, and West) were placed in the First Class, and one (Mr. Brown) in the Second.

A book of rare interest on Eastern Equatorial Africa has just been published by Messrs. Seeley, *The Arab and the African*, by Dr. S. T. Pruen, late C.M.S. missionary at Mpwapwa. Some readers of the GLEANER will remember Dr. Pruen's graphic letters. We do not know any book which gives so vivid a description of actual life in East Africa. The chapter on Animals is most thrilling; and the concluding chapters on "The Missionary" particularly useful. The book is indispensable in every missionary library.

The Rev. W. E. Taylor, our missionary in East Africa, has compiled a remarkable collection of Native proverbs, &c., and published it with the title of *African Aphorisms, or Sayings from Swahili-Land* (S.P.C.K.). It is a book full of curious interest. Some of the proverbs are given at page 85 of our present number.

The Society has received for its museum the small Bible given to the Rev. Charles Simeon by Henry Martyn when he left England. Within it is an inscription by Martyn, dated May 11th, 1805, and another by Simeon himself on presenting it to Miss Venn, July 8th, 1836.

The Royal Irish Constabulary Missionary Union, of which one of our true friends, Mrs. Barter, of Cork, is Hon. Sec., collected last year £61. Of this sum £50 was voted to C.M.S. for the Soudan Mission, and £11 to the China Inland Mission for Mr. Stanley Smith's station.

On the retirement of the Rev. W. S. Price (Vicar of Wingfield) from the post of Association Secretary (Hon.) of the Eastern District, which he had held for the last twelve years, his numerous friends in the Suffolk C.M. Union have presented him with a handsome silver tea service.

We are glad to learn that a very successful Loan Exhibition and Sale of Work for the C.M.S. was held in Cork at the end of April. The attendance was large throughout, and the interest was sustained to the last. The Rev. R. W. Stewart's and Rev. T. Bomford's visit was much appreciated, and we trust much good has been done.

On April 21st a well-attended meeting was held in connection with the Manchester Lay Workers' Union for the purpose of saying farewell

to the Rev. R. P. Ashe, who was about to return to Uganda, and Dr. Gaskoin Wright, who has given up a very successful medical practice in Salford in order that he may accompany Mr. Ashe. The Rev. Canon Davenport Kelly presided, and the Rev. H. J. B. Armstrong and others spoke. Dr. Wright is the first member of the Union who has entered the field, although two more have offered themselves to the Society.

On Ascension Day afternoon, May 8th, the annual meeting of the Edinburgh Gleaners' Union Branch was held in St. Vincent Mission Hall, St. Stephen Street. There was a good attendance, and several of the Sunday-school teachers and others of St. Vincent Church signified their intention to become members. The Rev. E. C. Dawson, Rector of St. Peter's, made an interesting speech. The Rev. P. W. Hulbert, Rector of St. Vincent, presided, and also addressed the meeting. Archdeacon Reeve (Athabasca) preached in St. Vincent Church, urging the claims of the C.M.S. work, on April 26th last.

The second anniversary of the Salisbury Gleaners' Union has been a time of great blessing, and we trust quickening, to all our Gleaners. The Master's voice was heard, and we praise Him for the good time at the annual meeting and tea, and also at the "Little Sowers" gathering, at which a large number of children were present. A. L. T.

C.M.S. Reading Union.

MISS FRY would be glad of more members for the Union. She wishes to remind present members that their half-yearly lists of books read and fines incurred *must be sent to her by June 30th*. Also, that no books can be changed by her during the months of August and September. Subscribers for *Intelligencers* are specially requested to let Miss Fry know of any change of address *before* the beginning of each month, and also to forward the magazines promptly. Copies of the Rules and Catalogue of Books will be sent on application.

MISSIONARY TOPICS FOR PRAISE AND PRAYER.

Personal.

PRAISE.—For the success of the C.M.S. Exhibition in Cork, from April 29th to May 1st.

PRAYER.—For a Gleaner's complete restoration to health that she may work for Foreign Missions at home. For blessing on copies of "Do Not Say" sent to various hotels in England and abroad. That the Rev. C. G. Baskerville's place in Birmingham may be filled by an equally staunch supporter of Foreign Missions, a man of earnestness and devotion to Christ. For the new G.U. Branch at St. Michael's, Chester Square, that the Lord may stir up the zeal and interest of the members.

Topics from the "Gleaner."

PRAISE.—For the Anniversary Meetings (pp. 81, 88—91). For the infant Church in Uganda and Bishop Tucker's visit there (p. 86). For the Uganda reinforcements (p. 81). For the missionary spirit at Cambridge (p. 82), and for the eighty missionaries (men and women) accepted in the past year (p. 82).

PRAYER.—For those bereaved by the death of the Archbishop of York (p. 81). For the lay evangelists (p. 83) and Native Christians in Uganda (p. 91). For two special requests (p. 93). For Bishop French (p. 82). For the Niger party (p. 91). For Taita and Giriama (pp. 81, 85).

Forthcoming Sales of Work.

Miss Palmer, Revell's Hall, Hertford. Sale June 18th.
Mrs. Sandford, Edlaston Rectory, Ashbourne. Sale last week in June.
Mrs. Wenham and Miss Badger, The Lickey Hills, Bromsgrove. Sale July.
Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 2nd.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;
Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the GLEANER is supplied direct from the Church Missionary House on the following terms:—
Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Collenell Collingwood, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

Bishop Tucker at Exeter Hall.

It is proposed to hold a great meeting in Exeter Hall to welcome Bishop Tucker. This number must go to press before the Bishop reaches England, and therefore before the date is fixed; but Tuesday, June 2nd, is proposed.

PUBLICATION NOTICES.

The following new Pamphlets and Papers have been issued since our last Notice:—

Abstract of Report, 1890-91, including "General Review of the Year" as read at Exeter Hall, May 5th, 1891. Copies may be had free, on application.

C.M. Anniversary Sermon preached by the late ARCHBISHOP MAGEE (then Dean of Cork), at St. Bride's Church, Fleet Street, April 30th, 1866. (Reprinted.) Single copies post free on receipt of a penny stamp. May be obtained in quantities for general distribution at 6s. per 100.

Bishop Tucker in Uganda. Reprint of the Bishop's Letter from the C.M. Intelligencer, for May, 1891. Copies may be had in any number for free distribution.

Monthly Missionary Letter to Sunday-schools. The Letter for June, 1891 (No. 20), is entitled, *Captain Allen Gardiner and Tierra del Fuego.* Specimen copies free.

Annual Letters of C.M.S. Missionaries for 1890-91:—

Part VI.—Containing Letters from the Ceylon, Mid-China, Japan, and New Zealand Missions.

Price 3d., post free. [Previous Parts can also still be had.]

A new Pamphlet on the HILL TRIBES OF INDIA (Santals, Paharis, Gonds, Kois, Bheels, and Hill Arrians). By C. D. S. 48 pp., crown 8vo. Coloured wrapper. Price 3d. (4d. post free).

A. M. MACKAY. By Dr. Macaulay. Religious Tract Society. This new penny biographical sketch may be obtained from the C.M.S. Book Room, Salisbury Square. Single copies, 1½d. post free, or twelve copies for 1s., post free.

REPORT OF THE CENTENARY CONFERENCE ON FOREIGN MISSIONS HELD IN LONDON IN 1888. For the convenience of friends who may wish to possess this Report, copies of the two volumes in sheets have been purchased and bound in one volume, and may be obtained from the Book Room, Salisbury Square, for 2s. 3d., including postage.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From April 11th to May 9th.

In connection with the Gleaners' Union, the following totals have been received:—

555 Membership Fees	£ 1 13 6	
477 Renewals	3 19 6	
181 For Union Expenses	23 2 9	
70 For Our Own Missionary	12 3 2	
14 For C.M.S.	2 18 0	
Total		£ 46 16 11

Of these the following are the amounts of and above 10s.:—

Mrs. Whitley, per Mrs. Wilson £0 15 0	Gleaner No. 30,351	0 10 0	
A Gleaner	0 10 0	Mr. J. Hicks	0 10 8
Miss S. Taylor	1 0 0	Brockley, St. John's, & Hatcham	1 0 0
Ramsgate Branch	8 18 4	Branch	1 0 0
Wanganui, N. Z., Branch	4 14 0	St. Mary's, Islington, Branch	0 10 10
A Gleaner	0 10 0	Gleaner No. 8,580	1 0 0
St. Silas, Lozells, Branch	1 18 3	Holloway, St. James', Branch	1 14 6
A St. Mark's, Nottingham, Gleaner	0 10 0	Mrs. Dodsworth, per Mrs. P. Brown	1 0 0
Rev. A. and Mrs. Elwin	3 0 10	Miss A. Apin	1 10 0
Gleaner No. 23,690	0 10 0	Gleaner No. 8,680	1 0 0
All Souls', Langham Place, Br.	2 0 0	" No. 266	1 0 0

The Editor has also received—

For C.M.S.: Miss J. Sheppard, per Mrs. Punnett, Census Thankoffering 10s., "Willing Hands Society," per Miss Bancroft £15, C.C.C., Census Thankoffering for "All the Way" 20s., Captain Dawson, Thankoffering £2, Gleaner No. 4,296 Jewellery, F. H. Hammick (box) 10s., Gleaner No. 7,305 £5, F. R. 10s., E. Kauffmann 20s., a Servant Girl 2s. 6d., Gleaner No. 816, Thankoffering £10 10s., Miss J. G. Weatherley 10s. 6d., A Gleaner, Census Thankoffering 20s., Miss M. H. Chapman (box) 24s., A Bricklayer (a week's wages) 36s. 6d., Miss E. Self, profits, Sale of Song 5s.

For India: Mrs. Hopkins, Census Thankoffering 11s.

For China: Mrs. J. Gibbons £15.

For the Sz-chuen Mission: A Loving Friend of the C.M.S. 5s., Miss F. H. Culverwell 4s. 2d., A few Folkestone Gleaners, Passion week self-denial £5 2s. 6d.

For Japan: "Aunt" 30.

For North Pacific Mission (in response to Bishop Ridley's Appeal): Miss M. F. Pulein £5, M. G. 5s., Miss A. Lea £5, Miss D. Bridge 32s. 6d., Miss M. Robertson £5, Donation from Roscrea, per Miss D. Bridge 20s., Mrs. Townsend 2s. 6d.—per Miss E. A. Moffatt, Mrs. Lindsay, Grangemouth, 20s., An Episcopalian 10s., Miss Moffat 20s., E. A. M. £5.

The Editor has also been requested to acknowledge—

For C.M.S.: Per Rev. W. E. Butcher £23 7s. 6d., A Reader of the GLEANER 7s. 6d., E. H. T., In Memoriam 10s. 6d., Children's Meeting, Regent's Park Chapel (coll.), per Miss Weatherley 10s. 6d., F. Winch 20s. (last month), Miss T. Mason 10s.

For Africa: P. Bowden 10s.

For the Sôdan and Upper Niger Mission: Gleaners' Sewing Meetings, Davos Dorfli, per Rev. W. E. Butcher, £16.

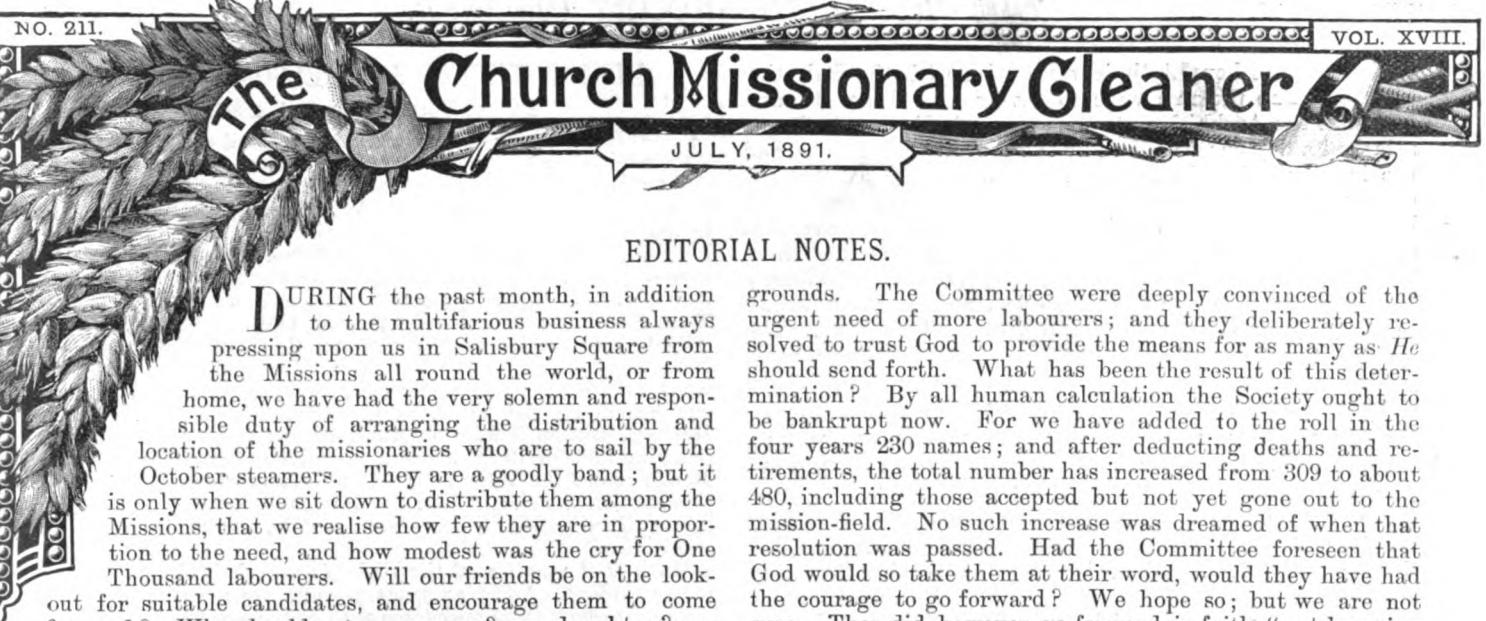
For Eastern Equatorial Africa: Two Little Boys, Self-denial, per M. Walford, 2s. 2d.

For Palestine Mission: Gleaner No. 2,893, 5s.

For India: Gleaner No. 8,680, 20s.

For North Pacific Mission (in response to Bishop Ridley's Appeal): Mrs. H. C. W. Horton £5, Master Horton (aged six) 4d.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London: or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



Church Missionary Gleaner

JULY, 1891.

EDITORIAL NOTES.

DURING the past month, in addition to the multifarious business always pressing upon us in Salisbury Square from the Missions all round the world, or from home, we have had the very solemn and responsible duty of arranging the distribution and location of the missionaries who are to sail by the October steamers. They are a goodly band; but it is only when we sit down to distribute them among the Missions, that we realise how few they are in proportion to the need, and how modest was the cry for One Thousand labourers. Will our friends be on the lookout for suitable candidates, and encourage them to come forward? Why should not *my* son go? *my* daughter? *my* brother? *my* sister? Why should not *I* go myself?

Forty men at once for Eastern Equatorial Africa. That is Bishop Tucker's demand. How is it being responded to? First, six of the forty have already sailed—for when the Bishop, still in Africa, fixed on that number, he knew nothing of Mr. Ashe's party, and could not count them in the existing staff. Secondly, we have allotted five to East Africa out of those lately distributed among the Missions. Thirdly, the new offers in direct response to the Bishop's appeal have been about thirty, and we hope a fair proportion of these will be accepted. But this leaves a good margin for further prayer on their behalf.

It did not occur to us to ask for *money* at Bishop Tucker's meeting. It was *men* that we were thinking of. But before the proceedings began, an envelope was handed to us containing a cheque for £100, labelled "One Hundred Welcomes to Bishop Tucker." This, being mentioned to the meeting, produced four other gifts of £100 each before the evening was over, and there have been four since, and several smaller sums, making together about £1,000. Subsequently we received letters expressing regret that there was no collection, and therefore no opportunity for small donors to make their freewill offerings. Let us say once for all that the smallest gifts sent by post are always welcome. We have long since learned that the real value of a contribution is not to be measured by its amount. But suppose God gives the Bishop his forty missionaries. Such a band, in the interior of Africa, to whom every letter must go by the Society's own mail-men, and whose simplest supplies must be carried hundreds of miles on men's heads, will cost at least £10,000 to get them to the Victoria Nyanza, and £10,000 a year afterwards. Suppose one thousand of our friends resolved to give £10 a year "for the Forty," over and above their present subscriptions. Shall we put a note of admiration (!) against this suggestion? Why should we? It is surely a very reasonable one. There are a great many readers of the GLEANER who could adopt it at once and not feel the difference; and if they did feel the difference, would they not be all the happier?

In the autumn of 1887, the C.M.S. Committee passed a remarkable resolution. They solemnly determined to refuse no candidates for missionary service on the ground of lack of funds to send them out. The same strict inquiry into their qualifications as before was always to be made. No looseness in that respect was to be tolerated. But no person believed to be qualified was to be declined on financial

grounds. The Committee were deeply convinced of the urgent need of more labourers; and they deliberately resolved to trust God to provide the means for as many as *He* should send forth. What has been the result of this determination? By all human calculation the Society ought to be bankrupt now. For we have added to the roll in the four years 230 names; and after deducting deaths and retirements, the total number has increased from 309 to about 480, including those accepted but not yet gone out to the mission-field. No such increase was dreamed of when that resolution was passed. Had the Committee foreseen that God would so take them at their word, would they have had the courage to go forward? We hope so; but we are not sure. They did, however, go forward, in faith, "not knowing whither they went." And when, a few weeks ago, we all heard that the last financial year had closed without a penny of debt, how could we dare to doubt that this was the Lord's way of marking His approval of what His grace alone had enabled the Society to do?

But now the Finance and Estimates Committee warn us that the leaps and bounds by which the Expenditure is rising mean, on a reasonable forecast of the next year or two, a deficit of £23,000 in 1892, rising to £45,000 in 1893. Are we to listen to them? Is it unbelieving to do so? Surely not. Let us know what the prospects are, and then we shall know what to pray for.

We have received from two or three friends the suggestion that the Society should allot to a particular congregation an individual missionary, to whose support their contributions might be appropriated, so that they might take a special interest in him and his work. There is much in this proposal that is attractive at first sight; but the difficulties in the way of actually carrying it out are very real. But it is quite a different thing where a congregation finds both the man and means. If one of their number, already identified with them, goes out direct from their midst, it would seem an appropriate thing for them to support him. A congregation in this case, instead of asking that their existing contributions to the Society shall be appropriated to him, will continue those contributions and raise an *additional* fund for him. That is quite another thing. Their sympathies and prayers will not be alienated from the general work, but they will have their own individual missionary in addition. So it was with Portman Chapel (Rev. Neville Sherbrooke's). When Mr. Horsburgh first went to China, that congregation resolved to raise an *extra* fund to support him, he having been their curate; and their general contributions, so far from being interfered with, have gone on *also* increasing ever since. And now the Rev. Hubert Brooke writes to us from Reading:—

"Rejoice with us! Our congregation have consented to *my* idea of appropriated contributions,—viz., that when a missionary goes out from a congregation, its members should mainly support him. Wednesday night, at our Boxholders' Tea and Social Meeting, the 'Penny a Day' Fund was started, and over £100 a year is to go up to the C.M.S., as our contribution to J. H. Redman's support. This on the understanding that old contributions continue as before. We are happy: and hope to be provoking (Heb. x. 24) to other churches."

We mentioned two or three months ago that the Archbishop of Canterbury was going to inquire, together with other Bishops, into the difficulties which have arisen between the

Society and Bishop Blyth in connection with the Palestine Mission. The prelates were to have sat on June 4th and 5th; but the Archbishop, to the regret of all concerned, was attacked a day or two before by the prevailing influenza, and the inquiry had to be deferred. It is to be hoped that the delay will not be long. Real missionary work is not helped by those who engage in it being distracted by controversies. Still they are necessary sometimes, and God overrules them for good. Paul and Barnabas had to leave their missionary work in order to go to Jerusalem to vindicate their liberty to preach the Gospel to Gentiles as well as Jews. The Church Missionary Society has (in a sense) to turn aside while it vindicates its liberty to preach the Gospel to Eastern Christians as well as to Mohammedans.

Death has again been busy among C.M.S. friends. Besides Bishop French, referred to on another page, we have lost the Rev. V. J. Stanton, a faithful friend and munificent contributor for fifty years (a large gift from him started the China Mission); Canons Cadman and Hussey, among leading London clergy; the Rev. J. Stokoe, formerly Association Secretary in Ireland; Sir R. Fowler, M.P., a Vice-President; and a specially dear and honoured lay friend, Mr. Richard Nugent, father of our valued contributor, Miss Nugent. The last two books he read were Mr. Price's *Third Campaign in East Africa and Mackay of Uganda*.

Many inquiries have been made as to what is being done about the Nyanza steamer, for which the Stanley Fund was raised. We believe the kind promoters of that Fund are very anxious to put the steamer on the Lake, there to be at the disposal of the Church Missionary Society; and the £5,000 asked for by Mr. Stanley was raised some months ago. But it seems that this sum is not enough, owing to the enormous cost of thousands of porters to carry the vessel—or rather, the pieces of it, to be put together on the spot—from the sea coast 600 or 800 miles across plains and mountains and rivers to the Lake. Arrangements are, we believe, in progress for effecting this; but at best it will be a long time before the steamer is really launched on the waters of the Nyanza. Under these circumstances, the C.M.S. Committee, in view of the urgent need of readier communication on the Lake, have ordered a small steel boat to be sent out at once; and this we hope, if all is well, may be in actual use before Christmas. It costs £200, besides freight.

The early date at which the GLEANER has to be sent to press each month (on the 17th at latest) often makes us behind time in recording current events. Last month we wrote that Bishop French was at Muscat. A day or two after that number was completed, but several days before it was published, came the news of his death on May 14th. We were just able to announce this deeply-mourned loss in the C.M. *Intelligencer*, which we are able to keep open nearly a week later than the GLEANER; and now this month we give a brief account of the revered Bishop.

In the present and the next number we are taking up the India Missions, North India having the first turn. The general accounts of these Missions have been given in previous numbers: Bengal in April, 1889; North-West Provinces in Sept., 1890; Punjab and Sindh in Sept. and Oct., 1889; Santals, Gonds, and Bheels in May, 1891. We can therefore give the whole space this time to letters and articles from the missionaries. The Nuddea or Krishnagar District, Narowal in the Punjab, and Karachi in Sindh, furnish most of these; and the portrait and sketch of the late Bishop French come appropriately with a mission-field in which most of his life was spent. We propose taking South India next month; and after that, to give two numbers to a comprehensive account of our Medical Missions.

BISHOP TUCKER'S "WELCOME HOME."

Exeter Hall, June 2nd, 1891.

A NOTHER crowded meeting, full of a spirit of fervent thankfulness and expectation. The President took the chair, and outlined recent progress in Africa, especially in connection with the Society's work. Mr. Wigram took us with him in loving memories of the "blessed dead" who had laid down their lives in the Nyanza Mission, and pictured their probable sense now of the inadequacy of our present work, as seen from the standpoint of those "present with the Lord"; then Bishop Tucker spoke, as soon as the ringing cheers of welcome were stilled. His speech appears *verbatim* in this month's *Intelligencer*. We are not going to describe it here. God gave him surely the words which he spoke, and as surely were they pressed home to our hearts by the Spirit of God Himself. As Mr. Fox, of Durham, Bishop Tucker's former rector, said at the close, in touching allusion to the account just given of that gathering at Mengo round the Table of the Lord, the meeting was indeed a Communion Service, where the language of many must have been, "Here we offer and present unto Thee ourselves, our souls and bodies."

Much of the matter of the Bishop's speech is already known to our readers. As far as space permits, we now extract from it some incidents and anecdotes with which few are familiar.

Speaking of his first sight of the Victoria Nyanza, the Bishop said—

"On October 17th last, I first saw the Victoria Nyanza. There, gleaming in the full blaze of an African sun, lay the waters of the Lake. Seen in such an aspect it can never be forgotten; stretching from east to west as far as the eye can reach, like a shield of perfect silver. As I stood there, I thought of those who had gone before, to whom reference has been made to-night. I thought of the lion-hearted Hannington, and of the meek and lowly Parker. There they lay, one by the side of Mackay, and the other low in his grave in the east. And irresistibly the thought rushed into my mind, will it ever be mine to cross that vast expanse of water, and to do that work in Uganda which they so longed to do, and for which they were so pre-eminently fitted? Then came the words of him who has lately passed to his rest—

"Keep thou my feet; I do not ask to see
The distant scene, one step enough for me."

After describing the "hope deferred" of that long stay at Usambari, and the deaths of Dunn and Hunt, the Bishop, who seemed for the time to be sailor and artist in one, told of the storm on the Lake, of which Mr. Baskerville wrote in last month's GLEANER. Then came the story of those busy days in Uganda familiar to us from the letter of the Bishop himself, with many added details of the thirst of the people for the Word of God:—

"A man will very readily do three months' work for a New Testament. A sister of the late King of Uganda, Mtesa, for several days came to see me, but sat in my room almost in silence. She was naturally a very taciturn woman, but at last she summoned up courage enough to ask if she could have a New Testament. Happily I had one, and she purchased it—for we believe in selling our books; we believe the people value them when they buy them—and it was remarkable the change that came over that woman as she got her new possession. She smiled, she laughed, she clapped her hands, and I almost thought she would sing; but at any rate she told us that her spirit was singing within her for joy.

"On another occasion a man named Benjamin came to me with a Testament in his hand, but he asked if I would give him another. I said, 'You have one.' 'Ah,' he said, 'this one is so injured that I can only read a part of it.' I asked to be allowed to see it, and true enough, it was greatly injured. I asked how this had happened. 'Well,' he said, 'when I went to war against the Mohammedans, I took my book with me, and I wrapped it in my cloth here. In the fight a bullet struck it, and it has pierced it nearly through. It saved my life. I love it very much; but can you give me another?' I told him, 'I have only one, and that is my own; but,' I said, 'if you will give me your book, I will give you mine.' The exchange was made; I received the shattered book, and here it is, and I need not say that I look on that book as one of my greatest treasures."

The Book, "shattered" indeed, was held aloft for a moment, and then the Bishop went on to tell us of the last hours he and Mr. Hooper spent in Uganda, before crossing the Lake *en route* for the coast:—

"It was with a very deep sigh that I said good-bye to those warm-hearted Christian men and women. They accompanied us in large numbers along the road, the last good-bye was said, the last 'God be with you, God bless you!' was uttered, and Hooper and I were alone to

face the journey to the coast. We marched down to the place of embarkation, where we had our luggage. We were astir before sunrise. The purple blush of the dawn was brightening when there came, on the stillness of the morning air, a sound which stirred our souls to the very depth. What was it? From some little distance, from a native hut which we could see but dimly in the half-light, there came a voice from one pleading with God in prayer, and then, after awhile, came the responsive 'Amen' of several voices, then a single voice was heard again, then another response; then all was still and silent. In a few minutes, from the other side, from another hut, there was heard a voice engaged in pleading prayer; then came the response, then once more all was still. What was the meaning of it? Why, these were the voices of men and women—and, mark it, Christian men and women—engaged before sunrise in family worship."

The Bishop spoke with much emphasis as to the reason of his return:—

"I am told that certain critics are asking why I have come home. I might plead, and I think not unfairly, the great physical, but particularly the great mental, strain of the last twelve months, a mental strain which I pray that none of my critics may be called upon to bear. But I will not plead it. Thank God, I have no need to plead it! I have come to plead for those who cannot plead for themselves. I have come to plead for millions of souls in East Africa, committed to my charge, who are living without God and without hope in the world. I have not come to plead, as I might, I think, in all modesty do, for a thousand missionaries; I have not come to plead for a hundred; I only plead for forty, and I pledge my word to those critics who ask why I have come home, that, if they will only give me these forty missionaries to-night, I will go *home* to Mombasa to-morrow."

The "plea" at the close had nothing new about it—has not everything that can be said in pleading, alas! been said?—but the paramount right of the man who pleaded to call us to "sacrifice," after having himself endured so much, gave each word tenfold force:—

"Your work is what? To glorify God. You are called upon to glorify God in your spirit, and you must, in fact, glorify Him there before you can glorify Him elsewhere. What God requires is nothing less than entire consecration to Himself of all you are. He says, 'My son, give Me thy heart,' and by the heart He means all the powers, all the affections of your manhood. Therefore, I say, He calls upon you to consecrate to Him all the powers of your nature—your mental faculties, your understanding, your memory, your imagination, your physical power, your strength, your manliness, your every talent, time, property, friends. He demands a complete renunciation of self in the use you make of all these, and the complete consecration of all to the glory of His own great Name. What follows upon that? My word to-night is, 'Yield yourselves unto Him.' At the feet of your God lie down; face the unbelief and the unfaithfulness that have disgraced the past; and then, trusting in His mighty power, lean by faith—yes, by faith, remember—on the strong Right Arm; boldly and earnestly take your place as the redeemed of the Lord, craving your glorious privileges, and not shrinking—this is my point—from your responsibilities and duties. Will you do it—will you do it, my brother? I know the Holy Spirit is prompting; will you not obey His impulse? I know the Lord Jesus is beckoning to you; will you not respond? I know that the Father is waiting to pour out upon you all needful grace; will you not accept it? Will you not come to Him even now, and say, so far as this missionary work is concerned, so far as East Africa is concerned—

"Take my life, and let it be
Consecrated, Lord, to Thee!"

If the Spirit of God is moving in your heart, do not hesitate; do not ask, Will this step be pleasant or praiseworthy in the eyes of men? Go right on. Do not flinch; turn neither to the right hand nor to the left, but, confident in the power that worketh within you, believing that He who calls you will stand by you in every time of need, in sickness, in health, in life, in death; go right on, and do the Master's will. It was not by tarrying at home, or lingering by the shores of the lake, that the disciples followed Christ in Galilee. They did it—they did it. Religion is not mere contemplation, it is action; it is not a mere sentiment, it is launching out into the deep of our own necessity, and letting down our nets for a draught, then following the example, the footsteps, and the word of Jesus.

"There are something like twenty millions of souls in Eastern Equatorial Africa! It seems to me, as I think of it, that I can hear their cry coming across the Dark Continent, and over the deep sea, like the pitiful, earnest, and entreating cry that came to Jesus long ago, 'Carest thou not that we perish?' And Jesus Christ has given *His* answer to that question, 'I lay down My life for the sheep.' We who belong to Jesus, you and I, what answer shall we give? Shall we not follow Him in service, in sacrifice, in life, and in labour? Shall we not lay down our lives day by day that we may faithfully do our part in bringing these perishing souls unto God?"

GOOD NEWS FROM KARACHI.

Extracts from Annual Letter of the Rev. J. J. Bambridge.

AS I think of Mission work in Sindh, and compare it now with what it was when I came to the province in January, 1877, I cannot but exclaim, "What hath God wrought!" One cannot but feel devoutly thankful, notwithstanding the fewness of the workers and the hardness of the soil, that in whatever direction work has been attempted, the seal of God's blessing has been placed upon it. No picture, however, is perfect without its light and shade, and the mental picture which passes before me to-day is no exception to the rule. "Thank God, we have our light, the light of life shining in and through our little Native Church, the members of which are striving to walk worthily in the narrow way; but we are not without our shade, and that a shade of sadness which rests upon us as we think of the many not yet gathered in, and who in the broad way are wandering on in darkness.

We are thankful that work has been done and is daily being extended, but Christian work, like Christian almsgiving, can only be tested by that which remains. How much work then is there yet to be done in Sindh! What pressing need have we for more workers, and more means to support them! Up to the present, God's work in this Province seems to have been mainly the labour of the sower, with the precious ingathering of "here a little and there a little." But surely the time cannot be far distant when even dry and barren Sindh shall yield a bountiful harvest as her reward for the Saviour's travail, the labourers' toil, and the Church's prayers. May God hasten it in His own good time!

During the past year, God's work in the great and growing city of Karachi has been steadily carried on by means of our various missionary agencies. Under God's good blessing, and in answer to much prayer, we have had a year of decided progress in every department. Although we have not all the workers that this growing Mission needs, yet we feel there is much cause for encouragement in the measure of success given to those we have. In not a few directions the current of religious life and thought in Karachi is changing. In quarters where once were found superstition and idolatry, infidelity and scepticism now hold their sway. Wealth and population are rapidly increasing, and a terrible indifference as to the claims of religion seems to be settling down upon the masses. Opposition, too, is more determined and systematic than in previous years; but this I look upon as a hopeful sign, as it shows that the claims of Christianity are not altogether ignored.

The Rev. B. N. Ghose remains in charge of the Native Church. His congregation numbers ninety-two, thirty-five of whom are communicants. The services in both church and chapel have been conducted as before. The attendance at the means of grace has been quite up to the average. Bible-reading and united prayer seem to be sustained and real. Help is also readily given in the Sunday-schools for Hindu and Mohammedan boys, as well as in bazaar-preaching. We trust that these, among other things, are indications that the spiritual life of the Native Church is deepening.

Our Gujerathi-speaking people have lately organised a Missionary Band, and regular evangelistic meetings, on purely Native lines, are held in the boys' schoolroom of the Village Mission. This effort is quite their own, and is as likely to be useful as the mode of conducting it is unique.

We still attach the greatest importance to the daily and direct preaching of the Word. For this work an efficient Native agency is essential, and I am thankful to say that the two catechists, who devote the greater portion of their time to preaching and visiting, are good men and earnest in their work. Their difficulties are many, but one is thankful to see how they can realise the possibilities of grace, and persevere in spite of discouragement. The daily morning prayer-meeting (for agents only) is a great help to us. It is short and to the point, and all I aim at is just to fix one thought from God's Word, upon which, as a pivot, the work of the day may revolve.

During the year we have had quite the usual number of inquirers. One man was baptized on Easter Day and is walking worthily.

The cases of two well-to-do Mohammedans are interesting, and call for much prayer. —— is an old Government pensioner, an excellent scholar, but stone-deaf. He was convinced of the truth of Christianity chiefly through reading the Bible and

Christian books. Of the latter he has sufficient to stock a small book-shop! In carrying on conversation (?) with him we have to resort to writing. The Mohammedan community has issued a *fatwa* (decree) against him, but the old man still reads on, and pays no attention to the threats of the mullahs (Mohammedan priests). Such a case as this is a splendid argument for the work of our Bible and book societies.

— is a young man, an "alumnus" of our Mission High School, and holds a good appointment under Government. He regularly attends our church services, and has bought both a Prayer and a hymn-book. He also comes to Mrs. Bambridge's Young Men's Bible-class. He says his mind is fully made up to receive baptism as soon as he can break free from the restraining influence of his family connexions. His wife, who belongs to one of the most influential families in Karachi, is most bigoted, and his chief difficulties are with her. What need there is for the excellent work of the C.E.Z.M.S.! During the early months of the year we met with a good deal of trying opposition (in our bazaar-preaching) from Mohammedans. At length we challenged them to a public discussion, which they declined; but later on, with their representatives, they met us for a friendly talk at the Mission-house. The result, so far as troubling us in the bazaar goes, is satisfactory, for, as they could not answer our questions, they have left us to preach in peace.

Evangelistic meetings for English-speaking Indians at the Native Town Hall still remain one of the marked features of this Mission. During the year twenty-eight lectures have been given, at which the average attendance has been just 100. Various subjects have been brought forward by different lecturers—"Wonderful Words," "Education," "The Great Teacher," "Life Abundant," "Stanley in Africa," "Who is Christ?" A course

of lectures on "The Hand of God in History" seemed to interest. Two of the addresses were entirely missionary: one, given by the Rev. W. Thwaites, on "Our Frontier Missions," and the other by the Rev. G. R. Ekins, on "God's Work in Persia."

What is needed, in addition to the lectures, is closer dealing with individual souls. This can only be secured by personal visiting. For visiting, however, I have absolutely no leisure, and it is only by exercising the strictest economy of time and attention to system, that I can keep all our varied missionary machinery going at all.

I believe that in not a few hearts there is a real desire to know what truth—the truth—is, although I fear that the attitude of the many is more in the direction of "things seen and temporal" than towards "things unseen and eternal." I still hold to the opinion expressed in previous letters, viz., that this kind of work offers a fair field of promise where the demands it makes upon experience and time can be complied with. Upon the surface, and to those unacquainted with the drift of religious thought in India, it would appear that English work among English-speaking Indians is any one's and every one's work. Just the reverse, however, is true, for what we need in our larger Missions is specially qualified men, who should be set aside for what is, after all, a special work.

The Sunday-evening English Service has been continued as usual. The attendance has increased, and with it interest, sympathy, and support as to our work have developed. Besides being appreciated by others, this service is a great help to both C.M.S. and C.E.Z.M.S. workers.

Our "Soldier Choir" have given us great help at these meetings, and we are sorry they have been transferred to Multan. The following letter from one of them, which was placed in the



C.M.S. AND C.E.Z.M.S. MISSIONARIES AT THE KARACHI CONFERENCE, SINDH, IN MARCH, 1890.

collecting-bag with a twenty-rupee note, speaks for itself:—

"KARACHI, Nov. 9th, 1890.

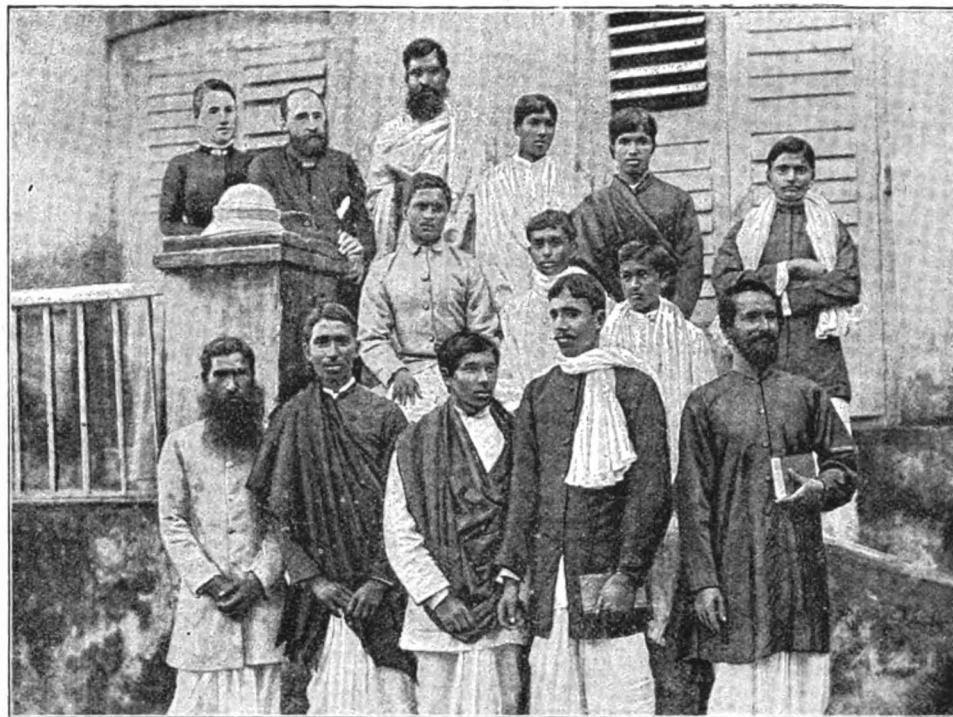
"It was in this church on Christmas Day, 1888, that our Blessed Lord sent a message, by the Rev. ——, that first affected me. A few months later I was converted, and I cannot express my thankfulness to the Mission gentlemen during the three years that I have been in Karachi. I have always found them willing to do anything for me that was needful, and it lays not in my power to repay to the Mission what I owe in regard to what I have received. I leave the debt entirely in the hands of our Blessed Lord, who I feel sure will reward you for your labour. And now, as we are about to leave you, I earnestly trust that our Heavenly Father will touch the hearts of some others to take our places in the church, to enable the good work to be carried on.

"I trust He will continue to supply you with as good seed as He has been doing, and that you will find better ground to sow it on, and then the harvest will be greater. With these few lines I enclose a note of twenty rupees for the good of the church. This may be the last time I shall have an opportunity of coming to it although I am compelled to leave it I am not compelled to forget it.

"Allow me to remain,

"Your obedient servant,

"A DRIVER IN THE ROYAL ARTILLERY."



THE REV. A. J. AND MRS. SANTER, WITH GROUP OF MASTERS AND STUDENTS.

DEVOTIONAL CONFERENCE AT KARACHI.

JUST at this time, when many of us are enjoying, or are about to enjoy, special seasons set apart for the deepening of spiritual life, it is good to hear echoes of similar seasons of blessing from the mission-field. For the last two years our missionary brethren and sisters have enjoyed times of refreshing at Karachi in united Bible study and prayer. Notes of last year's Conference, accompanied by the picture on the opposite page, have to our regret awaited insertion for months, and now the programme of this year's Conference has reached us.

Each year the Karachi Conference has lasted three days. The first meeting in each case has been a Communion service in the Mission Church, and then have followed prayer meetings, drawing-room meetings, and public missionary meetings. The subjects chosen for consideration are striking and helpful. Last year's programme gives us Our Prayer (St. Matt. vi. 10), Our Position (St. Luke x. 39), Our Provision (St. John i. 16), Our Power (Eccles. viii. 4), Our Privileges (1 Peter ii. 9), Our Prospects (Josh. ii. 9). This year the subjects were Our Resources (Exod. iv. 2), viz., Power for Consecration (Exod. xxviii. 41), Power for Service (Acts i. 8), Power for Suffering (Phil. iii. 10), Power for Prayer (St. Mark xi. 24), Power for Praise (Phil. iv. 4).

One of our missionaries writing of last year's Conference, says: "As I look back upon God's dealings with us during this new departure, I can say with thankfulness that the Master's power was felt, and His presence realised, and as I look forward to work once again, after this little period of 'coming aside,' may it be with no confidence in self and all in Him whose we are and whom we serve."

Our picture shows the missionaries present at the Conference of 1890. In the back row, on our right-hand side, is Miss Rhein, in local connection with the C.M.S. Hyderabad Mission; next to her is the Rev. A. E. Ball, C.M.S., Hyderabad, now with his wife in England; and then comes the Rev. A. W. Cotton, C.M.S., Sukkur. In the second row, also beginning at the right, we see Miss Brook, of Sukkur, and Miss Clark, of Karachi, both of the C.E.Z.M.S.; next to them is the Rev. J. J. Bambridge, C.M.S., Karachi; Miss White, of the C.E.Z.M.S., Sukkur, sits between Mr. Bambridge and the Rev. R. Heaton, C.M.S., Hyderabad; while Miss Carey, C.E.Z.M.S., and Mrs. Bambridge, C.M.S., both of Karachi, are beyond. Miss Compton, of the C.E.Z.M.S., Hyderabad, and the Rev. W. J. Abigail, C.M.S., Karachi, both of whom are sitting in front, complete the group.

THE C.M.S. NORMAL SCHOOL, KRISHNAGAR.

[The following note on our picture has been kindly written for us by the Principal, the Rev. A. J. Santer, now on furlough in England.—Ed.]

THE accompanying picture of the C.M.S. Normal School at Krishnagar, which was taken some time ago, shows only a certain number of the students of that institution. One class has just left for work in the various schools in the district and Calcutta. The preparatory class is not included.

On the left (our right) of the Principal and his wife stands the Pundit who for many years has laboured faithfully in the school; but who, though he has for so long worked among Christians and has had every opportunity of learning the saving truths of our holy religion, and knows the Bible, is yet, alas! still a Hindu by profession.

Down below, near the railings, stands the excellent pastor, the Rev. Gopal Ch. Biswas. He is no longer at Krishnagar, as, owing to his special qualities fitting him for the work, he was sent to revive a drooping church further north in the district.

Next to him stand two senior students, Abinash Ch. Khan and Theophile Biswas respectively. They are lads of no ordinary ability. They passed the highest grade of the Government Normal School (which is equal to the University F.A. degree) with distinction. Abinash is working faithfully in the new Mission at Shikarpur and promises to become a real power for good in the work of the Lord. The other one has suffered his ability to lead him into a self-complacency which for a time marred his usefulness.

Next to Theophile stands the Mathematical Master, Babu Kunja Behari Biswas—an M.A. of Cal. Univ. He is a Hindu in name, but I believe he is not far from the Kingdom of God. He wrote me a letter lately in which he said, "I am thoroughly convinced of the truth of Christianity." But the fear of his parents' anger and the other consequences of confessing Christ by baptism deter him from coming out. Yet he says, "I always pray to the Almighty to give me an opportunity of showing myself to the public, having vested myself in the garment of your religion." The next figure to Kunja Babu is that of the Head Master, Babu Simson Biswas. He is undoubtedly one of the best teachers, if not the best, that we have in the Mission. He has seen generations of students pass out of the school to work in the field, and has shown great ability in training them.

It must be remembered that nearly all the agents we have in the district, in Calcutta and in Burdwan, have passed through this school, and for some time to come it must supply all further demands. I would therefore ask that prayer be made for those young men that they may go forth from the school as "good men full of the Holy Ghost" to instruct, and, by their lives as well as by words, to lead many of the children in their charge, both heathen, Mohammedan, and Christian, to Christ.

ARTHUR J. SANTER.

THE NUDDEA DISTRICT, BENGAL.

THE district of Nuddea (or, as it is more familiarly called, Krishnagar) is a little less than half the size of the county of Yorkshire. Roughly speaking, it stretches down to within forty miles of Calcutta, and runs northward up to the River Ganges, or Podda, as it is called in that part. The River Bhagirathi bounds it on the west, and the district of Jessore on the east.

There are 2,000,000 inhabitants in 2,964 villages. The majority of the people are Mohammedans, not of the orthodox and fanatical kind found in the north-west of India, but the descendants of those who embraced that faith under compulsion when the Mohammedans conquered Bengal. They are really very ignorant of their religion, and entertain a good deal of heathen superstition. The Bengalis are, generally speaking, a very feeble race, and when an epidemic of any kind occurs the mortality reaches an alarming height. Missionaries with medicines always find a crowd of ready listeners and an easy entrance to the hearts of these people.

There are only seven* missionaries in the district, and of these five only are able to devote themselves entirely to itinerating work.

Of the other two, one, the Rev. E. T. Butler, is engaged in educational work; and the other, the Rev. P. Ireland Jones, has to superintend the Native Christian Church. The former is stationed in Krishnagar; the latter, though having a residence at Chupra, is continually on the move round the district. The five missionaries alluded to as engaged in itinerating work are the Associated Evangelists located at Shikarpur, and the Rev. W. Wallace.

There are about 6,000 Christians in the Nuddea, of whom nearly 5,000 are attached to the C.M.S. The Protestant Christians are located in eleven or twelve parishes or pastorates, each parish having some outlying hamlets under its care. Boys' and girls' schools are attached to each church for the Christian children, and are attended also by many of the neighbouring Hindu and Mohammedan children.

During the cold season, which lasts from the middle of November till the middle of February, the work of itinerating is carried on as far as the limited number of missionaries allows it. Tents are pitched at a spot where there is good water to be had, and preaching is carried on in the villages in the vicinity. The people listen willingly.

The system of work as carried on by the Associated Evangelists undoubtedly marks out the line to be pursued in the future of itinerant work. A few such communities as that at Shikarpur, dotted here and there over the district, would lay open every nook and corner of that interesting field to the seed of the Word of Life. But where are the workers? In this quiet but important corner of the field devoted men are wanted who are willing even to fill a little space, so that the Master be glorified.

A. J. SANTER.

* Two missionaries stationed in the district are at present home on furlough, viz., the Rev. A. J. Santer of the Normal School, and the Rev. G. H. Parsons whose place has been taken by the Rev. P. Ireland Jones.

THE ASSOCIATED EVANGELISTS AT WORK.

LETTER FROM MR. A. LE FEUVRE.

[Special interest attaches to the working of this new scheme, both amongst the Gonds and in the Nuddea District. The following letter from Mr. Le Feuvre, one of the workers in the latter district, has stood over for some months owing to lack of space. We are glad to give with it the amusing sketch to which the writer refers.—ED.]

ON THE RIVER JELINGHI,
NUDDEA ZILLA, INDIA.

Aug. 8th, 1890.

THE Evangelist Scheme is now fairly afloat, and two of its members can be said to be especially so, for we are on a preaching-tour in a boat (or *buzra*), accompanied by four Bengali brother-preachers.

The river is a noble one now the floods are out, but it is spreading destruction amongst the villages and paddy-fields on each bank.

We find the people very satisfied with their religion and the present state of their souls, and also very unwilling to hear, much less to receive, the free salvation offered to them in Jesus. They have their *gurus*, their books, their washings from sin, their saviours, &c., which relieves them from all personal responsibility as regards their sins. Hell, they are taught, is

this earth, and, if their virtues do not exceed their bad deeds down here, they will be born again in some lower state. If they are suffering from some disease or trouble, they attribute it to deeds done in another birth. Many of the better class seem to be eaten up with pride, and to worship no other god but themselves.

"Who is God? What is sin? What is truth?" they superciliously ask.

The ground is hard, awfully hard, but "with God nothing is impossible." We go forward in this our strength,

trusting in the promises. How much need there is for effectual fervent prayer for our fellow-subjects in India, none but those who know the inner life and thought of the people can fully realise.

We ourselves are learners, beginners, but we will not, we dare not "faint" or "fear," though daily tempted so to do, for we have the "Captain" of the Lord's house with us, and before Him the walls of heathen superstition shall fall flat; and "the whole earth shall be full of His glory."

The picture joined to this note explains itself. It is by no means an uncommon experience during this season, and I always think it partakes of the nature of experiences which we rather like, as it smacks of "adventure." There is little enough of that in Indian missionary life, though there is plenty of a sort to call forth all the graces of the Holy Spirit.

Shaul joined me after I had been in the boat two weeks, and we have now been at work just upon a month. We hope to be out for another six weeks, and are working up from Krishnagar—where I left Mr. and Mrs. Butler quite well and hard at work—to Shikarpur.

After reaching Shikarpur we shall take a southward course down another river.

ARTHUR LE FEUVRE.

AMONGST THE VILLAGE WOMEN.

BY MISS ELLEN DAWE (*of the C.E.Z.M.S.*).

CAMP, MEROOTIAH, NUDDEA DISTRICT,

Feb. 10th, 1891.

ABOUT a month or so ago it was arranged that I should give a little time to itinerating in the north of the Nuddea District, where no lady had ever worked before. There were two special centres of hopeful work where the Associated Lay Evangelists much wished the women to be reached this cold weather, namely Allah Doorgah and Merootiah. Mr. Ireland Jones consented to my leaving for a short time the much-needed work I was doing among the Christian women, to come north for new and equally needed work. No other missionary could be spared to accompany me, so it was arranged that I should go into camp with only a Bible-woman to help me, and of course one or two necessary servants.

I went first to Allah Doorgah, quite in the north of the district, where Mr. Le Feuvre had been working among the men. I had to take everything I should need with me, bedding, stores, cooking utensils, &c., &c. Mr. Le Feuvre had kindly promised to have a tent put up in readiness for me. I wish I could spare time to describe the journey to Allah Doorgah; no small business with the number of boxes and parcels needed for a camping out so far from home. For the last stage of the journey I went in a cart drawn by a bullock and a buffalo yoked together, and the driver begged me to get into the cart without letting the buffalo see me, as my white face and dark dress would frighten it! At one place on the road there was much delay, as a tree had fallen across the path blocking the way, and the animals had to be unyoked while the men removed the tree. The Bible-woman who was in the cart with me covered me with her white cloth, so that the buffalo should not see me! On the second day we got to the tent long after dark. That evening my dinner consisted of bread and cocoa, which I thoroughly enjoyed. My Bible-woman and servants seemed to think I had brought them a long, long way from their homes. Hearing of leopards about, and alligators in the river near, and also of wild pigs in the neighbourhood, they spoke of it as a "terrible country," and I had to laugh away their fears and cheer them up.

The day following our arrival was a Sunday, so we did not commence work in the villages round, but had a quiet, peaceful day in the tent. I had two informal little services with the Bible-woman and servants, at the latter of which an influential Mussulman was present at his own request. Next day work commenced. Morning and afternoon Radul (the Bible-woman) and I went to villages near, and the days passed all too quickly. I had expected a good deal of fear and perhaps opposition to be shown, but nothing of the sort occurred. Just at first women would run away and hide, thinking I was a *Sahib*, but as soon as I removed my sun hat and they saw I was really a woman like themselves, they would gather round and talk freely. Over and over again they said how glad they were to have a *Mem* to speak to them, that the *Sahib* came to talk to the men but of course they could not go to listen to him, and now they had a *Mem all to themselves!* As the news spread through the villages round, messages were sent to us begging us to go to them. Riding through one village the women came out and called to me as I passed, "Are you not going to stop? Are we not to hear?"

A "*hut*" or market was held twice a week just outside our tent. Returning late one morning from a visit to a distant village, I had to let down the canvas doors of the tent in order to get my breakfast. Group after group of women came up to get a peep at me, but as I had shut myself in they were disappointed. I could hear all their remarks, and most amusing they were.

"Have you seen her?" "No, she is not showing herself to-day." (It made me feel like some "show" attraction.)

Then would come a cry, "*Mem Sahib*, are you there? Will you not let us see your face?" Are we to be so unfortunate as to go away without seeing you?" At last I had to "show myself"!

The need for this work, and the results that would surely follow, if it could be continued, are shown by a conversation overheard by my Bible-woman. Some men were walking behind her, and talking about our work. They said, "If this goes on, *Mem Sahibs* coming to our women as well as the *Sahibs* to the men, the people will soon all be Christians."

After a fortnight's work at Allah Doorgah I had to leave for

the next camp, at Merootiah, further south, in Mr. Shaul's district. Here, too, the work has been most encouraging. In every village we have visited we have had good work, except in one. There the people are all bigoted Mohammedans. Men followed us about the village, angrily forbidding us to go into any house. Numbers of women peeped at us from behind walls and fences, probably eager to see and hear us, but as soon as we tried to go near them they ran away. It was with a sad heart we turned away, praying that this spirit of opposition might be overcome, and Christ's message of love find entrance at some future time. Elsewhere the cry has been, "Come again, come again." Only this afternoon, after we had had a most interesting time in a Hindu house, contrasting the horrible life of Krishna and that of our holy Redeemer, one of the women said,—

"These are not words to be heard only once, we ought to hear them again and again. We are so ignorant, and worship our gods only because we know no better. If we had such teaching as this often we should learn better."

How I wish these words could reach some Christian ladies at home, who perhaps are seeking some work to do for the Master! Here are heathen women ready to be taught, longing for more light, and there is no one to go to them. There are many villages, very many, all through this district where no lady has ever been. Are the women to be left unreached?

It is most touching to leave them, begging for more visits and teaching, and to have to tell them I am going, and cannot say when I shall see them again. "A thousand missionaries"! If only the Church were awake to her responsibility, ten thousand would be thought little to ask for. But I must not write more. Only just coming from these villages one's heart seems full, and one longs to make the cry of these poor women heard.

ELLEN DAWE.

[Surely this appeal will touch the hearts of some, and bring forth volunteers of whole-hearted service amongst the village women of Bengal! Offers should be made to the Secretary of the Church of England Zenana Society, 9, Salisbury Square, London.—ED.]

SLEEPERS OR WATCHERS?

ON the couch of a listless ease, in the trance of a golden dreaming,
The sleeper lingers in slumber, though soon o'er him shall be poured
The light of the promised dayspring, that bears on its joyful beaming
A welcome of love for the watcher who waits for the smile of his
Lord.

How shall we greet the rays that shall flash o'er each startled nation?
How shall we stand in the Presence that searches the depths of the
gloom,

With the blessing of rest to those who have laboured in great tribula-
tion,
With the chill of a closing door on the sleeper awoke to his doom?

Shall we but shrink at the last with those who tremble to greet Him,
Lingering with loins ungirt and feet unshod for the way,
Bearing, in flickering lamps, a flame that shall die ere we meet Him,
Left in our desolate grief, as His bridal passes away?

Or shall the Master find His servants in blest occupation,
Richer in gifts of His grace, though they scatter from land unto land,
Gathering for Him from the gloom to the light, and from sin to salva-
tion,
Those He shall bless as His people and feed as the sheep of His
hand?

Nearer salvation draws than when at first we believed Him
King over earthly kings though many strive for His throne;
Nearer the full fruition, when hearts that humbly received Him,
Hidden awhile with Him, shall shine revealed as His own.

Nearer far, undismayed, through the night of her patient wayfaring,
The Church of His love has journeyed and wrought in the power of
His might,
And the tread of her ranks is firmer, as all who love His appearing
March on in the bonds of His service, and clad in the armour of light.

Children of light, rejoice, so soon to see Him for ever!
For the veil of the vanishing shades is melting slowly away,
And the prize of your calling is nearer than when with earliest endev-
our

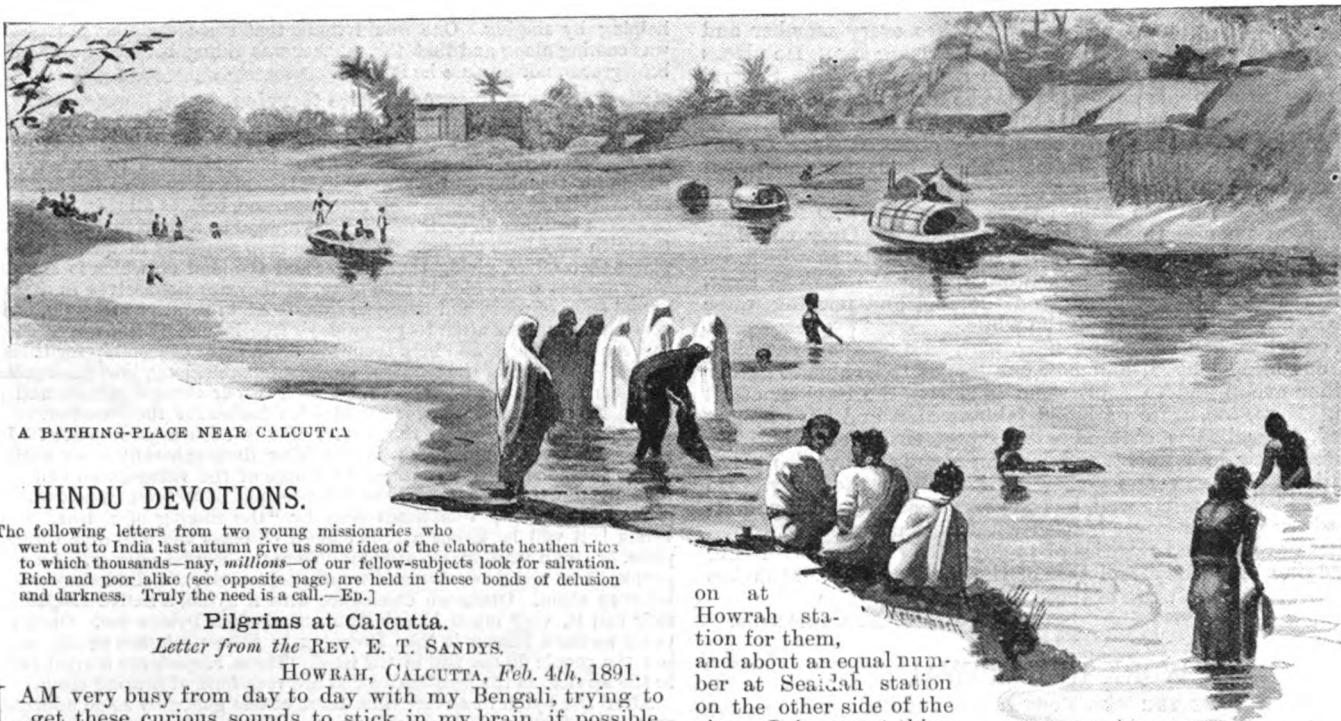
Ye lifted the sword of the Spirit to pierce the heart of the fray.
And now, ere the waning gloom is lost in the dayspring's breaking,
Ere the tread of the Judge is heard o'er the tumult of earthly strife,
O sleeper, spring from thy perilous sloth, and with grateful awaking
Go forward to meet the brightness that streams from the Gates of
Life!

Northampton.

FRANCIS HENRY WOOD.



RICH AND POOR IN AN INDIAN CITY.



A BATHING-PLACE NEAR CALCUTTA

HINDU DEVOTIONS.

[The following letters from two young missionaries who went out to India last autumn give us some idea of the elaborate heathen rites to which thousands—nay, millions—of our fellow-subjects look for salvation. Rich and poor alike (see opposite page) are held in these bonds of delusion and darkness. Truly the need is a call.—ED.]

Pilgrims at Calcutta.

Letter from the REV. E. T. SANDYS.

HOWRAH, CALCUTTA, Feb. 4th, 1891.

I AM very busy from day to day with my Bengali, trying to get these curious sounds to stick in my brain, if possible, though one wonders if one can ever really hope to get hold of the language within a reasonable space of time. One great difficulty is, that the written or book language is very different to the spoken or colloquial language; so that, after reading, one cannot speak many of the words which one has learned from the book. For instance, the book word for "tree" is "toru," but the colloquial is "gach," while half-way between the two (i.e., half-book and half-colloquial) is another word, "brikhau!" Most things have this double way of being expressed, and one has to learn both; the colloquial for speaking to the poor, the book words for writing letters and speaking to the better classes.

On Saturday I went with my sister and another of the Zenana Mission ladies down to Kalighat, the great temple of Kali in Calcutta. It has been a great time among the natives; thousands of pilgrims were coming into Calcutta all last week to visit this temple. Sunday last was a very sacred day, as there has been a conjunction of planets, and the idea is that every one who washed in the river (especially near the temple) would have all his sins washed away, and also the sins of three generations of his descendants to come. It is thought that 250,000 took tickets by the railway and for boats, and this does not count the thousands who walked! So on Saturday we went to get among the crowds and give away tracts and Gospels, as we thought it a good opportunity. We went by train to the head of the lane leading to the temple, and went first to the temple itself. It was packed with people, and we had difficulty in making our way through.

The court at the back, where the sacrifices are made, was full of heaps of heads of goats which had been sacrificed, also some carcases of calves. The sacrifice consists in cutting off the head of the animal at one blow; there is no burning. The place was reeking with blood. They say that on Sunday many more sacrifices were offered to the black idol. We gave away some tracts in the temple itself, but as there was such a crowd we got out and went to a quiet little creek close by, where many hundreds of the great house-boats were moored. We stood on the bank of the creek and gave away all our tracts and sold all our Gospels (price one halfpenny), and my sister and her friend had several opportunities of talking to little groups of pilgrims; we were there from one till five, and were rather tired from standing so long in the sun.

I wish I could give you some idea of all that we saw, it altogether beat anything I ever saw before. Late that evening I went to Burdwan to take the English services there. Coming back on Monday, every station was crowded with these poor pilgrims. On that one day twenty-four special trains were put

on at Howrah station for them, and about an equal number at Sealdah station on the other side of the river. It is a great thing to get tracts distributed amongst them at these times of special *pujah*, as the country people think a great deal of what they see and hear in Calcutta, and take the tracts and Gospels home with them. We hope it may be the means of spreading the truth more rapidly among them. . . . I wish people at home would realise how few we missionaries are out here, and how many hundreds of thousands of poor people there are who are ignorant of God. Surely, then, they would send out more men. In Bengal alone we have work now to give to seventy new missionaries if they could come out this year.

E. T. SANDYS.

A Mela at Lucknow.

Letter from the REV. J. N. CARPENTER.

LUCKNOW, Feb. 19th, 1891.

ON February 9th, being a "new moon" and a festival, my *manshi* did not come to give me my lesson. We met for *choti hazri* [little breakfast] at six, and walked to the Iron Bridge. Here the "begging women" had already assembled, but very few had arrived to bestow alms. They looked very curious, squatting one on each side of the steps leading down from the road to the *ghat*. The first thing one noticed was a woman standing in a little tower pouring handfuls of corn into the river. The Goomte here is sacred, as being a tributary of "Mother Gunga." On the steps, at the water's edge, people were gathering. Here one was washing himself, there another was washing his clothes; several women were washing their children, and one was bathing a parrot in a cage, which evidently disliked the muddy water as much as did the screaming children. The ceremonial ablutions of the Hindus form a great part of their religion. Oh, for the day when they will know that only the blood of Jesus can wash away sin, and that only prayers that are offered in His Name can be heard!

Shall we watch one man as he performs his ceremonies? Here comes a Brahman, much fairer in skin than most. He is now standing on one of the steps in the water: he removes his *angurka* and retains only the loin cloth. Now he is washing his teeth with some of the mud from the bottom of the river! now he goes deeper into the water. How carefully he is washing his sacred six-fold cord! Now he plunges underneath the water two or three times, and the bathing is complete.

Now begins a wonderful series of ritual which we do not understand. First, he cleanses his little brass pot, and then fills it with water and raises it above his head; finally, he pours it into the river slowly, muttering prayers the while. This is done several times. Now he fills one hand with water, and

dipping into it a finger, he rapidly touches every member and organ of the body. Now he is facing the rising sun. He places his hands together and raises them above his head. Several times he turns round, and every time he faces the sun he raises his hand. Now he has finished and goes away.

My ideas of temples have completely changed since I came to India. They are quite small, being built for individual worship and not for public gatherings. Here they are all about 8 feet or 9 feet square inside; thick walls about 20 feet high, and an ornamental thickset spire crowning it. Over the door is an idol, generally of Ganesh. In the temple at which we stopped we saw men diligently worshipping the various idols. One man was putting flowers on the idol and pouring water over it, muttering prayers all the while.

A catechist was preaching near, with him a second catechist and our blind singer; and how one longed to be able to gather another group and to point them to Christ, the Saviour of all men. Here, too, were gathered fakirs. Men and boys almost naked, their bodies covered with ashes, their faces horribly painted, their hair uncut, and looking simply filthy with ashes and dust. We saw one young fakir wash in the river. He washed his body fairly well, but one was doomed to disappointment in seeing him cover himself with ashes again!

These are the sad realities of to-day. The people are living and dying in idolatry, and that of the grossest sort. It makes one's heart ache to write of these things.

J. N. CARPENTER.

WORK IN NAROWAL.

BY THE REV. ROWLAND BATEMAN.

[Our readers will remember—*some* of them at least!—that Narowal is one of the central stations of the Society's Punjab Mission. The following article is extracted from the last Report of the Mission. We only wish we could pass on *all* its good stories and cheery news.—ED.]

Not "Insignificant."

LET us try to remove any erroneous idea about Narowal being insignificant. Granted that it is justly accorded but a few lines in the *Gazetteer of India*, still no less justly does it occupy a large place in the Missionary history of the Punjab, and it holds a very large place in the hearts of many of God's people, and above all in the hearts of many Punjabis, who though now scattered far and wide look to Narowal as their spiritual home, and of whom it shall be said "when He writeth up the people that this man *was born there*."

Unlike missions which centre in large cities, the greater part of our time and effort is given outside the walls of our town to the rural population, which is scattered in 250 villages. Narowal is certainly nowhere near a railway nor on any high road, but this goes for absolutely nothing in mission work. Wherever people are to be found and especially wherever they are ready to listen, there is our place. It is for such as are out of the way that we are here, trying to point them to Him who can guide their feet into the way of peace. This is all our aim and all our work.

Boarding-Schools.

There are two of these, one for men, the other for boys. Of the men, we had five old students, taught orally in 1889, and nine new students, some from our own district and some sent by the missionaries at Batala and Ajnala. The course only lasted for three months, one of us being away on furlough, and another ill during the hot weather. The subjects of study were Genesis and St. Luke's Gospel orally, with the Church Catechism, and the Punjabi Village Prayer Book to be learnt by heart. The ages in this class range from twenty to fifty years, and we have not experience enough to know which we prefer. Hitherto we have reason to thank God for the help this class has given in the spread of the elements of Christianity.

The Boys' Boarding-School consists of fifteen picked boys, gathered from several districts, and five day scholars. The boys are fed, clothed, and taught, at the expense of about three rupees a month each to the Mission. The day boys get small scholarships according to their merits. There are three classes, in which secular subjects are taught according to the Government Code. One period is given to religious instruction, and they are regularly taught at morning and evening service. Besides this they practise singing in native style for half an hour or more daily. They get a good deal of exercise in drilling, cricket, and levelling their cricket ground. They wash their clothes and themselves on an open air lavatory, and they cook the food by turns. Prizes have been given for proficiency in Scriptural knowledge, and they have been well and truly earned. The house master, who acts as manager as well as teacher, is a lame man "of an excellent spirit," and to his care and patience, both with boys and men, we and they owe a great deal. On Sunday afternoons we give him a pony and he rides out to some village to preach, the boys marching right and left, fore and aft, and

helping by singing. One would think that some wedding procession was coming along and that the teacher was riding because he was the bridegroom, not because he is lame.

A Village Service.

There is a constant demand for village buildings, and nearly always we have one or two of them in hand in one place or another. It is quite impossible to do without some sort of place in which to gather the people for teaching and for worship. Outside there is so much noise and everything to distract their attention, and, besides all this, a church or sacred building in their midst must always be a continual witness to the faith they have chosen. The people help generally in raising these places themselves, giving their labour and the land on which it stands. They are not really able to give more, as they are themselves in a perpetual state of want, and living so from hand to mouth as they do, it is very hard for them often to give a day's free labour. Still, where they can, we press for it, and help them to raise a place of worship for themselves. They are of the simplest kind imaginable, long, low, flat-roofed rooms made of mud walls and mud roof, two or three windows, and a door. At one end the floor is raised a few inches for the preacher.

Some may ask, What is the service like in such a queer place? In the first place, the preacher who is visiting them generally gives notice of his intended visit to the man in charge of the village, who will see that by the time we get there "the people have been caused to be gathered together," sometimes even by "the ringing of a bell" too, which bell will be either a round piece of brass the size of a dinner plate, or else a yard or two of old rail from the nearest railway. All the people sit on the floor, men and women separately, the children divided between them. Often we commence with a hymn, a native *bhajan* as they call it, very much longer than our English hymns are. Once or twice we have known it take from ten to fifteen minutes to sing one, but the people do not tire in the least. These *bhajans* are a great help in the service, as the heathen around are very fond of hearing them.

After the hymn in service time there comes generally some address, or an examination of the people to see what they have learned. Then come the prayers in their simple mother-tongue, translated from our English Prayer Book, the Confession, the Comfortable Words, the Lord's Prayer, and so on. The people join and seem to know them very fairly well, as we have the same prayers over and over again. Then perhaps it will be time to return or to go on to some other village, and we leave them to talk over what they have heard, or to begin to learn something, some verse or some other hymns, ready for next time.

Visit of the Bishop of Lahore.

Early in the year [1890] we began collecting applicants for Confirmation, in anticipation of a visit from the Bishop of Lahore.

His visitation commenced at Kotli on February 8th, where he was met and escorted in curious procession to the Church. We left the arrangements for his reception there entirely in the hands of the Kotli people, and the result was a curious escort and procession from the banks of the Ravi to Kotli Church. The curiosity did not entirely consist in the strange mixture of order and disorder, of English bagpipes with native drums, of flags and fireworks in broad daylight, or even in the melody produced by simultaneous religious songs, and secular instrumental music; there was a further development which really embarrassed us. Just in front of the Bishop was unfurled a flag with the inscription (much more pointed in Urdu than in English) "Not as being lords over God's heritage, but as ensamples to the flock." So far from being what it would have appeared to Europeans—impertinence, threatening insubordination to the new Bishop on his first arrival—this was merely the transfer to the river-side of the text painted up in Narowal Church, just where the officiating minister alone can see it, and which has as its replica for the eye of the preacher, "Feed the flock of God which is among you." The Bishop was much amused at this infelicity.

It is not often that we have an Episcopal visitor in Narowal. This indeed is only our third visitation. The place is so hard to get at that only determined friends come here at all. For the missionaries and for their flocks it has been a great delight to welcome Bishop Matthew, and they will long remember the solemn counsel and the cheery God-speed which he had for every good worker and every good work. He closes his own account of his visit with the words—

"I am at a loss to express the thankfulness with which I have seen the extensive, varied and growing work which is being carried on from this centre of Christian work and influence, both by Mr. Bateman, Mr. Lawrence, and the agents of the C.M.S., and by Miss Catchpool, and Miss Reuther, of the C.E.Z.M.S., and their agents. I am not forgetful of the many anxieties and difficulties attending the endeavour to train and edify so large a body of simple, ignorant people. . . . I cannot doubt that God's blessing will rest upon the earnest efforts to supply what is wanting, and to deepen spiritual life among these poor people. At the same time it needs all the resources which our Societies and the aid of friends in the Punjab can supply, to meet the requirements of so great an undertaking."

A Remarkable Old Man.

Prema is a remarkable old man of over seventy summers, whom some of us have known for many years as the leader of the Chuhra community

in Dulam. He made bricks for us when there were no Christians in any of the villages, and very few in Narowal itself. He is remarkable in appearance, having a bright blue eye framed in an unusually dark skin, but he was noticeable too for the vigorous and often amusing way, in which he warded off any attempts to put Christianity before him. In 1888 we were astonished to find that he and some forty of his companions had been baptized by an agent of the American Mission. After these Christians were made over to the C.M.S., one of us went to see them. All were perfectly ignorant of Christianity, and all seemed equally indifferent about religion, except Prema, who came forward with some oil and sugar in his hands, and asked us to pour oil on a spot where he intended to build a Church. We acceded to the strange request, poured out the oil on the place indicated, and offered such dedicatory and intercessory prayer as our faith permitted. Prema then distributed the sugar to all present, and a few weeks later, gathering his own sons and a few others round him, set to work to build the Church. They built on and on till they were ready for door and window frames, which we supplied. Then they built a house for an agent, and had raised the walls of both to roofing point when the Bishop's visit took place. Soon after both were roofed in at Mission expense, the land and the walls having been supplied by Prema's energy.

One day before the Church was ready, we (that is, one of us) went to hold service in a small well-ventilated hut; on our arrival we found men and women assembled for worship. Never had such a sight been seen in Dulam before. Prema was absent, and on inquiry we were told that, conscious that his patriarchal prestige was such that no woman would venture to sit down in his presence, he kept purposely out of the way, in order that his social rights might not interfere with the religious privileges of the women of his clan. Of course we sent for him at once, and bade the women sit still. Every one of them muffled up her face so that nobody should actually see her sitting in so august a presence.

On another occasion Prema would not take off his turban, and besought us to spare the credit of so old a man. He felt it a terrible disgrace to bare his head in public. On another occasion we were trying to teach the people outside the village a lesson, by contrasting a man clothed in the filthy rags of his own righteousness with one clad in the perfect righteousness of Christ; and, to make the word-picture more vivid, we had given familiar names to the two persons described. As we were leaving we said, "Now friends, do try to remember what you have heard, for it is most important that you should." One could not cry for laughter, or laugh for disappointment, when Prema stood up and said, "Forget it! I'll see that they don't do that!" and, turning right and left to the crowd he continued, "Mind what you are about, don't forget what the Sahib has said—the name of the first man was Jiwān and the name of the second was Maggar."

But Prema is getting on. Lately, under the roof of the church he had built, a sermon was being preached on the subject of having a name to live while we are dead. He could not restrain himself, but got up and urged the people to decide there and then whether or no they meant to be real Christians. And this winter when he was very ill, and thought to be dying, he expressed his joy that it had been before it was too late he had caught hold of the robe of Jesus with both his hands. He is better now, and hopes to be confirmed.



THE MISSION FIELD.

Princess Cottage Hospital, Sierra Leone.—Mrs. Ingham, wife of the Bishop of Sierra Leone, proposes to open a Cottage Hospital for the purpose of training African women as nurses. There is much suffering among the people for lack of proper nursing. £500 is wanted for a small building; and, still more, two English Christian ladies, trained nurses, are wanted to undertake the work. The Princess Christian, the Marchioness of Salisbury, and Lady Knutsford, are patronesses of the proposed institution, and the latter kindly receives subscriptions at her residence, 75, Eaton Square, S.W.

Niger Territories: Open Doors.—Although the Niger Mission has been carried on for more than thirty years, its work has been entirely in the towns and villages on the river banks, or in the Delta. There are populous countries, only a few miles distant on both sides, which have never yet heard the Gospel. The Rev. H. H. Dobinson, last January, visited an important town called Isole, in the Ibo country west of the river, and had a most interesting and encouraging reception from the king and the people generally. His narrative will appear in the *C.M. Intelligencer*.

Nassa.—This is a station at the south-east corner of the Victoria Nyamza, opened in Bishop Parker's time by Mr. Douglas Hooper. The Rev. J. V. Dermott and Mr. Deekes, the two missionaries left behind when Bishop Tucker and his party crossed the lake to Uganda, have now vacated Usambara, which

has proved so unhealthy, and have settled at Nassa, where they find the people very friendly, and ready to listen to the Word of Life.

Death of an Old Missionary.—One of the last of the old and faithful band of German missionaries, who, forty years ago, formed an important division of the C.M.S. staff, the Rev. Ernest Droeze, has been taken to his rest. He went to India under the Berlin Society in 1843, but in 1849 entered C.M.S. service, and was ordained to the ministry of the Church of England by Bishop Daniel Wilson. He laboured thirty-two years at Bhagalpur, on the Ganges, and was the first to carry the Gospel to the Santals and Paharis of the Rajmahal Hills (see May GLEANER). In his old age he did important literary work in Malto, the language of the Paharis. He died at Landour, in the Himalayas, on April 19th.

Death of an Old Native Pastor.—The Rev. Hendrick de Silva, Singhalese pastor at Talangama, Ceylon, died on March 12th. He had long laboured there quietly and faithfully, and his last days were brightened by a great spiritual revival among the Native Christians, which, says the Rev. R. T. Dowbiggin, "filled his soul with joy and thanksgiving."

Indian Christians and Opium.—What the intelligent Native Christians of India think of the Opium Question may be gathered from the fact that thirty-three leading men among them at Bombay signed a letter strongly condemning the traffic, and calling on all Christians to help the agitation against it. These thirty-three, ministers and laymen, comprised members of the C.M.S., S.P.G., Baptist, Presbyterian, and Wesleyan Missions, the Basel Mission, the Cowley Fathers, and the Salvation Army. They say, "At the present rate at which the use of opium is spreading in India, our noble country must soon become as degraded through the vicious habit as the worst districts in China." "Is it not time," they ask, "that those who lead in the Native Churches should speak out strongly in behalf of the welfare of India and the cause of Christ?" Besides this, a touching letter, signed by thirty Native Christian women of Western India, has been addressed to the Women of England, entreating their aid in the matter.

Krishnagar: A Christian Girls' School.—In this number of the GLEANER there are letters from the Nuddea or Krishnagar District, Bengal. The latest development in the Mission there is the new Boarding-School for Christian girls at the town of Krishnagar. Schools of this kind are becoming more and more important for the good of the Native Christian community. There is one in Calcutta, conducted by Miss Neele (C.M.S.) and Miss Alice Sampson (C.M.S.); but a separate one was required for the simple country folk of the Nuddea District, and it has been started for C.M.S. by Miss Harding and Miss Annie Sampson, both of the C.E.Z.M.S. It was opened on April 16th with a service of prayer and praise, conducted by the Revs. P. Ireland Jones, E. T. Butler, Koilas Biswas, and T. Biswas. There are twenty-one girls, and the ladies ask for prayer that they may be trained to be good wives and mothers, serving the Lord Christ.

Archdeacon Warren.—The Rev. C. F. Warren, the senior C.M.S. missionary in Japan, and Secretary of the Mission, has been appointed by Bishop Bickersteth to be Archdeacon of Osaka. Mr. Warren laboured at Hong Kong from 1864 to 1868, and in 1873 was sent to Japan. He began the work at Osaka, which is the most advanced of the stations. When last in England, he wrote a large part of the revised edition of the Society's book on Japan and the Japan Mission.

Church Missions in Japan.—Bishop Edward Bickersteth gives the general statistics of the Church of England Missions in Japan. There are 35 English clergymen, 5 laymen, and 28 ladies. Of the clergy, 22 belong to C.M.S., 2 to S.P.G., 4 to the Bishop's own St. Andrew's Mission, 3 to the Canadian Mission, and 4 are chaplains. Of the laymen, 1 is C.M.S., 1 S.P.G., and 3 not specified. Of the ladies, 15 are C.M.S., 2 C.E.Z.M.S., 2 F.E.S., and 1 independent, all these 20 working in the C.M.S. Mission; 5 belong to the Bishop's St. Hilda's Mission, and 3 to S.P.G. There are 11 Native clergymen, of whom 5 are C.M.S. The Church members number 2,659 (C.M.S. 1,750), of whom 1,339 are communicants (C.M.S. 995).

THE SEVEN-TONGUED MAN.

"Know ye not that there is a prince and a great man fallen in Israel!"—*2 Sam. iii. 38.*

YES, we do know that a prince and a great man has fallen. Thomas Valpy French was a prince indeed among missionaries. Reckon by whatever standard we will, whether by whole-hearted devotion to the Lord, or by intellectual gifts and wide culture, or by mastery of native thought and speech, or by untiring perseverance in labour, the lamented Bishop will always stand in the front rank of the heroes of the mission-field.

It was by the natives of India that French was called the Seven-Tongued Man, because he could preach in seven languages. We are not sure what the seven were: probably English, Urdu, Hindi, Punjabi, Persian, Pushtu, Arabic; besides which he would use in teaching, if not in preaching, Latin, Greek, Hebrew, Sanskrit, German. He took high honours at Oxford, and was Fellow of University College. But he consecrated all to Christ, and remained a humble and self-suppressing follower in the Saviour's footstep, to the end.

French was always a pioneer. Four times he went to India to begin new agencies. First, in 1850, he went (with E. C. Stuart, now Bishop of Waiapu, N.Z.) to establish St. John's College, Agra, on the lines of Dr. Duff's College at Calcutta and Robert Noble's at Masulipatam, to bring high-caste Hindus and Mohammedans under the influence of English education, and so of the Bible and its message. Secondly, he went in 1862, to begin the new Mission planned by Sir Herbert Edwardes and General Reynell Taylor, on the further side of the River Indus, in the country called the Derajat, among bigoted Mohammedan Afghans. Thirdly, he went in 1870 to found the Lahore Divinity School, designed to give a first-rate theological training to picked men among the Native Christians, who should become the leading clergymen of North India. Fourthly, in 1877, he went out again as first Bishop of Lahore. And, leaving India and resigning his bishopric, he became the first missionary at Muscat, the great port of Mohammedan Arabia.

French was a great missionary to Mohammedans. He knew that for them also Christ died, and he gave his life, for the most part, to preach His salvation to them. In his earlier days at Agra, he and his great colleague, Dr. Pfander, conducted a public discussion with the most learned Mohammedan priests and professors. This discussion was not fruitless. In after years two influential men who had taken part in it, Safdar Ali and Imad-ud-din, embraced Christ, and have been conspicuous Christians ever since, the one as a Government official and the other as a Native clergymen and prolific author. In the Derajat, French was wholly occupied in the simplest evangelistic work among the Mohammedans of the towns and villages. At the Lahore College, some of his best students were converts from Mohammedanism. Even during his ten years' service as Bishop he loved to go back to his old haunts across the Indus, and preach in the streets amid a yelling and threatening crowd of Moslems. And it was to proclaim Christ in the very strongholds of Islam that he spent the last years of his life in travelling alone in North Africa and Syria and Chaldea and Arabia,

testifying in the Arabic tongue that Jesus is the Son of God and the Saviour of men.

At last, as mentioned in the *GLEANER* of June, he found himself at Muscat, the famous Moslem city from which came the Sultans of Zanzibar and the Arab power in East Africa. Here are some fragments of letters written by him to the Editor of the *GLEANER*, which show the spirit of the man:—

"MUSCAT, February 13th, 1891.

"I arrived here on Sunday last. I had very great difficulty in finding even the meanest quarters for the first day or two, but am now in quarters in an adjoining village, more tolerable as regards necessary comforts.

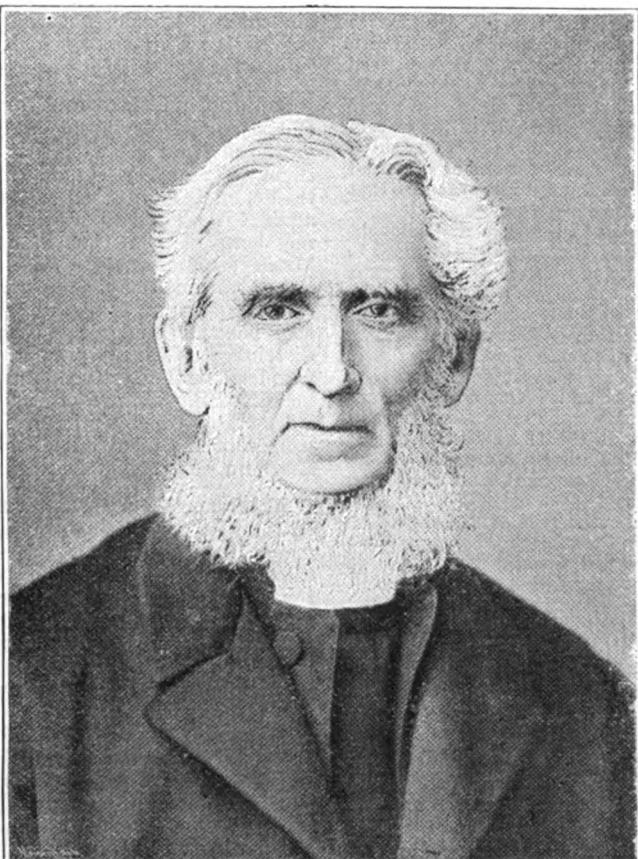
"I feel most thankful to feel myself again in a definite temporary centre, at least, of missionary effort. 'Patience and longsuffering with joyfulness' I would humbly and heartily desire to cultivate, as most appropriate to my present condition and circumstances. The British Consul, a very polite and courteous and high-principled man, is hopeless as to any effect being produced on the Oman Arabs, and feels his position

precludes him from making common cause with any effort for making proselytes among them. So I shall be pretty lonely here, not for the first time, however, and I only pray that the loneliness may help me to realise more fully the blessed Presence which fills, strengthens, animates, and supports."

"MUSCAT, April 24th.

"There is much outward observance of religious forms; there are crowds of mosques; rather a large proportion of educated men and women too; the latter take special interest in religious questions, and sometimes lead the opposition to the Gospel. They have large girls' schools and female teachers. There is a lepers' village nigh at hand to the town. I occupied for the second time this morning a shed they have allotted me, well roofed over; and those poor lepers, men and women, gathered in fair numbers to listen. Chiefly, however, I reach the educated men by the roadside or in a house portico, sometimes even in a mosque, which is to me a new experience. Still there is considerable shyness, occasionally bitter opposition; yet bright faces of welcome sometimes cheer me and help me on, and I am only surprised that so much is borne with.

"I have been saved in the main from anything like depression, and have had happy and comfortable proofs of the Saviour's gracious presence with me. The Psalms, as usual, seem most appropriate and answerable to the needs of such a pioneer and lonely work as this."



BISHOP FRENCH.
Died at Muscat, May 14th, 1891.

Bishop French had a peculiar reverence for the great men of the earlier ages of the Church. He loved the Fathers, like Chrysostom and Augustine; and the missionaries of the Dark Ages, like Columba and Boniface. He had great ideas about the Church Catholic. But he was not one of those who think and speak so much of the Church that they seem to lose sight of the Church's Lord. To him Christ was "a living, bright reality." He lived in His presence, and for His glory. The Vicar of St. Paul's, Penzance, sends us a touching illustration of the unconscious influence of his saintly bearing. A poor woman in that parish, without hearing him say a single word, was so struck by his whole demeanour, as observed by her in a casual glance through the vestry window, that she felt she must go to church to hear him; and that was the first step in her Christian life.

We thank God for Thomas Valpy French, and pray that many more as whole-hearted as he may consecrate their gifts and attainments to the foreign field.

[Our Portrait of the Bishop is reproduced from a Photograph by Messrs. Elliott & Fry.]

THE GLEANERS' SCRIPTURE CORNER.

"The God of all comfort."—2 Cor. i. 3.

WHAT a transition from the last Title we considered! From "the High and Lofty One, that inhabiteth Eternity," to "the God of all comfort!" It is the magnificence of God descending to take upon Himself all the minuteness of a mother's love and the tenderness of a father's care. But is it descending in His thoughts? Nay, it is not descent to Him, for that is just His glory, that His majesty grasps every little detail of need, and is ready to meet it. We have been looking at what God is in Himself, we shall in our next few columns see what He is the source of to His people.

When the Lord Jesus was going to end His earthly life, He created a new and blessed name for Him whom He did send down in His name—the Holy Spirit of God—most magnificent of all God's gifts to men. He gave Him the name of Comforter, and prepared His way for Him in the disciples' hearts by giving Him that inexpressibly tender name.

He is "the God of all comfort." He knows how to reach every kind of need. The little weeping child with its grief can be comforted by Him. And how often has the little child's trouble, when turned into prayer, been used by Him to grant the prayer, and turn the child heart towards Him for ever? "All comfort." Yes, thank God, it is true.

The Lord comforts first by *convicting*. Were you ever struck by the way the promise of John xvi. 7, 8 goes on to carry out the account of the Spirit's work? "The Comforter . . . when He is come, He will reprove (or convict)." This is the way His "holy comfort" begins. He first reveals the sin which bars the way to comfort. Would He be a true "Comforter" if He did not tell us the truth? And we see that in John xiv. 16, 17, xv. 26, xvi. 7 and 13, all join the title of "Comforter" with that of "Spirit of Truth." A dying man groaned, "That verse haunts me, 'Thou hast set our secret sins in the light of Thy countenance.'" And the faithful friend visiting him said truly, "Where else could we wish them to be?" For if we did not know that God knew all there was to forgive, how could we ever be sure that He had forgiven us fully? But the Comforter probes first, and shows us our deep sinfulness, and then pours in the holy comfort of stonement made and sacrifice complete.

From that first work of the Comforter, He goes on proving Himself the God of all comfort. And because He is "High and Lofty," He sees at a glance who needs the comfort and how to give it, and comes in with the unspeakable tenderness of touch which those who have felt know to be Divine. He unveils no wounds roughly, but comes and says, "It is I"; and He Himself is the balm. "I will not leave you comfortless: I will come."

It has often struck me how much He thinks of the ministry of comfort by the verses in Acts i. I think it was Dr. A. Bonar who suggested the thought how those two men in white raiment would have exulted in giving their returned Lord His full welcome home. And yet the Lord detached them from that triumphant work, and missed their voices in the heavenly welcome, in order to set them to the humble ministry of comforting a few lonely hearts, sad at losing Him. This is the honour and dignity the Lord puts upon such tender work. He chose as one of His first missionaries the man who had the character, and therefore the name, of "son of consolation."

"The God of all comfort." It implies that He is the source of all comfort, the great fountain-head from which it all springs. May we press this upon those we have to do with, so that every trouble may become a path to Him. And it tells us that comfort is not merely a gift, or a feeling of sweet ease and soothing creeping over the sorrowing heart. God's comfort is Himself.

The Lord Jesus' work and the Holy Spirit's work are closely entwined by this name of Comforter; for it is the same as "advocate" in 1 John ii. 1. It is a blessed name of nearness—Paraclete—ready to "come at call," always at our side; outside first, and then, when we open our hearts, within for ever.

How does the thought of the Lord's comfort affect our work? Most deeply and closely. First, because God's comfort is all for spending, not for hoarding or hiding. How forcible this is in the words of 2 Cor. i. 4. What He gives is to be passed on. Those who have really received His comfort have a new power with others. In that same passage it moves us very much to see how the comfort is joined to Fatherhood. "God our Father, Father of our Lord Jesus Christ, Father of mercies,

and God of all comfort." He has put into that relationship a power and wealth, which He then charges upon Himself to act up to. Father and mother love, that is God's standard (Is. lxvi. 13; Ps. ciii. 13).

Second, the way His comfort affects service for Him is shown strongly in Acts ix. 31. "Walking in the comfort of the Holy Ghost, were multiplied." There is power of increase in being comforted by Him. Therefore all uncomfited Gleaners, will you not let the Comforter in, that His work may be multiplied?

SOPHIA M. NUGENT.

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NEW TESTAMENT MISSIONARIES.
Short Studies for Missionary Bible Readings.

VII.—BARNABAS AND PAUL: SENT BY THE HOLY GHOST.

Acts xiii. 1—4.

WHAT sort of people ought to go out as missionaries? Rich people? Learned people? But the Apostles not so. Peasants and fishermen, "unlearned and ignorant men" (Acts iv. 13), "earthen vessels" (see third Study, March GLEANER). Why this? (see 1 Cor. i. 26—31). Some of the best modern missionaries have been very humble men; Carey of Bengal a cobbler, Marsden of New Zealand a blacksmith, W. A. B. Johnson of Sierra Leone a sugar-baker.

But God does not always choose men like these. In Old Testament: Moses, "learned in all wisdom of Egyptians"; David, a king; Daniel, a prime minister. So in modern times: Henry Martyn, senior wrangler at Cambridge; Bishop French (see opposite page) very distinguished at Oxford. One Zenana missionary in India is daughter of a nobleman; three C.M.S. missionaries have been nephews of noblemen. None too good or great for God's work.

To-day see what it is that ought to decide *who* shall go out.

Look at Acts xi. 19—26. Grand city in Syria, third greatest in Roman Empire. Wicked city, gay people, thousands of slaves. Some of the scattered believers from Jerusalem (see last Study) come there—tell of their God and Saviour (ver. 20)—what result? (ver. 21.) So many converted that heathen begin to notice them: laugh at them, call them by a nickname (people of Antioch famous for inventing nicknames)—what? ver. 26; compare Acts xxvi. 28; 1 Pet. iv. 16. (These the only three places where the word "Christian" in Bible; clearly a name given by enemies; never used by believers of themselves in New Testament.)

If "Christians" so despised and mocked in that grand city, how comforting to have very good pastors and teachers. Whom had they? (xiii. 1.) Five names: two we know well: Barnabas, a rich Jew of tribe of Levi, a landowner in Cyprus (iv. 36), whose sister had big house at Jerusalem where prayer-meetings held (xii. 12); Saul, a Pharisee, a learned man, and with special privileges by Roman law (xxii. 3, 25—28; xxvi. 10—12; Phil. iii. 5). A great thing for Church at Antioch to have such men at its head.

Suddenly, the Lord wants missionaries. Church of Antioch not to keep Gospel to itself; not to think only of "home heathen," though plenty of them there! Must send men right away to preach in regions beyond. Whom shall they send? Choose out some young men not good enough to preach to *them*? Anybody do for a missionary—is that it? Oh, no: whom do they send? Those very two, Barnabas and Saul! Because they wanted to go? No. Because Church wanted to get somebody else instead? No. Why, then? *Because the Holy Ghost called them* (ver. 2).

That is the great test. The true missionary is not sent forth "by the Society," or "by the Church," but "by the Holy Ghost" (ver. 4). Are you anxious to be a missionary? Then make sure that it is the Holy Ghost that is calling you: don't go otherwise! And wherever you be, listen in your heart for His guiding voice, and obey it (see xvi. 6, 7).

Did Church of Antioch complain, because best men taken away? Very likely, sorrowed at losing them; very likely, felt bereft without them; but no hesitation (ver. 3). Are you ready for the cleverest son, the brightest daughter, the dearest brother or sister, the most honoured pastor, to be sent off from you?

Take the Spirit as your Friend, Teacher, Guide. Obey Him. He may say, Stay where you are: are you ready for that? He may say, Go to the fever-stricken Niger, or the frozen shore of Hudson's Bay: are you ready for that?

E. S.

(See Rev. F. J. Chavasse's sermon at Bishop Tucker's consecration, on "Sent by the Holy Ghost," C.M. Intelligencer, June, 1890.)



THE Gleaners' Union is now five years old. It was in the July GLEANER of 1886 that the first announcement of the new Union was made. The invitation to glean was embodied in words which were afterwards transferred to the prospectus, and to the back of the Card of Membership, and are now familiar to thousands of our friends. Further, we said, "We desire to begin modestly and quietly. But why should not the Gleaners' Union become a powerful body, with world-wide influence? Why should not our Native converts be 'Gleaners' too? And why should not the result be a real move forward in missionary interest and sympathy and enterprise?" These words seemed very bold at the time, and we know they were thought so. Yet how literally have they come true! We have enrolled 34,848 members, name by name, in the books at head-quarters, and sent out 34,848 of the beautiful Cards designed by Miss E. St. B. Holland, in the five years (i.e., up to June 15th: we cannot at the time of writing make up the number to June 30th). The GLEANER has almost doubled in sale in the five years: we then sold 34,000 a month; we now sell over 60,000. Contributions are constantly coming to the C.M. House from "A Gleaner" or "Gleaner No. —." Candidates for missionary service tell how they have been stirred up, or helped, or instructed, or all three, by Gleaners' Union meetings. Town or Parish Branches are multiplying in all directions, and almost everywhere are found to foster a true missionary spirit. Real and definite prayer is being constantly offered up in every corner of the land. Sympathetic letters come from the ends of the earth: from Tasmania and Hudson's Bay; from Buenos Ayres and Uganda and Inland China.

Why do we recount all this? Is it that we may boast of our organisation, and of the great things we have done? God forbid! After all, what have we done? Is there not a large amount of selfishness and earthliness in our Union? Members have found pleasure in their membership. They feel that the *esprit de corps* is a real thing. They like to count heads. They are interested in the Library and the Motto Texts and the Competitions and "Our Own Missionary." But are they really seeking the Kingdom of Christ? Is the Great Rebellion against Him a cause of sorrow and pain to them? Do they know the burden of souls? Is it to save souls, at home and abroad, that they are working? Is the Lord's will paramount? Are they ready to obey it, whatever it be for themselves?

Yet we do rejoice, yea, and will rejoice. The Lord hath done great things for us, whereof we are glad. Now may He deliver us from any temptation to say, "The temple of the Lord are we." "Not unto us, O Lord, not unto us, but unto Thy Name be the praise, for Thy mercy and for Thy truth's sake."

We especially rejoice in the letters that come telling of missionaries and Native Christians who value the bond of fellowship which our Union supplies. Our January number gave several instances of this; and we now give two or three more. Mr. McCullagh, of Aiyansh in British Columbia (see GLEANER of March), wants to enrol some of his Red Indians as Gleaners. A branch, it will be seen, has been formed in Kashmir. An interesting link has been forged to connect Cambridge with Kandy in Ceylon. Two sisters in the China Inland Mission write most warmly from the distant Province of Sz-chuen. And our much-valued brother in Tinnevelly, the Rev. T. Walker, sends us a very striking "Gleaners' Bible Study."

ABOUT GLEANERS ABROAD.

From Kashmir.

A Gleaners' Union has lately been commenced here, with the view that it will bind our Native brethren more together, and help to stir up

increased interest in the work. All members promise to pray every day for some special portion of the "field," and once a fortnight there are meetings for prayer and missionary conversation and addresses. I have given three or four addresses, and last week our Kashmiri catechist, who has been labouring for many years in the Amritsar Circle, encouraged us with much good news of what is being done for the Master down there. These meetings are a great help to us all.

J. H. KNOWLES.

From Tinnevelly.

SACHIAPURAM, TINNEVELLY DISTRICT,
Jan. 26th, 1891.

I send you a little contribution, as a Gleaner, in the way of Bible-searching. The other night I was standing outside Rajapalayam, a large heathen town of some 20,000 souls, while my tent was being struck. The stars shone brightly overhead. As I thought of the vast number of heathen souls, with only a little flock of God's "poor" in their midst to witness to the truth, and of a "female Nicodemus," a Raja widow who, with her son, had been to see me under cover of the night to talk and pray about salvation, I was somewhat saddened by the fact that so little progress has been made during all these years of Gospel preaching in North Tinnevelly. Instinctively I looked upwards in silent prayer, and watched the stars. Memory carried me back to the night when God led Abraham forth and pointed him to the stars of heaven, henceforth to be an emblem to him of blessing and fruitfulness. The lesson came home to me. The stars had a new brightness now, for they were *missionary teachers*. Then I thought of other natural phenomena, claimed by Holy writ and consecrated as emblems of missionary signification. The result is the rough paper of suggestions which I venture to enclose. It is capable of elaboration and amplification, for I have only taken a few of the natural phenomena used for missionary illustration in God's Word. If you can make any use of it—or if it will set others thinking and musing till the fire of missionary ardour glows and burns within them, until at last they speak with their tongue and act in their offers for service—I shall be glad.

To a Gleaner whose eyes are wide open to the missionary aspect of God's Word, it is wonderful how everything is a reminder and exemplifier of the great missionary secret once hid, but now revealed. I was looking out, the other day, *God's Missionary Secret* (*μυστηριον*)—an open secret now to "the man whose eyes are open."

T. WALKER.

[We shall give Mr. Walker's Bible study in an early number.—ED.]

Kandy and Cambridge.

A link has been formed between some members of the Gleaners' Union at the above-mentioned places. During the stay of Mrs. Ireland Jones at Cambridge seventeen young ladies united themselves into what they named the "Kandian Band." Upon her return to Ceylon a similar union was formed among their Singhalese sisters at Kandy. The number of members in each case is limited to seventeen, the seventeenth day of the month being that appointed for special intercession for Ceylon on the Prayer Cycle. Mrs. Ireland Jones is the President of both Bands, and the rules of each are almost identical. Meetings are held on the fourth Monday of each month, opening with a hymn, a few verses of Scripture, and prayer, after which a paper is read on some missionary subject; this is to be done by members in turn. After each meeting one of the Band in Cambridge writes to Mrs. Jones, or one of the lady missionaries in the Kandian school, while one of the Band in Kandy writes to Mrs. Jones, or one of the Cambridge Kandians. Each member must be a "Gleaner"; she undertakes to make herself acquainted with existing work in the mission-field, and to attend, if possible, the monthly meetings. Absence, without good cause, for three consecutive months involves loss of membership. All money raised by either of the Bands is devoted to missionary work in Ceylon. In a letter to Mrs. Jones from one of the members at Kandy a description is given of their meeting of last March. It was proposed that work should be done during their gatherings, which should be sold, the proceeds forming an addition to their funds. A paper was read on China, its customs, language, people, and above all its Missions. A very similar union, called the Lanka Band, has also been started at Kandy among the Singhalese young men in the Trinity Church Pastorate, under the presidency of the Rev. J. Ireland Jones.

From Inland China.

CHINA INLAND MISSION,
KUANG YUEN, E. SZCHUAN,
9th Feb., 1891.

It has been my privilege to glean for nearly four years, mostly by daily prayer. I feel it my happy duty to join with many fellow-Christians in praying for the advancement of Christ's kingdom where as yet the enemy holds reign in the hearts and lives of men.

The Lord of the Harvest has called me to work for Him in the China Inland Mission; but one is deeply interested in the C.M.S. We are in fact sister Missions, working for the glory of God among Christ's "other sheep."

Living among the heathen, and seeing the honour due to our King given to blocks and stocks, does indeed stir up one's jealousy, and fills one with a burning desire to see the day when "all the ends of the earth shall fear Him" and own Him as Lord.

May our God greatly bless and use our Gleaners' Union and all the Church Missionary Society at home and abroad.

The GLEANER is a much looked-for and appreciated periodical in Kuang Yuen. It is so deeply interesting to see how God is blessing those for whom we pray. We are also helped by it all the more to definite prayer. Then we as workers among the heathen are encouraged by accounts of victories in other parts of the field to press onward. We do rejoice to see that soon (D.V.) Mr. Horsburgh is coming to work with others in this

great, most dark, needy province, with its teeming millions. May God give him many for this work. We join you in praying for the "Thousand."

EMMA CULVERWELL (Gleaner 4,422).

KUANG-YUAN, EASTERN SI-CHU'AN,
9th Feb., 1891.

It is such a blessed bond, and I love to think of some of the links of the chain being in distant lands, thus encircling the Lord's earth, and daily and hourly encompassing the Throne of Grace, making continual intercession.

"The voice of prayer is never silent,
Nor dies the strain of praise away."

How much we owe to the faithful prayers of friends at home! And in the many mercies and blessings which one is ever receiving in a heathen land, one feels to be the continual recipient of answers to their prayers.

I do not want to trouble you with a long letter, only to tell you how very rejoiced we were to hear that the C.M.S. have decided to take up work in this vast and needy province.

We are but two of His "weak ones" at this station, without either male or female Native helper, which in many ways makes working more difficult; still we do realise the Lord is in our midst, and are being strengthened with hope in Him. It is our continual prayer that He will give us some convert suitable for training as a Bible-woman. The need of an evangelist is also equally great.

With many prayers for blessing on the Gleaners' Union and on all the work of the Church Missionary Society,

Yours, in the Master's Service,

FANNY H. CULVERWELL (Gleaner No. 4,423).

"I will hope continually, and will yet praise Thee more and more."

P.S.—We are joining you in prayer for the "Thousand," and for right judgment that you may know His sent ones for the foreign field.

Local Branches of the Gleaners' Union.

The following Branches have been registered since our last announcement:—*In the London District*: Blackheath, St. John's, Secretary, Miss E. Marshall, St. John's Vicarage, Blackheath; St. Michael's, Secretary, Mrs. Barnes-Lawrence, 6, Church Terrace, Lee; Upper Norwood, St. Paul's, Secretary, Miss Collett, Kasaan House, Belvedere Road, Upper Norwood. *In the Provinces*: Cambridge, Girton College, Secretary, Miss M. G. Skipton, Girton College; Doncaster, St. James', Secretary, Rev. C. B. Pauling, St. James' Lodge, Doncaster; Gosport, Secretary, Mrs. J. W. G. Kealy-Bredon, Foster Road, Gosport. *In Ireland*: Ballylongford, Secretary, Rev. W. Wolseley, Ballylongford, Tarbert, Co. Kerry; Gorey, Secretary, Miss Dowse, Gorey; and Monkstown, Secretary, Miss B. Magee, 2, Belgrave Square East, Monkstown.

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Cope, Tamworth, No. 16,230, May 12th, 1891.
Mrs. Humphreys, Aston, Birmingham, No. 21,483.
Rev. T. Collins, North Dalton Rectory, Hull, No. 7,984, May 11th.
Lady H. Foster, Hardingham, Norfolk, No. 30,613, April 24th.
Mrs. S. J. Moore, Eltham, Kent, No. 30,129, May 15th.
Miss S. A. Hobson, Ripley, Derby, No. 26,103, May.
Mr. J. Eccles, Regent Street, Exeter, No. 25,988.
Mrs. E. Netley, Patching, Sussex, No. 10,321, April 27th.
Mrs. A. Gall, Elm Tree House, Ripley, Surrey, No. 15,665, March 25th.
Mrs. Ward, Chesterfield, No. 4,012, May 14th.
Annie Hobson, Belfast Branch, No. 27,126.

QUARTERLY MISSIONARY COMPETITION. No. III.

A PRIZE of One Guinea and two Second Prizes of Half-a-Guinea each are offered for the best Essays on

The Offices of the Holy Spirit in Missionary Work.

Illustrated (a) from the *Acts of the Apostles*; (b) from C.M.S. records.

Essays, marked outside Quarterly Missionary Competition, must reach the C.M. House not later than September 30th.

For Rules, see January GLEANER, page 15.

RESULTS OF QUARTERLY MISSIONARY COMPETITION. No. I.

The number of those who sent Essays on the "Beginnings of Seven C.M.S. Missions," was small compared with the number of our Bible-searching students; still, it was well worth while to evoke so much careful work. The First Prize Essay is lucid and exact, and shows thought and originality in the grouping of the facts. The two Second Prize Essays, though very good, are distinctly inferior to it, both in matter and in manner. Nevertheless, they, and the other papers whose writers are named for commendation, show careful study and considerable grasp of missionary facts. We congratulate one and all.

FIRST PRIZE.

Miss Caroline Storr, North Myatts, Lansdowne Road, Bournemouth.

SECOND PRIZES.

Mrs. A. Howard, Harford Rectory, Ivy Bridge, South Devon.

Miss Edith Davies, 3, Willow Bridge Road, Canonbury, N.

HIGHLY COMMENDED.

M. Cowell, C. L. Disney, G. Elwin, J. Shirreff.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for July.

Only Reference Bible may be used. Concordance not allowed.

Except where "references only" is put, each verse must be written out.

VII.—UNIVERSAL GUILT, AND THE UNIVERSAL EFFICACY OF THE DEATH OF CHRIST.

31. Quote, from the Epistles, verses containing the words "all" or "whole" in which universal guilt is ascribed to all mankind.

32. Quote from the Epistles, verses containing the words "all" or "whole" in which the universal efficacy of the death of Christ is affirmed.

33. Quote from the New Testament (a) four verses in which "sin" or "sins" and "world" are found; (b) two in which "reconciling" and "world" are found; (c) five in which "save," "saved," or "Saviour," and "world" are found.

34. Trace, in the Book of Revelation, the connection of the great gathering with the work of "the Lamb."

35. Give reasons why the death of Christ though universally efficacious is not universally applied. Prove your answer from Scripture.

Answers must reach the C.M. House not later than July 31st.

HOME NOTES.

THE Committee have appointed Mr. D. Marshall Lang as Assistant Lay Secretary in the Home Organisation Department. Mr. Lang is well-known as one of the leading laymen in the North of London; and after holding important positions in the City for many years, he desires to devote the remainder of his life to the service of C.M.S. His son, the Rev. D. Marshall Lang, M.A., went out as a C.M.S. missionary to Japan last year, and one of his daughters belongs to the China Inland Mission. We hope much, under God, from his energy and experience, not only in the particular office which he kindly undertakes, but in other spheres of labour which will undoubtedly open out before him.

Since the publication of our last number, the following have been enrolled as missionaries of the Society:—Mr. F. W. Breed, Mr. D. M. Brown, Mr. H. J. Jackson, and Mr. R. J. Lucas, of the Islington College; and the Misses A. M. Clowes, A. Stirling, E. M. Bateman, E. Onyon, M. Stratton, M. West, and A. C. Tennent. Miss Clowes is a daughter of a former C.M.S. missionary in Ceylon, the Rev. J. H. Clowes, now Rector of Weston, Suffolk.

Of the above, Messrs. Breed, Brown, and Jackson were ordained on Trinity Sunday, May 24th, by the Bishop of London. Mr. Jackson, being first in examination among all the Bishop's candidates, read the Gospel at the Ordination. Mr. R. J. Lucas, who has been only two years at the C.M. College, goes out to Athabasca unordained.

On June 2nd, the Committee received the Rev. W. Haslam, the well-known mission-preacher, who has been visiting India, and has held evangelistic services in many of the great cities. He spoke warmly of much of the missionary work he had seen; and our missionaries write with equal warmth of his labours among them.

The Rev. G. Everard, of Christ Church, Dover, is hoping to make a tour in India during November, December, and January next, and would be glad to meet with a Christian brother to accompany him.

In this month of last year, we announced the death of one of the Society's oldest missionaries, the Rev. J. H. Bernau, at the age of eighty-five. We have now to report the death of his widow, who worked nobly with her husband in British Guiana, from 1847 to 1854, and who has just passed peacefully away in her eighty-third year.

We are asked to state that Mr. E. H. Hubbard, who has gone to East Africa with Mr. Ashe's party, was a native of Clifton, Bristol, and a member of the Rev. Talbot Greaves' congregation. From our reference to him last month in connection with Mr. Dermott, it might possibly be assumed that he was a London man.

On May 26th, the C.M.S. Ladies' Union for London entertained at the C.M. House about one hundred Board School teachers, from the Girls' Schools under the School Board for London, who are members of the Y.W.C.A. Tea was provided, and curios exhibited; after which Mr. Stock took the chair, and addresses were given by the Rev. G. E. A. Pargiter, Principal of St. John's College, Agra, and Mr. W. T. Paton. The teachers, to most of whom the Society and its Missions were entirely new, expressed great interest in what they saw and heard.

The Rev. G. E. A. Pargiter, M.A., C.M.S., Principal of St. John's College, Agra, lately addressed the boys at Marlborough College, at the invitation of the Head Master, Dr. Bell.

All Saints', Plumstead (Hon. and Rev. W. Talbot Rice, Vicar), has again held its Missionary Week, commencing with a Prayer Meeting and

Address on the Friday evening; Sermons to Adults and Children on the Sunday; Adults' Meeting on Monday; Children's Meeting and Service of Song on Tuesday; Service in Church with Sermon on Wednesday, finishing up with a Gleaners' Union Tea and Conference on Thursday. Cannot other friends take example?

In addition to the above Service of Song, we hear from Birmingham that the Sunday scholars of St. Mark's Parish, recently rendered the Service on "The Life of Bishop Hannington," which was much appreciated, and produced the sum of £3 15s. from a poor parish; and from Redhill that one entitled "Mackay of Uganda" was given in St. Matthew's Schoolroom by "the Usambiros" Missionary Band, which is to be repeated elsewhere.

A Missionary Loan Exhibition was held at Bromley, Kent, last April. The attendance was very good, and great interest was manifested. Archdeacon Hamilton, the Rev. W. S. Price, Rev. G. H. Pole, Rev. G. Ensor, Mrs. Greaves, and Mrs. Percy Brown were among the number of those who very kindly gave addresses on the occasion. Sermons were preached on the previous Sunday by Rev. A. E. Ball.

We are glad to be able to announce that John A. Lloyd, of the C.M. Children's Home, a son of the Rev. Ll. Lloyd, of Foochow, has been elected to a scholarship at Rossall School.

Forthcoming Sales of Work.

Miss F. Scholfield, Hessle, Hull. July.
Mrs. J. M. West, Hazlemere Vicarage, High Wycombe. Latter half of July.
Mrs. Mills, Orton Waterville Rectory, Peterborough. July 2nd.
Miss Cornford, Combe St. Nicholas Vicarage, Chard. July 13th.
Mrs. Parker, Rowledge Vicarage, Farnham. July 14th.
St. John's, Highbury. Mrs. J. M. Laycock, 135, Highbury New Park, N. July 23rd.
Mrs. E. Paine, Langrish Vicarage, Petersfield. August 6th.
Mrs. Cheales, Brockham Vicarage, Betchworth. August 7th.
Alnmouth, Northumberland. Miss Vaughan, The Poplars, Gosforth, Northumberland. August 13th.
Mrs. J. L. Templer, and Mrs. J. Wynn Werninck, Burton Bradstock, Bridport. Aug. 13th.

MISSIONARY TOPICS FOR PRAISE AND PRAYER.

Topics from the "Gleaner."

PRAISE.—For Bishop Tucker's Meeting, and all God has done for him (p. 98). For blessing on the work in Sindh (p. 99), Nuddea District (p. 102), Narowal (p. 106). For Bishop French's life-work (p. 108). For the growth of the Gleaners' Union (p. 110).

PRAYER.—That sufficient means may be sent from God for His work (p. 97). For the Palestine Mission in its present crisis (p. 97). For those bereaved (pp. 98, 107). For the needed reinforcements for East Africa (p. 98). For the workers in Sindh (p. 101), Nuddea District (p. 102), and Narowal (p. 106). For the Normal School, Krishnagar (p. 101). For work amongst the village women (p. 103). For Hindu devotees (p. 105).

Personal.

PRAYER.—For one longing to offer herself for missionary work, that obstacles may be removed and God's will done.

For blessing on a large distribution of "Do Not Say," and an effort made afterwards to induce a congregation to support a missionary in Rev. J. H. Horsburgh's party. For the Girls' Home at Metlakahtla, and for its superintendent, that she may live Christ before the girls.

That, if the Lord will, an apparently insuperable barrier may be removed from one who has for years considered himself called to the Foreign Field.

For a new branch of the Gleaners' Union, that it may be much blessed.

For a missionary, that if it please God he may be restored to health and be able to help the cause in England, and to return to India next year.

For Port Said, in Egypt, specially requested by Miss Attlee, of the Palestine Mission, who has lately been there, and been much saddened by the sight.

That a mother may cheerfully consent to her daughter giving her services for work abroad.

PUBLICATION NOTICES.

The following new Pamphlets and Papers have been issued since our last Notice:—

Children's World Series of Picture Leaflets:—

No. 4.—A Black Boy's Ideas.

No. 5.—"Tis very cold." A Talk about the Great Lone Land.

No. 6.—On the Canal; or, the Young Man and the Chinese Baby Doctor.

These leaflets are published at 1s. 6d. per 100, but are supplied to C.M.S. friends at 1s. per 100, post free. Specimen copies free.

Annual Letters of C.M.S. Missionaries, 1890-91:—

Part VII.—Containing Letters from the North India and South China Missions.

Part VIII.—Containing Letters from the North India, Punjab and Sindh, and Western India Missions.

Price 3d. each Part, post free.

The Annual Sermon, preached at St. Bride's Church, Fleet Street, May 4th, 1891, by the Lord Bishop of Sodor and Man. *Free.*
Monthly Missionary Letter to Sunday-schools. The Letter for July 1891 (No. 21), is entitled, *Sunshine*. Specimen copies free.

BRIEF SKETCHES OF C.M.S. MISSIONS. By Emily Headland. Part III., containing Ceylon, China, Japan, New Zealand, and N.W. America, is now ready. It can be obtained from the C.M.S. Book Room, Salisbury Square, price 1s., paper covers; 1s. 6d. cloth, *post free*. (Vide also advertisement on page 2 of Wrapper.)

A. M. MACKAY. By Dr. Macaulay. Religious Tract Society. This new penny biographical sketch may be obtained from the C.M.S. Book Room, Salisbury Square. Single copies, 1s. 6d. *post free*, or twelve copies for 1s., *post free*.

The following recent Missionary books may also be obtained from the Book Room:—

THE ARAB AND THE AFRICAN. By Dr. S. T. Pruen. (6s.) Supplied for 5s., *post free*.

NEW CHINA AND OLD. By Archdeacon Moule. (7s. 6d.) Supplied for 6s. 3d., *post free*.

MACKAY OF UGANDA. (7s. 6d.) Supplied for 6s. 3d., *post free*.

MY THIRD CAMPAIGN. By the Rev. W. S. Price. (6s.) Supplied for 5s., *post free*.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1s. 6d. *post free*.

The Subscription for the *GLEANER* direct from the *Church Missionary House*, *post free* for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;

Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Clemenoll Collingwood, Lay Secretary. Communications respecting Localized Editions of the *GLEANER* to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the *CHURCH MISSIONARY GLEANER*, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From May 11th to June 10th.

Gleaners' Union.

589 Membership Fees	£1 18 1
99 Renewals	0 16 6
91 For Union Expenses	9 6 3
17 For Our Own Missionary	8 13 8
12 For C.M.S.	4 10 2
Total	£28 4 8

Of these the following are the amounts of and above 10s.:—

Miss F. Marsden, per Gen. Noble £1 10 0	" Ephraim Israelites" £0 10 0
Miss J. M. Ruddell	0 11 7
Miss Bessie Magee	9 10 4
All Saints', Milc End Branch	0 10 0
Mrs. Hunt's Bible Class, per Miss Hunt	0 13 0
Revolution xii. 11	1 10 0
Miss L. Hood, per Mr. Tindall	0 10 6
Miss Stanhope E. Ward (1d. per day, half year)	0 15 2
Anon. Thankoffering	1 1 0

General Contributions.	
Mr. W. C. Stuart	£1 0 0
Miss M. F. Scarborough	5 0 0
For a substitute from one who cannot count her mercies	100 0 0
Miss G. Haycroft (box)	0 7 0
Rev. D. Simpson, Sale of Cut Flowers	14 0 2
Centenary of T. E. R., born 1751	2 0 0
Miss Elsa Ponsford and Master Cuthbert and Guy Ponsford	3 3 0
Miss E. M. Bargery, a Jubilee half-crown	0 2 6

Appropriated Contributions.

Welcomes to Bishop Tucker:	
Aron	£2 0 0
"Golden Grain"	100 0 0
Mrs. E. J. Kershaw	100 0 0
Iev. D. Elsdale	1 1 0
Mrs. A. Stevenson	5 0 0
Miss H. L. Hooper	1 10 0
A Gleaner: For Jerusalem Bishopric Fund	50 0 0
Miss White, for Quetta Hospital	0 10 0

The Editor has also been requested to acknowledge—

For C.M.S.: Gleaner No. 2,895 5s., A Country Schoolmaster 10s., K. A. P. 20s., Anon., Thankoffering £2 5s., A Wincanton Gleaner, Thankoffering 10s.

For Eastern Equatorial Africa: Gleaner No. 16,921 20s., Lamorbey G.U. £2.

CONTRIBUTIONS to the *Church Missionary Society* are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

The

Church Missionary Gleaner

AUGUST, 1891.

EDITORIAL NOTES.

UGANDA is now a part of the British Empire. Captain Lugard, representing the Imperial British East Africa Company, who reached Uganda a few days before Bishop Tucker, but by the direct land route from Mombasa, concluded a treaty with Mwanga, in which the latter formally put himself and his country under the protection of the Company. The Company will appoint an English Resident, who will virtually administer the kingdom with the assistance of three leading chiefs. The slave-trade is declared illegal; the importation of arms and ammunition by traders is forbidden; religious liberty is proclaimed. Captain Lugard constructed a fort, in which is quartered a small force of disciplined Soudanese soldiers for the preservation of peace and order. The "conquest of Uganda" has been effected without firing a shot; and a new era has dawned upon the country.

But observe how wonderfully God has ordered all things. King Mtesa was always accusing our missionaries of a design to "eat up the land," and they always disclaimed it. What would he have said if the annexation had taken place in his lifetime? But see what has actually happened. Mtesa dies; his successor is deposed by the Mohammedans and restored by the Christians; all the chiefs make profession of Christianity, and desire protection from the Mohammedans; and then the British flag is not feared but welcomed.

Very mysterious is the history of our Africa Missions. Not one has been started without severe tests to our faith. In early days, in West Africa, death after death occurred to crush the hopes of the Society's founders. When twenty-two years had elapsed, only fourteen missionaries (including wives) remained out of seventy-nine who had been sent out. When the Yoruba Mission had been started, the Society sent out a Cambridge honour-man, Mr. Paley, to train the Native teachers. He died in three months. In East Africa we all know how it has been. Of the first party of eight for Uganda, only two remained after two years. Of the first three Bishops in West Africa, and of the first two in East Africa, not one lived two years. And yet, after all, have not the results justified the faith and patience and determination which God enabled the Society to exercise? The Churches of West Africa are imperfect—yes, and so is the Church in England; but how many hundreds of saved souls from Sierra Leone and Yoruba are now in the heavenly garner? And as to Uganda, from whence timid counsellors have again and again urged us to withdraw, who ventures to-day to affirm that the precious lives laid down have been wasted?

Aud now again faith is tested. Of the six who went a year and a half ago to the Upper Niger, only two, Mr. and Mrs. Wilmot Brooke, are now there, together with three others who went out afterwards. Dr. Battersby, Mr. Lewis, and Miss Clapton sent home sick, Miss Lewis retired, and now Mr. Robinson dead: this will indeed cause the faith of some to stagger. God grant that it may not fail. Mr. Robinson's death is to human eyes an irreparable loss; but we are not to look at God's work with our poor short sight. God does "move in a mysterious way His wonders to perform"; but *He does perform them.* Immediately on hearing

the news, Dr. Battersby offered to go straight back again, at any risk. This is no fool-hardiness. It is simply doing what every English soldier or sailor would do.

So far we had written, before July 13th. And now, He who doeth all things well sends another blow, to test our faith still further. A dear young soldier of the cross, one of Mr. Ashe's party, has already fallen. The Rev. G. H. V. Greaves, who sailed only in May, has died of dysentery. We deeply sympathise with his much-respected mother, widow of a former Bengal missionary, the Rev. R. P. Greaves, and well known throughout England by her labours in behalf of the C.E.Z.M.S.; also with his young sister, who has been preparing at the "Willows" Training Home for C.E.Z.M.S. work.

Bishop Tucker has been actively engaged in stirring up interest in Uganda. But, some one asks, does interest in Uganda need stirring up? One would say not, when one marks the enthusiasm with which the Bishop is received before ever he opens his mouth. But he wants something more practical than that. He wants definite offers of service. And these he has been getting, through God's goodness. Up to July 14th, that is, in seven weeks, he has had fifty inquirers, making sixty-one altogether (see last GLEANER). No doubt many of these will not be found qualified for so arduous a service. Some, too, who are qualified in a sense, cannot go at present, and some will need training. Nine Cambridge undergraduates have dedicated themselves to Eastern Equatorial Africa, and they will of course finish their University course before going out.

Besides an interesting series of meetings at Cambridge, the Bishop addressed important gatherings at Birmingham, Nottingham, Brighton (under the Dome), Durham, and several smaller places. He addressed 270 members of our London Lay Workers' Union in a marquee at Wembley Park, where they were entertained by Lord Aberdeen; also a special meeting of the Younger Clergy Union in the C.M. House; also the students at our Islington College. Durham, the city where he worked before he went out, received him with great enthusiasm. Besides a large town meeting, the University arranged a special meeting in Bishop Cosin's Library, it being the week of Commemoration. Both Durham and Oxford Universities conferred on him the honorary degree of D.D.

All this will be an encouragement to him in many a lonely and trying hour in African forests. And if, in due time, God calls forth and sends forth the forty missionaries, both he and we will look back upon his hurried visit to England with thankfulness, and see in it a wise and well-ordered step in the development of the Mission.

But it is not Bishop Tucker only who wants men. If Eastern Equatorial Africa justly demands forty men, what may India and China demand? We trust Miss Dawe's touching letter in our last number may have gone home to some hearts, and may bring offers to the C.E.Z.M.S. for the Bengal villages. Let it be borne in mind that this is really C.M.S. work. In Bengal the C.E.Z.M.S. supplies the ladies, and they work in the C.M.S. districts, in co-operation with the C.M.S. men. Miss Dawe has since written again to us, and so has the Rev. Philip Ireland Jones, son of the veteran Ceylon missionary, and Principal of the Calcutta Divinity

School, but who has had to leave his own proper work to go and superintend the extensive village work in the Nuddea district, and we must try and print their letters another time. From the North-West Provinces has come an appeal of overwhelming impressiveness, which we must present hereafter. From the Punjab the Rev. R. Clark writes—

"Our position [on the Afghan Frontier] in a missionary point of view is the same as that which the Government has in a military and political point of view. We are letting year after year slip by, with thousands of the best recruits that can be had in Asia unenlisted into the army of the Cross, merely because we do not offer them service under Christ's banners. They, who should be the best defenders of our faith, remain our greatest opponents, merely because we do not set before them the claims of Christ to their allegiance. We go on, year by year, wearing out our only men in doing little or nothing, struggling to maintain merely a precarious footing. Bishop Westcott says that 'Our line of positions on the Indus seem as if they were vantage-points, whence in due time a Christian army shall march forward to give liberty to Asia!' Instead of 'the sad cry of solitary watchers piteously asking for reinforcements,' why do we not hear the cheering shout of victory all along our borders? Why does not our Society press forward at those points where success means conquest, and failure means defeat in more places than one?"

As to China, we need not say that it would absorb all the men and women we could send. A special need just now is for ardent volunteers for the extension in the far north-west of the Fuh-Kien Province, where Mr. Phillips is alone in a great city with a turbulent population (see p. 125).

Did our friends do what we asked in the June GLEANER? Did they definitely ask God to give us a married man of some maturity for Mr. Horsburgh's Inland China party? If so, did they look out expectantly for the answer? The answer has not come. The Lord, who has so often answered before we asked, tries our faith this time.

Another immediate want is in West Africa. The Rev. W. J. Humphrey, Principal of Fourah Bay College, entreats us to send out a Vice-Principal at once. His work, not only in the College, but in connection with the whole Mission at Sierra Leone, is quite overwhelming.

Many will rejoice to read Bishop Ridley's letter which we print on another page. But what will they say when they see what a small remnant it is that he seeks to save? Take a thousand such remnants and marshal them in one army on some great and wide battle-field. Then range a thousand such armies on a thousand such battle-fields. You have then about half the population of India or China! And yet—was it wrong for our dear sympathising friends to pour in their offerings for that little remnant? Is it not like the one lost sheep that the good shepherd went to save?—

"Lord, Thou hast here Thy ninety and nine,
Are they not enough for Thee?
But the Shepherd made answer, This of Mine
Has wandered away from Me;
And although the way be rough and steep,
I go to the desert to find My sheep."

Yes; but for us the point is that the ninety and nine are not "in the shelter of the fold." They are all lost too! What are we doing to seek and save them?

Another Bishop for the Arctic Circle! Seventeen years ago, the vast Diocese of Athabasca was founded, stretching from Manitoba to the shores of the Polar Sea; and the devoted missionary Bompas was appointed the first Bishop. Seven years ago it was divided into two, Athabasca and Mackenzie River; and Bishop Bompas chose for himself the latter and most northern and inhospitable division. Now this northern diocese is to be again divided into two, Mackenzie River and Selkirk. Bishop Bompas again chooses the more remote division, and, once more changing his title, will become Bishop of Selkirk; while Archdeacon Reeve, who is now well known by his vigorous speeches to our friends throughout the country, will succeed him as Bishop

of Mackenzie River. In signifying his approval of the nomination of Archdeacon Reeve, the Archbishop of Canterbury writes, "We must thank our Heavenly Father for putting it into the hearts of such men to devote themselves to such distant wildernesses for His love and love of His people, and pray that they may have all grace for such difficult tasks."

Perhaps our readers have not noticed that at the recent Jubilee meeting of the Colonial Bishoprics Fund, at which Mr. Gladstone (who has been Treasurer of the Fund during the whole half-century) made his great speech on the growth of the Church of England all over the world, our President was one of the speakers. Our late President, the Earl of Chichester, was a leading speaker at the inaugural meeting of the Fund fifty years ago, and now Sir John Kennaway expressed, in the name of the Society, satisfaction at the remarkable extension of the English episcopate. Ten Colonial and Indian Bishoprics in 1841 have become eighty-two Colonial, Indian, and Missionary Bishoprics in 1891. The larger part of this extension has been in the Australian, Canadian, and South African Colonies, and does not touch C.M.S. work; but in many of the Bishoprics founded during the half century the Society is deeply interested, such as Sierra Leone, Mauritius, Lahore, Hong Kong, Rupert's Land, &c. No less than nine are entirely supported by the Society, viz., Niger, Eastern Equatorial Africa, Travancore and Cochin, Mid-China, Waiapu, Moosonee, Athabasca, Mackenzie River, and Caledonia—and Selkirk will be a tenth; while in two other cases (Japan and Jerusalem) the Society is for the present responsible for a portion of the episcopal income, although the money is actually provided privately.

Just as this number reaches our readers, the Archbishop of Canterbury and the Bishops associated with him will be inquiring into the difficulties between the C.M.S. and Bishop Blyth. The Bishop has laid "many and grievous complaints" against the Society, which (if we may adopt the further words of Acts xxv.) he cannot prove. We would ask for special prayer that the Archbishop and his colleagues may be guided to offer such counsel as shall tend to promote true religion in Palestine, among both the Mohammedan population of Palestine and the members of the corrupt Christian Churches there.

We rejoice much in the fresh life now being poured into C.M.S. work among our children. The Society has never been behind in this. Juvenile Associations have always been among its most successful home agencies, and the old *Juvenile Instructor* (or "Little Green Book") had a great circulation before the present numerous attractive periodicals for children existed. When our recent expansive movement began, half a dozen years ago, this branch of our organisation was not thought of as a weak point, and our new efforts were aimed rather at winning our young men and women. But within the past twelve months, work among children has again come to the front, and it is already clear that there is in this respect still "much land to be possessed." Our new Sowers' Bands are reviving the old Juvenile Associations in some places, and getting into new circles altogether in others; and our publications for children (which had latterly somewhat flagged in their progress) are being both multiplied in number and extended in sale. An outward and visible sign of growth has been supplied by the holding—we believe for the first time in the Society's history—of a Children's Festival at the C.M. House on July 8th. It was necessarily a private gathering on account of limited space, but some 400 assembled at the invitation of Lady Kennaway and Lady Victoria Buxton. We give a brief account of the proceedings on another page.

THE SOCIETY'S MISSIONS.

XXI.—MADRAS.

OFTEN has the question been asked, What induced the East India Company to choose the site on which Madras now stands as a seat for Government and a centre of commerce? Its port, a mere open roadstead, its shore famous for heavy rolling surf, its inland prospect a stretch of flat sandy wilderness,—its attractions are not apparent at first sight. Yet here they built Fort St. George in 1639, and this station developed into the third city in India, Calcutta and Bombay being the first and second.

In spite of the unfriendly surf and unattractive scenery, the Coromandel Coast, as it was called, was the earliest point of contact between England and India politically. It was the scene of fights and struggles between France and England for ascendancy in India, which ended in the French being expelled. The Madras Presidency grew by accessions of territory from the Nizams of Hyderabad and from Mysore until it attained its present dimensions, an area of 140,430 square miles, that is, about the size of Norway. This is in addition to the protected states, of which Travancore is the largest.

If the South-East of Peninsular India is interesting from the part it plays in British History, it is so equally in the history of Christian Missions. The same unfriendly waves that landed agents of the East India Company and hostile armies on the coast, also brought the first Protestants who ever came to India as the ambassadors of peace. The leading missionaries were—Ziegenbaig and Plutscho (1706–19), Schulze (1719–42), Sartorius (1730–38), Fabricius (1740–91), Kohlhoff the elder (1757–90), Schwartz (1750–98), and somewhat later, Gerické, Jænicke, and the younger Kohlhoff (1787–1844). The earlier of these were sent out from Denmark; but afterwards the Society for Promoting Christian Knowledge found the money, and carried on the work for just 100 years, till 1826, when it was taken over by the Society for the Propagation of the Gospel.

Reverting to the city of Madras itself, to Rhenius belongs the honour of beginning the C.M.S. Mission at Madras in 1814, but several years elapsed before much systematic work was done. In 1833 the Rev. John Tucker, Fellow of Corpus Christi College, Oxford, went out as Secretary of the Madras Corresponding Committee. He conducted English services in the mission church at Blacktown, the largest of the townships or quarters into which the city is divided. Very quickly he obtained the friendship and support of a band of officers and civilians, amongst the number J. F. Thomas, who became Secretary of the Madras Government, General Browne, and General Clarke. Under them the Madras Mission was largely extended. Mr. Tucker came home in 1847 and filled the post of Secretary of the Society for five years. The Madras Secretariat has since been held by, amongst others, Ragland, Royston (afterwards Bishop of Mauritius), W. Gray (now Secretary in London), J. Barton, and David Fena. The Bishops of Madras have been successively chairmen of the Madras Corresponding Committee. To the present Bishop, Dr. Gell, the cause of Missions, and the C.M.S., are indebted.

The Theological Institution in Madras was for a time an important influence, and trained many Native clergymen. From 1837–1847 it was carried on by the Rev. J. H. Gray. When separate institutions of a similar character were opened in Tinnevelly and Travancore it was superseded, but it was revived a few years ago for the higher classes of educated Natives, and is now worked by the Rev. H. D. Goldsmith.

The Madras Mission holds the unique and advanced position of being almost entirely carried on by Natives, except the special agencies for Mohammedans. The pastoral, educational, and most of the evangelistic work for the Hindus is conducted by the Madras Native Church Council, of which the Rev. W. T. Sathianadhan, B.D., is Chairman. He is also pastor of the Southern Pastorate. The Northern Pastorate and Poonamallee are in the charge of the Rev. D. A. Peter and the Rev. J. Gabb, both Native clergymen. The work of Mr. Sathianadhan is briefly referred to on another page in a sketch of the life of his devoted wife, who entered into rest last year. Since 1863, when these two missionaries were transferred from North Tinnevelly, their names have been inseparably connected with the history of the Madras Mission. The respect and confidence they won

for the Society from even their non-Christian neighbours was illustrated at the time of Mr. Wigram's visit to Madras in 1886. Two hundred Hindu gentlemen (not Christians) assembled in the C.M.S. Hindu Girls' School and presented an address of welcome to the Bishop of Madras and Mr. Wigram, of which we quote the first paragraph:—

“ May it please your Lordship, Rev. Sir,—We, the inhabitants of St. Thomas's Mount, heartily welcoming you and your friends, beg to express our utmost joy to see you amongst us. We beg to say that we appreciate the benefits conferred upon us by the Church Missionary Society and by its sister Missions working here. The Mission maintains schools for young girls and boys of this place, and takes care of the spiritual life of our Christian brethren here, which are entrusted to the charge of our ever-beloved Rev. Mr. Sathianadhan, under whose care and management, with the sweet encouragement and co-operation of you all, more benefits . . . will be conferred upon us to bear fruitful results.”

So runs this courteous acknowledgment of the good results of Christian work even amongst Heathen, and it comes the more gratefully when it is remembered that, like all faithful workers, Mr. and Mrs. Sathianadhan had to struggle at first with determined and open opposition. The scene of this presentation, in which Hindus confessed the benefits of Christianity in their country, is none the less interesting from St. Thomas's Mount being connected with the tradition of the first entrance of Christianity into India, for it is supposed to be the place where the martyred body of the Apostle Thomas was buried. Though this tradition is not accepted by the best authorities, it is highly probable that Christianity reached India in the first century, and certainly by the second.

The Christian community at Madras connected with C.M.S. comprises some 1,850 souls. The statistics of the Southern Pastorate and Palaveram alone show 1,249 Native baptized Christians, of whom 623 are communicants; 22 adults and 36 children were baptized during the past year, and on the staff are 12 voluntary unpaid Native agents. The annual reports of the Madras Mission describe the services, classes, missionary meetings, mothers' meetings, day and Sunday-schools, open-air preachings, public lectures, communicants' meetings, &c., and will bear comparison with any parochial report in England. Among other agencies a Native clergyman is employed by the Society as a missionary to the educated Hindus, and there is an institution called the Chintadrepettah Christian Association, the Secretary of which is a Native Christian layman.

The Mission to the Mohammedans, whose language is not Tamil but Hindustani, is quite distinct. Its centre is the Harris School, established in 1856 by means of a legacy left by the Hon. Sybilla Harris, daughter of the hero of Seringapatam, and situated close to Triplicane, the Moslem quarter. The instruction is given in Hindustani, Persian, and English. The Mohammedans in India have been slow to perceive the advantages of education and have taken the lowest place in educational statistics, and for a time so few were the scholars that the Harris School was carried on under much discouragement. It suffered greatly from fanatical opposition in 1884, owing to a converted Moulvie from Hyderabad having joined the C.M.S. Madras Mission, but it has since revived and is now open to Hindus as well as Moslems. For years the Harris School and Mohammedan Mission generally were under the charge of the Revs. Malcolm and Henry D. Goldsmith, but since January 1st the management of the Harris School has been undertaken by the Rev. T. R. Waltenberg, so that Mr. Malcolm Goldsmith might be set more free for itineration amongst the scattered Mohammedan population.

In connection with the Madras Mission should be mentioned a Native congregation, numbering 750 baptized Christians, at Ootacamund, the well-known health-resort on the Neilgherry Hills. It has its Native pastor, the Rev. S. Vores, day and Sunday-schools, Y.M.C.A., and other agencies.

The following is a list of the Society's Madras missionaries, with their stations and the years in which they joined, or (in the case of Natives) were ordained:—

Madras—Rev. E. Sell, B.D., 1865: Sec. Mrs. M. A. Vickers, 1870. Rev. M. G. Goldsmith, B.A. (Hon.), 1872: *Mohammedan Mission*. Rev. H. D. Goldsmith, M.A., 1880: *Divinity School*. Rev. S. John (Native), 1880. Rev. T. R. Waltenberg, M.A., 1889: *Harris High School*. Rev. W. T. Sathianadhan, B.D. (Native), 1859: *Southern Pastorate*. Rev. D. A. Peter (Native), 1885: *Northern Pastorate*. Rev. J. Sathianadhan (Native), 1890: *The Mount, Poonamallee*—Rev. J. Gabb (Native), to Mauritius, 1876; to South India, 1888. *Ootacamund*—Rev. S. Vores (Native), 1880. Native Teachers, 108.

THE LATE MRS. SATTHIANADHAN.

WE have been for some months awaiting an opportunity of giving the accompanying portrait of Mrs. Satthianadhan, that gentle and gracious Indian lady who endeared herself to



THE LATE MRS. SATTHIANADHAN.

women. In 1849 she married the Rev. W. T. Satthianadhan, then a pastor in Tinnevelly, where she identified herself with his work, and also opened a small Boarding School in her own house for girls.

A wider sphere of influence was opened to Mr. and Mrs. Satthianadhan in 1863, when they removed to Madras. At that time the difficulties of bringing education, or any Christian teaching, to the high-caste women and girls of India appeared insuperable, but encouraged by Lady Grant, whose husband, Sir Hope Grant, was then Commander-in-Chief of Madras, Mrs. Satthianadhan set to work to overcome the prejudices of caste and ignorance. On discovering that the Christian clergyman and his wife belonged to a high-caste, some few parents were persuaded to entrust their daughters to their care and a small private school was opened in Mrs. Satthianadhan's house.

The various girls' schools started by her have been the means of opening Zenanas for Christian instruction, and many high-caste women have first heard of Christ through the pastor's untiring wife.

"Was it your fate that made you fall into this religion—the religion of the Pariahs?"—they would ask her. "O how pitiable is your state, and how much we sympathise with you! What is your salary? Why should you take so much trouble if you receive no salary?"

She carried on Zenana work all through her life in connection with the C.E.Z.M.S., and F.E.S. She was also a Tamil authoress, and one of her books, *The Good Mother*, is very popular both amongst Christians and Hindus.

In a letter, written last December to the C.M. Committee, her husband speaks of her as follows:—

"It is not many weeks since my best earthly friend, the sharer of all my joys and sorrows, the sunbeam in the house of my pilgrimage for a period of forty-two years, passed away quietly. The loss, if it should be gauged by kind expressions of sympathy from friends, European and Native, Christian and non-Christian, both in

India and England, was not only felt by me and my family, but also by the public in general, and by the Church in particular. To her, death was indeed an infinite gain, a happy release from sorrow and pain, but to us it is a great and an irreparable loss. God grant that it may be sanctified, and that her death may prove the beginning of a new and higher life to many!"

"If some of her surviving sisters were to take their inspiration from her life, and endeavour to follow it, they could equally fulfil the grand object of life, viz., the glory of God and the good of their fellow-men. For the accomplishment of this object they would see that it is not necessary that one should possess great learning or high mental culture, or advanced civilisation, but simply a sanctified heart, earnestness of purpose, singleness of aim, and whole-hearted consecration to the service of Him who loved us and gave Himself for us.

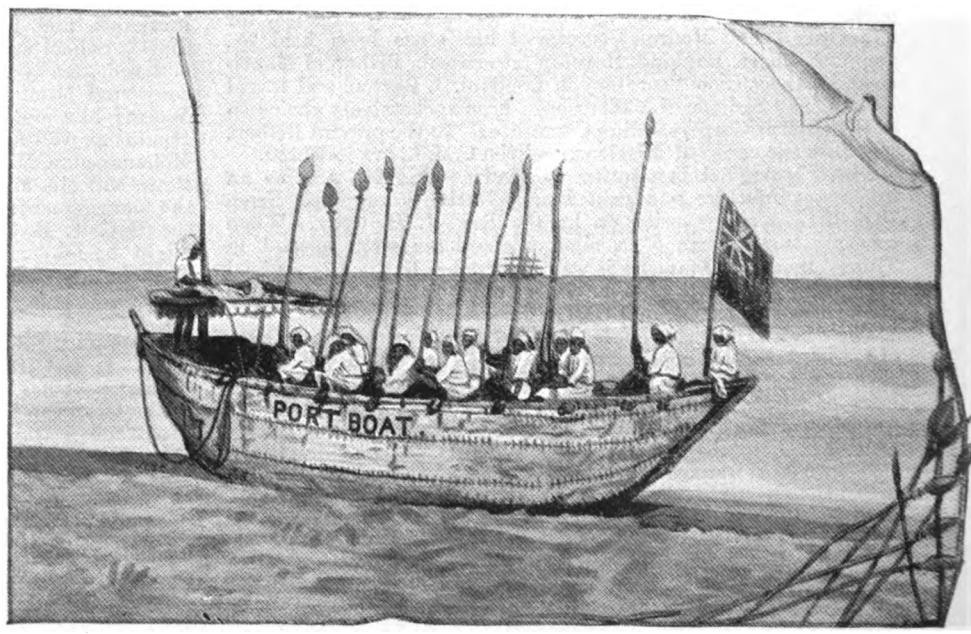
"Some of her friends here are, of their own accord,concerting measures to perpetuate her memory and work by employing a Zenana teacher, or founding a Home for orphan and destitute children and Hindu female converts. Latterly her thoughts turned very much on the Home, as she often felt the need of it. Through her instrumentality, about twelve souls from five good Hindu families were converted to the Christian faith, some of whom preceded her to glory.

"One incident in connection with my late wife's life furnishes an illustration of the truth of God's words, 'Cast thy bread upon the waters and thou shalt find it after many days.' 'He being dead, yet speaketh.' My beloved wife was the first who commenced Hindu female education in the whole Presidency in connection with our Society. Certainly she was one of the first, if not the first, who began the work now known as Zenana work in Hindu homes, in this city, in the year 1864, the year after our location in Madras. She herself started it, unasked and unaided, and carried it on single-handed with great patience and perseverance in the face of weighty difficulties and discouragements.

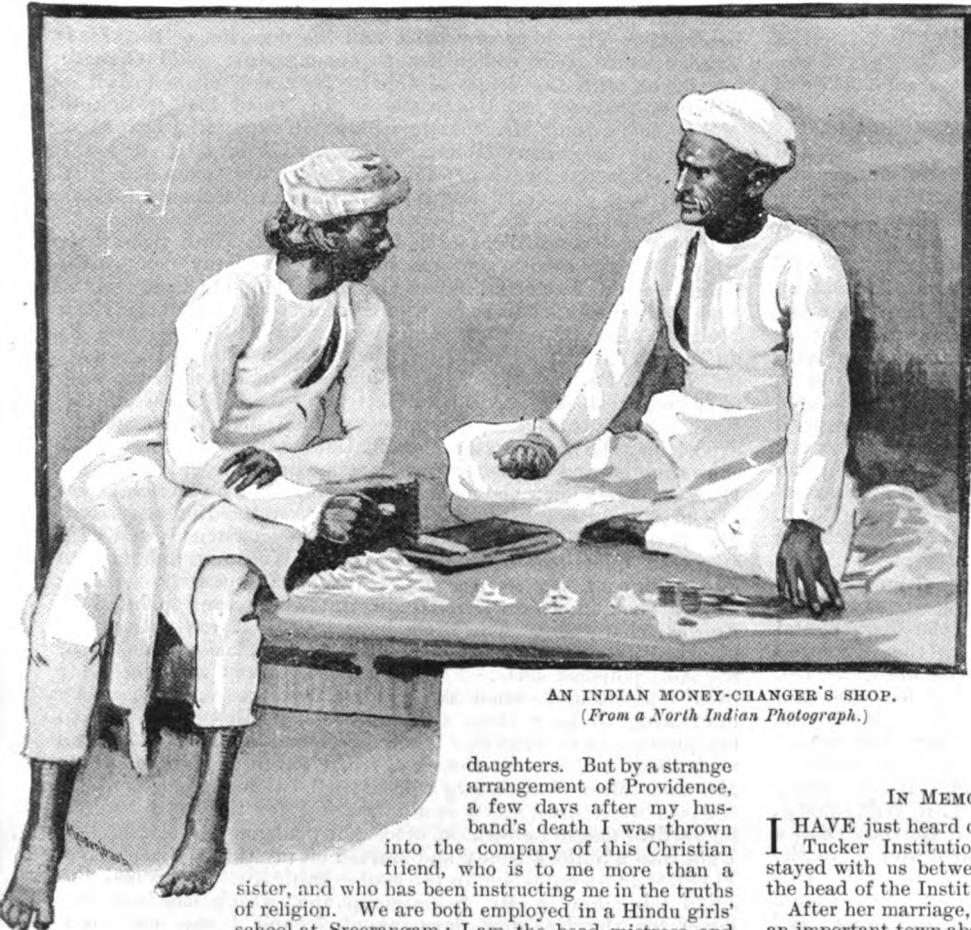
"One of her first fields of labour was Choolai, a suburban village about two miles off. In one of her visits to a Hindu family she met a little girl about seven years old. Being struck with the brightness and intelligence of the child, she suggested to her mother the desirability of educating the child in the nearest Mission-school. The mother at once acted on the suggestion, and sent her daughter to the London Mission Girls' School close by.

"A long time had elapsed, and my wife had forgotten all about the incident, when one day last year a young Hindu widow, accompanied by her two children, and a Native Christian female, called on her and had a long conversation with her, the substance of which was as follows:—

"Madam, you may remember seeing me years ago when I was a little girl of seven, and asking my mother to send me to the nearest Mission-school. I was accordingly sent to the London Mission School, where I received my elementary education, and some knowledge of Scripture. Then I went to the Government Female Normal School, where I remained till I passed the higher examination for women. I was afterwards married to an intelligent young man in Government service, connected with a good family, but it pleased God to remove him after four years. I am now left a widow with these two little



THE GOVERNMENT BOAT IN WHICH IMPORTANT PASSENGERS ARE LANDED AT MADRAS.



AN INDIAN MONEY-CHANGER'S SHOP.
(From a North Indian Photograph.)

daughters. But by a strange arrangement of Providence, a few days after my husband's death I was thrown into the company of this Christian friend, who is to me more than a sister, and who has been instructing me in the truths of religion. We are both employed in a Hindu girls' school at Sreerangam; I am the head mistress, and she is my assistant. My object in calling to see you is to express my willingness to receive Christian baptism, with my two children, in connection with your Mission and Church.'

"On hearing this, my wife was simply lost in wonder and admiration at God's dealings with His creatures, and the way in which He carries on His gracious purposes for them. Ever since she kept up a correspondence with her, and made her an object of earnest prayer. On her return journey from Palamcottah, last September, after spending a few weeks there for the benefit of her health, she was met by this Hindu widow, and it was finally arranged that she should resign her post at Sreerangam, and take up another in one of our schools in Madras, and receive baptism in the early part of next year. I naturally thought that my wife's death would induce her to change her purpose, and apply to another Mission for baptism, but such is not the case. Her last letter is now before me, from which I quote the following:—

"Reverend and dear Father,—My beloved mother, so conspicuous for benevolence and love, is gone home, to be for ever happy in the presence of God. As arranged by her, I am ready for baptism, and am only waiting to hear definitely from you. Cholera is raging here, but I pray God not to take me before I become a member of Christ."

Still more touching is a personal letter received from her youngest daughter, Miss Joanna Sathianadhan, in answer to one of sympathy written on hearing of her mother's death. She says:—

"It is true that my dear mother was in a delicate state of health for some years past, but still she was able to carry on her loved work with the help of her children and other workers. The last attack of illness lasted only seventeen days, and she passed away quietly. Such a happy death-bed I have never witnessed. She spoke to the members of her large family circle, individually and collectively, and exhorted us all earnestly and solemnly to devote ourselves to the service of God our Redeemer. Her dying wish was, 'Let me meet you all in heaven.' Her suffering was great, but she bore it all very patiently. All her children were near her, watching and nursing her till the very last. She was conscious till the end.

"You will be glad to hear that my dear departed mother's work is now being carried on by my sisters, Zenana work by my sister Mrs. Hensman, and the school work by my sister Mrs. Clarke, under the general supervision of my father. It is very consoling to think that

her loved work is carried on as usual by her own children.

"My mother's last wish was that I should devote my life to the service of God. These words, which are still ringing in my ears, have made a deep impression on my heart. God has been very gracious indeed to me, in sparing my excellent mother so long, a mother whose life and death would have a wonderful influence on me and others, till our dying day.

"My eldest brother John was admitted to Deacon's Orders on Dec. 21st. My mother wished very much to see this event. Her words to him on this subject were, 'John, I was longing to witness your ordination, but it is not the will of God that I should do so. But even if I were permitted to do so, what would I see? I would see you robed in surplice and stole, but this is nothing. You should be robed in Christ's righteousness, and consecrate your life to His service, working for Him, not for worldly considerations, but with a single eye to His glory and sincere love for perishing souls.' My mother thought of all her English friends, and spoke of their kindness to her when in England."

Surely such families as those of Mrs. Sathianadhan and Mrs. Sorabji are proofs of what India's women can be when once they are won for Christ. If our Mission schools of to-day should train up such wives and mothers they will have done a mighty work.

A PEARL.

IN MEMORIAM. BY THE REV. A. H. LASH.

I HAVE just heard of the death of one of our first pupils at the Sarah Tucker Institution, Palamcottah. She came to us in 1868, and stayed with us between two and three years. She quickly rose to be the head of the Institution, and kept that position until she left us.

After her marriage, we built a school-house for her in Ambasamudram, an important town about twenty miles from Palamcottah. Here she has lived and laboured faithfully ever since, *i.e.*, for twenty years.

When Mutta (Mother of Pearl) commenced her school, she had very hard, discouraging work. She was almost alone in a large heathen town, where female education was unknown, and a very strong prejudice existed against it. She quietly persevered, and in the end her success was most encouraging. Several years after her school was opened she had fifty pupils, including the children of some of the leading inhabitants of the town.

I find this notice in my Journal written at the time:—

"As I looked at these neatly-dressed, modest, gentle children, heard their correct answers on the great truths of our religion, and observed their gravity and attention while I spoke to them, I found it very difficult to realise that they were heathen children, exposed to the debasing influences of a gross idolatry. Thank God many of them know the way of salvation, and have no faith in the creed of their forefathers."

Further on I remark, "The elder girls showed me their journals in which they have written, among other things, the Creed, the Lord's Prayer, and the Ten Commandments."

Several of Mutta's pupils embraced Christianity, and in some cases were the means of bringing their parents to Christ. During the last few years she has been engaged as a Bible-woman in connection with the C.E.Z.M.S., and has been much valued as a faithful agent. I have heard of her from time to time, both indirectly and directly, for she never ceased to correspond with me. Her last letter reached me on our arrival in Palamcottah at the end of last November. We were on our way to Travancore, but stopped for a few days to see our old friends and the scene of our former labours. We had been looking forward to seeing Mutta, but she was too ill to leave her home. She expressed her great sorrow at this disappointment, but commended her bright-faced young daughter to our notice. We saw the child at the Sarah Tucker Institution, where the mother had distinguished herself more than twenty years before, and were glad to hear she too was doing well.

Dear Mutta passed away very peacefully on a Sunday morning, but who can tell the result of her faithful, patient service?

The story of such a life illustrates the importance of carefully and prayerfully training Native Christian agents; and shows the value of such institutions as the one in Palamcottah. May the Buchanan Institution which we are now establishing in Travancore be blessed to do a similar work! We commend this new work to your prayers.

CHRISTMAS DAY IN MADRAS.

BY THE REV. W. T. HOLLINS.

[The Rev. W. T. Hollins, of Clifton, took a tour in India last winter, and visited several Missions. The following is an extract from his Journal.—Ed.]

MADRAS, Dec. 27th, 1890.

I HAD been wondering where I should spend Christmas, and it came to pass that my lot was cast in Madras under the hospitable roof of the Rev. E. Sell at the C.M. House, but, as the sequel will show, only a short period of the day was spent with my host.

Punctually at 3.30 A.M. on Christmas morning my "boy," according to promise, called me. I found that he had sat up all night that he might be punctual. Without delay I got up, and at 4 A.M. I started off in the carriage. The morning air was quite chilly as we drove along in the brilliant moonlight, and after a journey of two miles we reached Zion Church, where Mr. Sathianadan and his brother-in-law, the Rev. Samuel John, received me in the vestry. We had morning prayers all in Tamil, but I was able to keep pace with an English Prayer Book. I recognised the hymns by the tunes, there being no doubt of "While shepherds" and "O come, all ye faithful." I preached, Mr. Sathianadan interpreting my words into Tamil. There was a very good congregation, the only European being myself. I was specially struck with the heartiness of the responses; such a volume of sound rolled up from the congregation, and the singing was taken up with great vigour. We ended the service with an offertory for the British and Foreign Bible Society, and then adjourned to the parsonage close by, where the worthy pastor had prepared me some tea. The good old man feels most deeply the loss of his wife, who for twenty-seven years carried on Zenana work in Madras as a labour of love, in spite of many difficulties and discouragements. It was now 7.15 A.M., and the carriage was ready to take me to my second service at Trinity Church. In the vestry I found the Brothers Goldsmith and the Rev. T. R. Waltenberg; we all robed, Mr. H. Goldsmith remarking that the only chance of his getting a seat was to put on his surplice and sit in the reading-desk, as all the ordinary seats would be full. This proved to be the case. The church was prettily decorated. I found plenty of ventilation, every aperture was open, and punkahs abounded. I was somewhat relieved to find that a slight alteration had been made in the pulpit. Last Sunday evening when I preached in the church, I found that owing to my comparatively lofty stature, the punkah over the pulpit reached about an inch or two below the top of my head. Hair brushing by machinery is very agreeable in a barber's shop, but in a pulpit it is somewhat novel, and, to say the least, rather distracting. I found to my great joy on Christmas morning that, though the punkah could not be raised, the pulpit could be lowered, so I not only kept my hair in an orderly and presentable appearance, but I was able to enjoy the refreshing breezes wafted down. The congregation was composed of Eurasians,* with only a very few Europeans, and they listened most attentively. We then drove three miles to the house of the Rev. H. D. Goldsmith. I am very much struck with the kindness and hospitality of the missionaries out here. After breakfast it was suggested that, owing to my early rising, I might like a short siesta. I had an idea that *everybody* in India retired from the busy world for a period of rest at midday, but so far, among all the missionaries I have seen in Ceylon and India, I have not found a single one who has *time* for such rest. From sunrise and often before till long after sunset they toil on, and rest seems quite a work of supererogation! As soon as Mr. Goldsmith had slaughtered the numerous mosquitoes inside the bed curtains I laid down, feeling that I might give way on this special occasion.

Meanwhile, visitors to the house were constantly arriving, bringing the customary good-will offering of a small sum, and not at all objecting to receive a counter gift of one or two annas. Mr. Malcolm Goldsmith aroused me from my siesta by announcing that he had three very interesting visitors whom he should like me to see. They were Mohammedan young men. I at once went with him, and after mutual "salaams" and a hearty English shake of the hand, we sat down to talk. They were such nice intelligent young men. I think all were being

* The word *Eur-Asian* is a combination of the words Europe and Asia, and denotes a person of mixed descent.

educated in Christian schools; one of them was remarkably handsome. The deity of Christ and the doctrine of the Holy Trinity were great difficulties to them. How could this be consistent with the unity of God? They also made much of a report that several Christians in Liverpool had embraced Mohammedanism. Mr. Malcolm Goldsmith's speciality is dealing with these intelligent Mohammedans, and I found that he is deeply respected by them; in fact, they quite reverence him, and say that if only he was a Mohammedan he should be one of their saints.

It was now time to set forth for the Harris High School, to which Mr. Goldsmith sent me in his bandy,* my companion being an old Native blind man, such a happy Christian. I first went into a class-room where from twenty to thirty little Mohammedan boys were being addressed and questioned by an evangelist, whose history is deeply interesting. He was a policeman of whom Mr. Henry Goldsmith once asked the way to a certain house, giving him a tract on "The Needs of the Soul." This tract deeply impressed him, and, after various experiences, he was baptized by Mr. Goldsmith. He now works as evangelist and teacher in the Harris High School at Madras. He has already been the means of bringing his wife and children to Christ, and several other relatives as well. But to return. The little boys of various shades of colour listened well and answered questions very intelligently. We sang a hymn in Hindustani. I say *we*, for I joined in right heartily, reading from a book in which the Hindustani words were printed in English characters. The little boys looked at me with open-mouthed astonishment, probably my pronunciation was not of the most polished style. I was immensely taken with the dear little fellows, and, when Mr. Goldsmith came in, it was very interesting to hear them shouting "Kishmish" in answer to his question as to what day it was. We had a nice little service with them, and at five o'clock we had tea in the verandah at Mr. and Mrs. Waltenberg's invitation, when a good many Natives were present. I could not stay for the much-looked-forward-to magic lantern, so, after many salaams to the Natives, I got into a bullock bandy and started on my three miles' drive. This was most enjoyable in the cool evening air. I reached the small bungalow in Mr. Sell's compound, which has been my home for the last few days, about 7, and I was not sorry after our 7.30 dinner to beat a somewhat early retreat. It will be a long time before I forget my Christmas in the mission-field.

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INDIVIDUAL WORK IN BOMBAY.

LETTER FROM THE REV. A. MANWARING TO CANON RIPLEY.

[The following interesting extract, kindly sent us by Canon Ripley, of Norwich, from a letter which he received from Mr. Manwaring, will remind our readers of the constant disintegrating influence of Christianity in India. Thousands and thousands are loosened from their false beliefs, though not yet clearly on the side of Christ. The difficult work in Bombay and Western India demands our prayerful remembrance day by day.—Ed.]

TARDEO, BOMBAY, Feb. 14th, 1891.

OUR work is always interesting, and in a town like Bombay we meet with very peculiar cases. Last evening after preaching one of the crowd followed us and began a conversation in Hindustani. He was a man dressed in the very poorest and dirtiest clothes, but intelligent in appearance. When I asked him if he knew Marathi he replied in good English, and began to tell me about himself. He had become a Sâdhu (one devoted to religion, a holy man), but he wished to be baptized. He then asked if we belonged to the Protestants or Roman Catholics. On inquiring why he put such a question, and how he knew the difference, he said that he came from Lahore, where he had been clerk to a Roman Catholic gentleman, who had spoken much to him about Christianity. As a proof of what he said, he opened a small bundle that he had, and took out a little book, entitled, "Catholic Truths." After a while he said good night, promising to come and see me at ten this morning. Whether he will come or not I don't know, and why he has taken to this kind of life I don't know. He admitted that he had found no satisfaction in it, nor salvation, and that was why he wished to become a Christian. His is, I feel sure, a peculiar case, and I shall be glad if he prove to be a seeker after truth.

About a month ago a Mohammedan teacher in a good position came to see me, saying he wished to be a Christian. He has

* Bandy, a rough vehicle, usually drawn by bullocks.

been two or three times since, and last Saturday I went out to see him; he lives in the suburbs. He appears to be very sincere, and is an able man and teacher of four languages. He says that his great difficulty is that his wife does not wish to be a Christian, but he is anxious that a Zenana lady should go and teach her. In his home he had the Bible in three different languages. One day when he called here he asked if I would like to see a pupil of his, a Mohammedan, who lives quite near to us. I went with him. Although the young man was out, he showed me on his table a Marathi Bible, which he was teaching him. He said that his pupil was a young man of about seventeen, with a good income, and that if such men became Christians they would be a great help to our work. May the way be made clear for him to fully accept Christ!

At the beginning of the year I baptized a young Parsee of good family, who has been under instruction in the Money School for some time, and who is really the fruit of the Rev. J. M. Macdonald's work. His father and grandfather are rich, and have not spoken to him or had anything to do with him for about eight months. But after his baptism he accepted a post under the East African Company at Mombasa, and when the parents heard of his going away they asked him to go and see them. He left ten days ago, and I hope his leaving will be the means of reconciling him and his friends, and that his going to Mombasa may also be an open door of usefulness to him.

To-morrow a lad of seventeen or eighteen is to be baptized. He has been in the Money School as a boarder for two years; he is a Beni-Israel. His stepmother strongly objects to his baptism. He is coming to me to-day at noon, and I greatly wonder if his mother will try to prevent the baptism. I believe the boy to be an earnest believer.

There are two Beni-Israel girls (daughters of our school-cook-woman) who have been living with the Zenana ladies for a year or so, and these two wish to confess their faith in Christ; I trust they may be able to do so.

In this way, little by little, the kingdom is spreading, but we need more of the Holy Spirit's working *in us and with us*. I am sure you will pray for us always.

A. MANWARING.

ANYWHERE.



NY little corner, Lord,
In Thy vineyard wide
Where Thou bid'st me wait for Thee,
There I would abide.
Miracle of saving grace,
That Thou givest me a place
Anywhere.

Where we pitch our nightly tent,
Surely matters not,
If the day for Thee be spent
Blessed be the spot;
Quickly we the tent may fold,
Cheerful march through storm and cold,
With Thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed
Constant day and night,
Then the heart will make its home
Willing, led by Thee, to roam
Anywhere.

A. W.

"Miss Sahibas."—In India, a lady missionary is called by the natives a *Miss Sahiba*. "Sahib" is the Hindustani word for an English gentleman: Mr. Smith is called "Smith Sahib." It is also used as we use "sir": "Yes, sir," would be "Yes, Sahib." An English married lady is a "Mem Sahib," and an unmarried lady a "Miss Sahiba." This explanation is to introduce a recent remark by a Native gentleman who heard that more lady missionaries were coming. "Upon my word," said he, "it is wonderful! These Miss Sahibas come up like the flowers of the field. When it gets hot, they wither away, but they come up again all the same."

ABOUT SINGHALESE WOMEN, And Openings for Mission Work among them.

BY THE REV. J. IRELAND JONES.

THE position of the Singhalese women in the island of Ceylon stands in marked contrast to that of most women in the East. They enjoy almost absolute immunity from that seclusion which shuts out so many of their Mohammedan and Hindu sisters alike from the privileges of education and the blessings of the Gospel. Among Singhalese women zenana life is unknown. They act with freedom in the ordinary affairs of life, taking the oversight of household matters, and occupying themselves as they may think well. Under British rule their position has in many respects improved. Government enactment has forbidden some degrading customs, so that family relationships are far more satisfactory, and the marriage tie much more binding than of old.

In the humbler classes there is still much in the position of the woman which conduces neither to modesty nor self-respect. Custom forbids her to wear any covering above her waist, except, perhaps, a handkerchief. Her husband styles her his *gedara attā* (the house creature), and a large amount of drudgery falls to her share. Still, she has liberty. There is nothing to hinder the Gospel being presented to her. She not unfrequently stands on the outside of the crowd which surrounds the open-air preacher, and, with the men, listens to the story of redeeming love. Occasionally she "knows letters," that is, she is able to read the simple tract placed in her hands, and has generally abundant sharpness and intelligence to understand it. She can, if need be, take part in an argument in defence of her ancestral faith, and with much energy and volubility dilate on its excellencies, and superiority over the "new religion" offered for her acceptance.

Among women of higher rank there is often remarkable refinement and gentleness, and in the Low country there are now many educated and accomplished ladies. In the Kandian country, in the centre of the island, the lady visitor to a *walaarwa*, or chief's residence, frequently finds as its mistress a young and elegant woman, with bright open face, and complexion hardly darker than that of a Spaniard. Her robe of fine and beautiful white muslin, with a broad band of gold running through it, her gold-spangled jacket and profusion of handsome jewellery, set off a graceful form, and make her appearance very striking. She holds in the house a position of importance and responsibility. As the wife of a *Ratēmahatmaya*, or chief of the country, she is termed the *walaarwa mahatmaya*, or gentleman of the mansion; and when she is spoken of by her husband or friends, it is always as *manikē*, that is, the jewel.

A few minutes' conversation puts her quite at her ease. She readily imparts family information to her visitor, and inquires with much curiosity about European customs and ideas. You touch on the subject of religion. Her response shows that her belief in Buddhism is implicit. She has the greatest confidence in the worship of Buddha's images, and of his sacred tooth which is enshrined in the great temple, the *Daladā Māligāwa*, at Kandy. She explains all illness, accident, or other misfortune by reference to sins committed in some former birth, of which these are the just recompense. Her hope for the future is indefinite. She knows no Saviour. She believes that sin has no forgiveness, so she looks for suffering in future transmigrations till all demerit has been sufficiently punished. Finally, she hopes, that in the far-distant future, there may be a complete cessation of being, in the nothingness of Nirwana. The further conversation on this subject is pressed, the more does it become evident that in Ceylon, as in other lands, the strength of heathenism lies in its hold upon the women, and that if the people are to be set free from its thralldom the women must first be won for Christ.

Strenuous efforts are now being made to do this. The various societies are awakening to a sense of the great need, and also of the great opportunities, and are seeking to bring the glad tidings to the ears and hearts of the women throughout the island. Missionaries' wives are doing what they can. A boarding-school with nearly fifty pupils, young women and girls, has been carried on with much success at Kōtē. More recently a similar one has been commenced at Baddegama, in the south. About a year ago the C.E.Z.M.S. began work in Kandy, opening there a boarding-school, which is gathering into it the daughters of the Kandian chiefs, and which has already in it fourteen bright, intelligent girls of the highest class. Two ladies, working independently, are studying the language, hoping soon to use it in carrying the Gospel to the homes of such "jewels" as those above described, so that from among them many may become jewels indeed to adorn the Saviour's crown.

These efforts are encouraging and hopeful, but they do not by any means supply all that is required. There is yet room for many more lady workers, for there are many open and inviting doors. Ladies filled with the love of Christ and longing for souls, who could bear their own expenses in the Mission, would find among the Singhalese women a blessed sphere for the exercise of every talent, and a happy opportunity of advancing, in a most important way, the kingdom of the Lord.

J. I. J.



THE THREE BUDDHAS. (From a Sketch by Miss Gordon-Cumming.)

TWO GLIMPSES OF WORK IN CEYLON.

I.—THE SINGHALESE ITINERANT MISSION.

LETTER FROM THE REV. J. G. GARRETT.

CENTRAL KANDYAN ITINERANCY, January, 1891.

ANOTHER year has passed—a year of quiet, steady, and patient work. To keep the light shining in the midst of darkness, though the darkness comprehendeth it not, has been the earnest endeavour.

Only the Mother still a Heathen.

The sad fact that till now there has not been a single woman among our converts in the North Central Province gives special interest to the fact that last August witnessed the baptism, and September the marriage, of the first Christian bride there. Her father was the firstfruit of Pálugaswewé, a headman in those parts, from whose conversion great things were hoped; but it pleased our Heavenly Father to call him home. He died trusting in Jesus, and laid it as his dying wish upon his children to be faithful to the Lord that bought them. The young man of twenty-one was the very type of promise in the little Church last year; and in February as I went hoping to seal the faith of the daughter too by baptism, the awful tidings reached me that the brother had been carried off by fever. No wonder our hearts were sore, and the poor heathen mother, desolate, could not bear that her only child should be given to the Lord, who had so strangely taken her father and brother. For six months more the baptism was postponed owing to the mother's opposition. In August this difficulty was removed, her mother gave her consent, and this bright gentle girl put on Christ before her whole village, who stood round the shade of a huge forest tree to hear her, and two young men, the fruit of the school close by, promise loyal love to Jesus. A month later saw her wedded to our schoolmaster there, and so bitter was the feeling against her that even her mother left her before her marriage, and would

have nothing to say to the ceremony. Will you especially pray that she may be enabled now to influence her fellow-country-women by an example of a Christian home?

The fact that the women in their homes are so little reached, urges me to endeavour to establish girls' schools in these wild districts, if only, in God's mercy, Christian women willing to deny themselves can be found. Sarah, our new bride, hopes to begin on a small scale in her own village; and the catechist's daughter, a girl just trained in the Cotta Boarding-school, has, by God's grace, been led to consecrate herself also in this way unto the Lord. I trust that special blessing may rest on the effort, which is attended with much self-sacrifice.

Medicine to make a wife amiable.

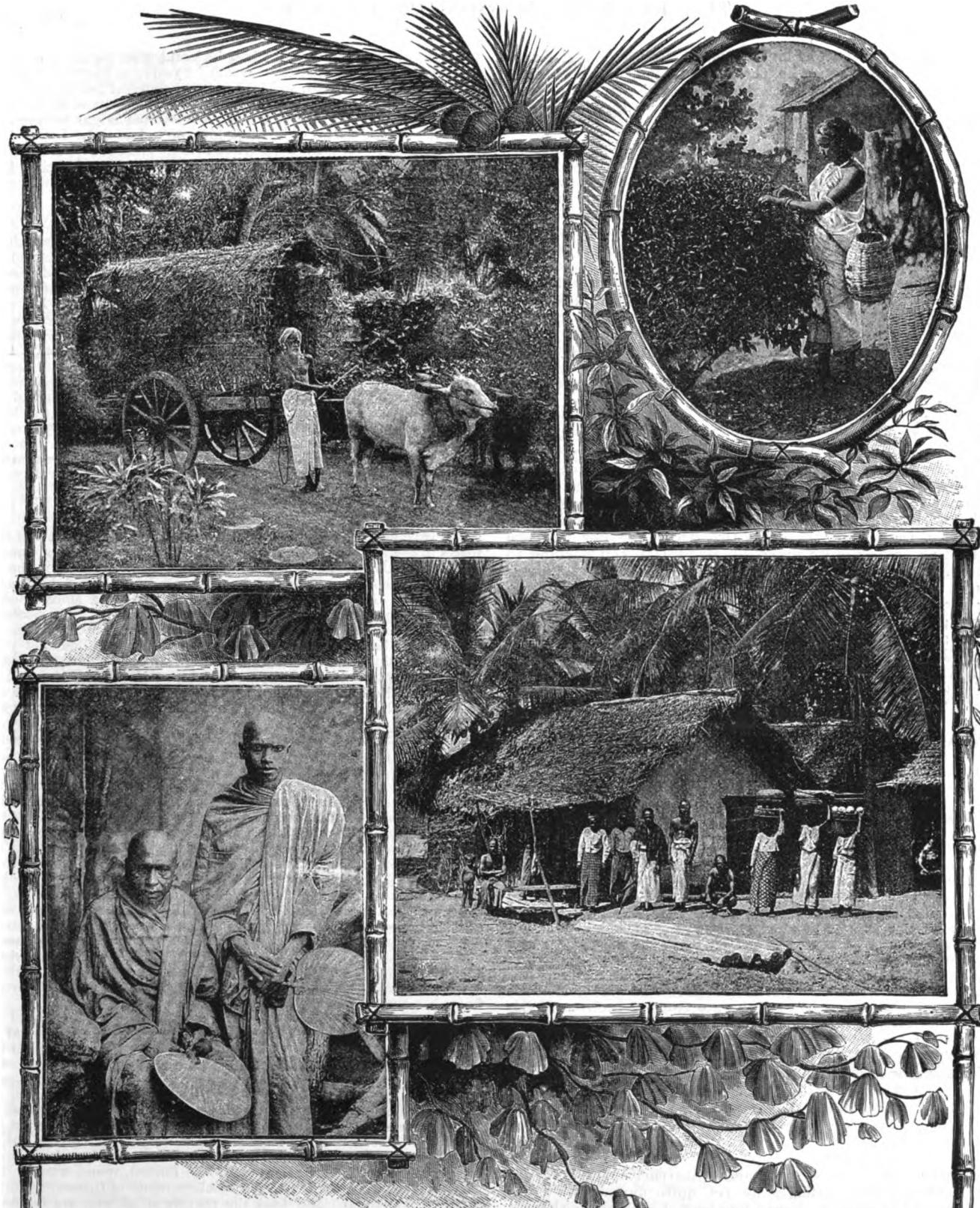
A heathen couple, in dreadful grief for the loss of their little one, who had just died, were attracted by the glad tidings that if they trust in Jesus they would see their child again. This was the beginning. The mother listened, gradually yielded, and has become a follower of Jesus. Presently her husband came to ask, "What medicine have you given my wife?"

"No medicine; we give none."

"Oh, yes, you have given her good medicine. She used to be cross, and now is so kind. She used to be lazy, and now is so willing. She used to speak such bad words, and now is so gentle." Ruth was baptized in August last, and since then her little daughter, a special gift in answer to their prayer, has just been dedicated by the glad mother to her precious Saviour.

A Confirmation.

At a confirmation service held at Urugala in November it was most encouraging to be able, with good hope of sincerity, to see nine converts confirmed by the Bishop, where but a few years ago the work had not commenced; and there are still others like Ruth, whom we felt would be better for more teaching before being confirmed. I was greatly affected to see an old man of sixty with tears rolling down his cheeks, tell before his



OUR CEYLON PICTURES.

THE Three Buddhas (see opposite page).—These figures are sculptured on a cyclopean scale in the solid rock at Pollanaruwa, Ceylon. One is standing, one sitting in contemplation, and one reclining as if in sleep. This latter figure typifies the unconscious state of Nirvana, which is the end and aim of all Buddhist desire.

Our Medley.—In the oval frame is shown a girl picking tea from the shrub. Next the oval, to our left, is a bullock bandy, a mode of conveyance well known to all travellers in Ceylon. Beneath the oval is a village scene, showing a carpenter's shop and a group of natives. The remaining picture, below that of the bullock bandy, shows two Buddhist monks, of the Amarapoora sect. They derive their ecclesiastical orders from Burmah, and hold the purest form of Buddhism.

family of the utter sense of sin, and claim the great forgiveness; while his grown-up son, who, though baptized, had been careless, received the testimony of the little Christian Church to a change that came over his life; and these were types of each of the nine who there received the laying-on of hands.

Pleasant Incidents.

Hanguranketta, in the Hewahetta district, is the centre of pastoral work in this district, and I have been greatly encouraged by a voluntary effort on the part of the Church members there. Upon one of my late visits I found a band of young men who had agreed to form themselves into a society to endeavour, so far as they could, to tell about Jesus to all who are in any way connected with them as servants or workpeople on the estates, or any one they meet on the journey, and also each to set apart one special case for more earnest pleading concerning the great salvation. These young men gathered round the catechists, read out each his report of what he had done in the past month, and then—all kneeling—each in turn committed the other's work in prayer to God.

At Kubulgamuwa a very pleasant incident was reported. Three boys coming to school got books and learned of Jesus. When the catechist went, some months after the school opened, he found there three mothers who had been learning from their sons, quite intelligently interested in the old, old story, and so changed by the teaching that the catechist thought them quite civilised. Instead of running like rabbits into their dark rooms, they wanted to know more and talk of the new teaching. One of these boys, a lad of eighteen, will shortly be received in baptism, I trust, and there are two whole families who are reported as having quite given up Buddhism, and wishing to be received into Christian fellowship; while the sad fact is brought to light that a girl trained in Cotta, and baptized there long ago, has gone back, and her Buddhist husband positively refuses admission to the reader. Here, and indeed in almost all our schools, there is a very hearty response on the part of the children to our teaching; but, while still under the power of heathen parents, I shrink from baptizing them.

Of Pussellawa, our chief station in a very large district, the catechist writes:—

"It is a joy to be able to say with thankfulness to God that our Christian Church in every way is improving. In former times, and even in the beginning of this year, the attendance at church used to be about fifteen, it is now nearly fifty. Four adults have been received from Buddhism, and seven were confirmed during the year. In September the English Buddhist, Daly, and his supporters came to this district, and while they were preaching two of our Christian laymen met them in argument, and left them without an answer, as it is written, 'Why do the heathen rage and imagine a vain thing?'

"In proportion as the opposition has been greater our Christians have become more in earnest, and no less than seventeen Buddhists have begun to come to our preaching, and twelve of them have decided to believe in Christ as their Saviour, and become steady members of our Christian Church.

"Formerly five persons used to meet in prayer in one family; now there are prayer-meetings on four days in the week with an average of twenty. To these meetings, and to our church services, our Christian brethren and sisters very readily come with gladness; while on Mondays I have a Bible-class in my house with an average of twelve. At this meeting, and the prayer-meetings which are held in Christian families, my wife and four of our Christian brethren, I can thankfully say, were moved by God to become active helpers."

We have now in the whole itinerary twelve regular services, at which small congregations of Singhalese Christians join in worship every Sunday. There are also important English congregations at five centres, depending for the most part on our Mission. We have thirty-six schools, chiefly scattered among the poorest and most primitive people in the island, where over 1,800 children are under instruction. There are very many populous villages as yet quite unreached, where schools would be most welcome; numbers of children without a chance of instruction, and thousands of homes where the Heavenly Father's love as revealed in Jesus is wholly unknown.

II.—THE COLOMBO TAMIL MISSION.

LETTER FROM THE REV. J. D. THOMAS.

Work in Colombo.

Twelve adults and sixteen children were baptized during the year. I baptized a servant and his wife at Marandan. When a boy he was a pupil in Slave Island School, where he obtained his first im-

pressions of Christianity, and where he learnt what the Lord Jesus had done for him, but the seed lay dormant for years; at length, by the grace of God, it was quickened, and by frequent hearing of the Word from the catechist and by the influence of his master and mistress, he was led to decide openly for Christ, and is a very earnest and bright believer. He was the principal means of bringing his wife to know the Lord. I was much gratified with his intelligent knowledge and answers to questions. The English lady and gentleman whom he serves showed their interest in this couple by coming to the Tamil service, and being witnesses to the good confession which they made.

Sermons in the Streets.

Three days in the week are specially set apart for street-preaching in different important centres: on these occasions the catechists and I go together, as far as possible. Once a week Mr. Higgens and his Singhalese catechists, and the Tamils with me, meet together, and after prayer for God's blessing, go out and preach alternately in the two languages. We generally have large and very attentive audiences. I meet the catechists every Monday for mutual intercourse, prayer, reading and conversing on methods and topics of interest connected with the work. I will give you a few incidents from the catechists' reports. Regarding the mission-room, people come from all classes and creeds, and from various motives; some only to rest awhile, or to take shelter from rain and heat, some to dispute, some to get replies to papers put forth by the Hindu Tract Society, some to know more of the truth of Christianity, some to inquire about sermons heard in the streets, some from real sorrow of heart on account of sin, and to know of the way of salvation. Whatever their motives may be, they leave benefited by their visit, having rested their bodies and received spiritual food for their souls.

"All Sorts and Conditions of Men."

The catechist speaks of a Mohammedan who had come for about three weeks to ask many questions regarding his doubts: he was convinced of the truth of Christianity and acknowledged Jesus Christ to be the Son of God. He bought a Bible that he might read for himself the wonderful story of God's love. The great hindrance to a Mohammedan's making an open profession is the fear of the wrath of his relations: they would not hesitate to injure him, or perhaps even take away his life. Six heathens have expressed a desire for baptism. A Buddhist youth has been coming for a month with grief of heart and a desire for salvation; he asks the catechist to pray with him. He saw on the wall the text, "The Blood of Jesus Christ, His Son, cleanseth us from all sin," and desired that it should be copied out for him. We hope he may soon be brought fully into the light.

Many Romanists come to read the Scriptures, and some have bought portions for themselves. The Word of the Lord has been regularly preached in the main thoroughfares, alleys and lanes, in hospitals and prisons. A heathen bottle-pedlar has often listened to the way of salvation and has attended services in the church, but he said that one night evil spirits came to him and seized him by the throat, saying, "Where are you going? We will not let you go." He was very much frightened, his friends mocked him, and rubbed sacred ashes on his forehead, and for a time he fell back, but he has since resumed his attendance at church, and also brings his son with him; he is now being regularly taught, preparatory to baptism, which he earnestly desires.

A barber, who learnt in a Mission school in South India, is convinced of sin; he has left off smearing himself with ashes and going to the heathen temples. He appears to be a secret believer, but on account of his occupation, and through fear of his friends, he does not make an open confession. A goldsmith from India says he has done with his idols and heathen worship, and believes Jesus to be the only Saviour from sin; but he, too, is afraid of his friends.

Another man on hearing of the true God, inquired, "What is the way to heaven?" He was told that "Jesus was the way, the truth and the life, and that there is no salvation by any other." He admitted the uselessness of his gods, but he is afraid to nurture his soul on Christ.

A Stirring amongst Mohammedans.

As I have before mentioned, there seems to be a stirring amongst the Mohammedans. If we had some means of affording protection and support for a little while to those who were desirous of coming out, till the first outburst of their friends' passion had subsided, probably many would join us: thus a nucleus would be formed, round whom others would gather, when the increasing numbers would of themselves form a sufficient protection. May I ask the prayers of all who are interested in work amongst the Mohammedans, specially for this, that God would open a way for us in this matter, show us what we can do, and give us grace to act up to His guiding?

"The harvest truly is plenteous, but the labourers are few—pray ye therefore the Lord of the Harvest that He will send forth more labourers into His harvest." May the thousand extra missionaries that the Keswick Letter has asked our grand old Society to send soon be forthcoming! "They shall declare God's glory among the Gentiles," and help "fill the face of the world with fruit."

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

VIII.—ST. PAUL'S COMPANIONS: FELLOWSHIP IN LABOUR AND SUFFERING.

HOW many persons are distinctly *named* in the New Testament as the companions of St. Paul, either in travel or at the various cities he visited? Excluding many whom he mentions, but who may not have been *companions* in any way (as most of those in Rom. xvi.), there seem to be *just forty-six*:

On 1st journey: *Barnabas* and *Mark*.

At Antioch and Jerusalem (Gal. ii. 1), *Titus*; also on 3rd journey (2 Cor.), and at Rome (2 Tim. iv.).

On 2nd journey: *Silas*, *Timothy*, *Luke* (see "we," Acts xvi. 10), and *Lydia*. *Timothy* and *Luke* the two most faithful friends to end of life (2 Tim. iv.).

At Corinth (on 2nd journey): *Aquila* and *Priscilla*; *Crispus* and *Sosthenes*, leading Jews (Acts xviii. 8, 17). *Sosthenes* afterwards at Ephesus with Paul (1 Cor. i. 1); *Crispus*, baptized by Paul himself, also *Gaius*, liberal host of whole Church (Rom. xvi. 23; 1 Cor. i. 14). Also five of the disciples saluted in Rom. xvi. (and therefore at Rome then), are specially named as having worked with Paul, no doubt at Corinth (where Ep. Romans written): *Andronicus* and *Junias*, Paul's kinsmen, had been in prison with him, but where is not known; *Phebe*, *Mary*, *Urban*. Also six who send salutations from Corinth to Rome: *Tertius*, Paul's secretary; *Lucius*, *Jason*, *Sosipater*, his kinsmen; *Erastus*, city chamberlain, afterwards with Paul at Ephesus (Acts xix. 22; see also 2 Tim. iv. 20); and *Quartus*, "brother." Some of these probably from Macedonia: *Sosipater* same as *Sopater* of Berea (Acts xx. 4); *Jason*, of Thessalonica (Acts xvii. 5-9).

At Ephesus (on 3rd journey) *Aristarchus* and *Gaius of Macedonia* (Acts xix. 29). *Aristarchus*, with *Luke*, was with Paul on the voyage to Rome (Acts xxvii. 2), and a fellow-prisoner there (Col. iv. 10; Philem. 24); a Jew of Thessalonica (Col. iv. 10, 11; Acts xxvii. 2). *Apollos* (see 1 Cor. xvi. 12, written from Ephesus). *Stephanas*, *Fortunatus*, *Achaicus*, messengers from Corinth (1 Cor. xvi. 17); see also ver. 15, and chap. i. 16). *Philemon* of Colosse, and his son *Archippus*, must have known Paul at this time, for Paul had not been at Colosse, and both had worked with him (Philem. 1-2; Col. iv. 17).

On journey to Jerusalem (Acts xx. 4), besides *Luke*, *Sopater*, *Aristarchus*, *Timothy*, already mentioned: *Secundus* of Thessalonica (was he a brother of *Tertius* and *Quartus*?); *Gaius of Derbe*, *Tychicus* and *Trophimus* of Ephesus (see Acts xxi. 29; Eph. vi. 21; Col. iv. 7; Titus iii. 12; 2 Tim. iv. 12, 20).

At Rome, 1st imprisonment (Epistles to Eph., Phil., Col., Philemon): *Tychicus*, *Aristarchus*, *Mark*, *Luke*, already mentioned; also *Epaphroditus*, messenger from Philippi, valued fellow-worker, sick (Phil. ii.); *Onesimus*, slave of Philemon (Col. iv. 9; Philem.); *Epaphras* (Col. i. 7, iv. 12, 13; Philem. 23); *Jesus Justus*, a Jew, like *Aristarchus* and *Mark* (Col. iv. 10, 11); *Demas*, who afterwards forsook Paul—he and *Luke* only named three times in N.T., and always together (Col. iv. 14; Philem. 24; 2 Tim. iv. 10).

At Rome, 2nd imprisonment (2 Tim.): *Onesiphorus*, who "oft refreshed" Paul, as before at Ephesus (i. 16-18); *Crescens* (iv. 10), *Eubulus*, *Pudens*, *Linus*, *Claudia* (iv. 21); and others already mentioned.

Many interesting lessons to be drawn from this list. What "diversities of gifts" (1 Cor. xii.): *Timothy* the young bishop, *Luke* the physician, *Gaius* the host, *Tertius* the secretary, *Aristarchus* the companion in travel and in prison, *Epaphras* the man of prayer (Col. iv.), *Titus* the collector of funds (2 Cor. viii.), *Phebe* the deaconess. God distributes His gifts to us, and all, however varied, are to be used for Him.

So in our Missions: room for all. Preachers, teachers, bishops, translators, doctors, deaconesses, nurses, secretaries, printers, builders. And at home too; speakers and preachers, secretaries and treasurers, workers and collectors. Only let there be "the same Spirit."

But see one thing in St. Paul's Epistles—the *fellowship* of the workers with him. What does he call his companions? "Fellow-labourer," "fellow-worker," "fellow-helper," "work-fellow," "helper," "labourer together," "worker together," "companion in labour." All these stand for one Greek word, *sunergos*, in Rom. xvi. 3, 9, 21; 1 Cor. iii. 9, xvi. 16; 2 Cor. i. 24, vi. 1, viii. 23; Phil. ii. 25, iv. 3; Col. iv. 11; 1 Thess. iii. 2; Philemon 1, 24; also in 3rd John 8. In R.V., in almost every place, translated "fellow-worker." See also "fellow-citizen" (Eph. ii. 19), "fellow-prisoner" (Rom. xvi. 7; Col. iv. 10; Philem. 23), "fellow-soldier" (Phil. ii. 25; Philem. 24), "fellow-servant" (Col. i. 7, iv. 7), "yoke-fellow" (Phil. iv. 3), "partner" (2 Cor. viii. 23; Philem. 17).

How much the Lord thinks of "fellowship." No text in Bible more familiar than 1 John i. 7. "The blood of Jesus Christ His Son cleanseth us from all sin." But that is not the whole verse. We are to "walk in the light," and then, not one thing, but two

things, (1) "we have fellowship one with another," (2) "the blood," &c.

Pray for all missionaries abroad and for all workers at home, that they may have "fellowship one with another"—no divisions, "murmurings and disputings," "variance, emulations, wrath, strife," &c. As Jesus prayed, "That they all may be one," John xvii. 21.

E. S.

THE GLEANERS' SCRIPTURE CORNER.

"The God of Patience."—Rom. xv. 5.

"THE God of Patience." That is to say, God the Source of Patience, so that we who need this grace are to realise that it cannot spring from us unless God Himself plant it there. Its very source is in Him, and the power to maintain it is in Him also.

How wonderful the thought of Patience is in connection with God Himself! He is, indeed, the "Husbandman who hath long patience." Each one of us is a witness to the patience of God. How many years did He pursue you with His love and His beseeching you to be reconciled? How long was it before you yielded? And even since we did yield, has it not needed "long patience" before He saw even "the blade," and how much longer, if even yet, before He sees "the ear, and then the full corn in the ear," after all His years of patient and persevering toil?

And how often, when He was ready to give us some fresh blessing, He was compelled to wait, because some fretfulness, or petulance, or resistance of ours stopped our being able to receive it, and the Lord has still to wait before His longing desire to pour us out a blessing can be granted. See Isa. xxx. 18, where He has to agree with Himself, as it were, to wait.

Then what a joy it must be to Him when the time of His Patience is over, and He can pour out upon us the last shower which brings out into blossom the long-forming bud, and reveals and swells the full ear, long hidden. And if it is joy for Him to give this for use on earth, how much greater it must be when the last touch of His Patience can be given, and He can end His toil and polishing, and call His child home.

Our own history tells us that He is truly "the God of Patience," and Israel's history brings out this character of our Covenant God very conspicuously. First, in all the wilderness years, which He Himself calls years of "provocation," never leaving them, guiding them, protecting them, and feeding them. And then, again, in their Canaan years, years of prosperity, when they turned from Him so often. The great yearning of God to bless them comes out in Ps. lxxxi. and Isa. xlvi. "Oh, that thou hadst hearkened unto Me!"

It is love which makes patience, and only His everlasting Love could equal His boundless Patience. And it is hope which maintains patience, for He knew what would be the result. See Rom. viii. 25, and think it over how it is true with Him.

Then, as He is the God of Patience, He wants to create the same grace in each of His purchased ones. Some seem to have it as a natural characteristic (God's gift all the same, whether born in us, or implanted after conversion as one of the results of the new birth and life by Christ Jesus). But whether His gift earlier or later, it is one that He sets great store by, and one feature of His own which He most presses on His children. "Ye have need of patience," He says (Heb. x. 36), because of His longing to see us "receive the promise." We have need of patience for work, for waiting, for fruitfulness (St. Luke viii. 15), as well as for suffering.

If all our loved missionaries could speak now in one voice, I believe they would implore us to ask for patience for them as they toil on, seeing the Name which is above every name to them, either ignored, or derided, or rejected. They need their great Husbandman's "long patience." And He is the God of Patience, which does not at all mean only that He gives the patience as a gift, but that He comes Himself, and is the Patience within us by the power of the Holy Spirit.

He knows how important it is, for the world is so swift and merciless in noticing impatience in a Christian—for the world still looks for miracles, while saying they do not believe them! And it is a miracle of grace when a hot-tempered and impulsive one becomes able to endure and to bear. St. Paul could say, "The signs of an apostle were wrought among you in all

patience" (2 Cor. xii. 12). Are we likely to be recognised as an apostle by our patience? (see also 2 Cor. vi. 4). He bids Timothy "follow after patience" (1 Tim. vi. 11). And he says to the Thessalonians, "We glory in you for your patience" (2 Thess. i. 4). And surely we must all have paused in wonder over God's climax to the workings of His mighty power—that it is "unto all patience" (Col. i. 11). Nothing more sublime than that! Then shall we not "let patience have her perfect work"? When His "perfect work" is done, ye are "perfect and entire, wanting nothing." May God create that halo of His patience over us, which comes with entire acceptance of His will.

SOPHIA M. NUGENT.



MISSION HOUSE NEAR CHU-KI, MID-CHINA.

TRAVELLING EXPERIENCES IN CHINA.

BY A C.M.S. MISSIONARY.

[One of our Missionary brethren in China, who does not wish his name published lest it should "attract sympathy" to himself, sends us the following graphic description of some of the discomforts of missionary journeys there. In a seventeen days' trip he changed his sleeping-place thirteen times, and walked altogether twenty-one and a half hours from station to station.—Ed.]

ON Wednesday morning it was fairly fine, so we resolved to start on our long walk. It took us just one hour and a half to reach our first stopping-place. There I administered the Holy Communion, as arranged by previous appointment, to the little band of Christians gathered together, after which we started again on our walk for the place where we were to spend the night. The rain now began to fall fast, and the paths soon became so wet and slippery that they were nearly impassable. The cold and damp were very trying, but it was impossible to turn back, we were obliged to press forward. I was accompanied by our Native pastor and a catechist.

After walking for about seven hours we reached our destination. To my dismay I found the coolies with my things had not arrived, so I had to wait more than an hour, with soaking feet and wet clothes, before they came, nearly done up with their long walk in the rain on such trying paths. After evening prayers I retired to rest, but it was long before I slept.

The next morning I awoke with a bad headache, and was altogether too unwell to rise, and there I spent the day, unable to eat, almost unable to think, driven almost to distraction by men and women tramping upstairs and stamping into the room to see how I was and ask me to eat. And what a place I was lying in! If I glanced upward, the dust of ages hung caught in coh-

webs, in long festoons from the tiles and woodwork of the roof. The floor had never been washed since the house had been built three or four hundred years before. Unmentionable smells came floating upstairs, and entered at every crevice in floor and walls. At the foot of the stairs was the pigsty in a horrible filthy state, and just beyond the cow was kept. Indeed, dogs, fowls, and pigs wandered in the lower rooms at their own sweet will. Glass windows were of course unknown, and the cold damp wind was only kept out by rough shutters, so badly put together that, without being removed, enough light was admitted to see to move about. The house in which I was, was really the centre one of three, which were separated one from another inside by partitions of dirty boards which were supposed to secure a certain amount of privacy to the occupants of the respective rooms, but in this attempt they miserably failed. Upon the day and night in question the babies in the adjoining houses took turns with the dogs downstairs to keep up a succession of noises which even to one in the best of health would have been almost unbearable.

But the longest day has an end. About six, I had a cup of tea made out of my own teapot, and some biscuits. I say "made out of my own teapot" because, some weeks ago, I arrived at this very house after a long walk and they brought me, according to custom, a cup of tea. Without noticing it particularly, I at once drank half the contents of the cup. When I put it down I discovered, to my horror, a blackbeetle nearly an inch long

floating among the leaves. Upon pointing it out to a Native brother, he at once extracted the beetle with his long finger nail, with the remark that my eyesight was very good, and upon my saying I had no desire to drink any more, he at once finished the cup of beetle tea himself.

The next day I felt very much better, but very weak. I was wonderfully helped, though, so that I was able in the evening, at our next stopping-place, to enter in my diary that I had walked six miles, presiding at a Chinese wedding feast by the way, that I had assisted at the examination of a boys' day-school, that I had made a collection from the Christians towards the Native Church Fund, and that I had led the Christians at their evening prayers. I retired to rest in a room perhaps two degrees cleaner than that in which I had slept at my previous resting-place.

Our Picture shows the C.M.S. Mission House at Chu-ki, rented in 1878, after fierce opposition, by Mr. Moule and Mr. Elwin, opened in Feb., 1879, with crowded audiences, about half a mile outside the city of Chu-ki. The characters on the inner side of the further wall mean "Book shop of the Holy Church of Jesus." Those on the outer side of the nearer wall, "The Holy Church of Jesus." This is where Mr. Hoare lived while preaching with his students in the city two years ago. Archdeacon Moule, in his notes on the photograph, says:—"I have received a letter written in that house, where Mr. Hoare was living for six weeks, with Mrs. Hoare, four students, six women whom Mrs. Hoare was instructing, two servants, and the caretaker and his son. He said, 'Altogether we are enjoying life and the work as much as possible.' There is certainly merit in being cheerful under such circumstances."

THE MISSION FIELD.

Four Deaths.—We regret much to report the death of the Rev. John W. Stuart, C.M.S. missionary at Aligarh, in the North-West Provinces of India. Mr. Stuart was one of the many excellent missionaries whom Ireland has given to the Society. He was educated at Islington College, and went to India in 1862. He laboured ten years at Jabalpur, and more than sixteen years at Aligarh. We also regret to announce the death of the Rev. John Treusch, who laboured in North India from 1860 to 1887, and for many years was Training Master of the Female Normal School at Benares. The telegraph has also brought the very sad news of the death of the Rev. J. A. Robinson, the joint leader (with Mr. Wilmot Brooke) of the Soudan and Upper Niger Mission, at the age of thirty-two. Mr. Robinson was one of a band of brothers well known at Cambridge, another of whom is Dean of Christ's College. He was a Scholar of Christ's, Carus Greek Testament Prizeman, and First Class in the Theological Tripos. He was engaged in educational work in Germany when the missionary call came to him; and he first went to the Niger in 1887. Another distressing telegram has announced the death from dysentery of the Rev. G. H. V. Greaves, one of the party who went to Africa with Mr. Ashe in May last. Mr. Greaves was son of the late Rev. R. P. Greaves, C.M.S. missionary in Bengal. He was one of our Cambridge recruits, and had been curate to the Rev. C. G. Baskerville at St. Silas', Birmingham. We refer further to these losses in the Editorial Notes.

Alone at Kien-yang.—Kien-yang is a large city in the north-west of the Province of Fuh-Kien, China, forty miles beyond the great capital of those parts, Kiong-ning-fu. It will be remembered that the Revs. H. C. Knox and H. S. Phillips went out two or three years ago as pioneers in those densely populated districts. They moved forward from the old central station of Ku-cheng to Nang-wa; and at that place Dr. Rigg has now followed up with a Medical Mission. Then Mr. Knox was invalided home (but he hopes to go back next year); and Mr. Phillips went forward again alone to Kien-yang. With great difficulty he succeeded in renting a Chinese house; but the unhappy landlord has been seized, beaten, and exhibited publicly in an iron cage. On hearing of the opposition, a Chinese Christian bookseller at Kiong-ning-fu started off, and walked the forty miles in one day, in order to share the danger with Mr. Phillips. But later letters say that the outlook was more hopeful. Mr. Knox earnestly begs for some brother to go out at once to Mr. Phillips's aid.

More News from Bishop Ridley.—In the next column we print Bishop Ridley's letter regarding the response to the Indian chief's appeal. In another letter, to the widow of Admiral Prevost, dated April 1st, he gives a deeply interesting account of an awakening among the Indians of Kitkatla, a place on the coast fifty miles south of Metlakahtla. Admiral Prevost himself first carried the Gospel to them in 1879, going by sea in a canoe. They were very hard, but six years afterwards there were twenty-three converts. Then the heathen rose up, destroyed the little church, and tore the Bibles and Prayer-books in pieces. Last October, Bishop Ridley sent the Rev. T. Stephenson to them, and now the whole tribe have given up their heathen customs, and are under Christian instruction. Forty were baptized lately, and when the Bishop visited the place, the very man who set fire to the church in 1885 held the tape to measure the ground for a new one.

An Indian Christian in High Office.—The Madras Government have appointed to the important office of Acting Administrator-General and Official Trustee of Madras a Native Christian, Mr. N. Subrahmanyam, B.A., B.L., a distinguished barrister, who completed his legal education in England. He was a convert of the Wesleyan Mission. A largely attended meeting was held lately in Madras in honour of his promotion, at which an address to him was read by Mr. Samuel Sathianadhan, B.A., son of the lady whose portrait appears on page 116.

The Postmen's Mission to Postmen.—The Christian Post Office Association has undertaken to support a Native evangelist at Lucknow, who will work among the Hindu and Mohammedan letter-carriers of that great city. The Rev. A. I. Birkett, the C.M.S. missionary there, has selected the head catechist of the

Mission to devote Mondays to visiting the postmen and telling them the Gospel message, as a preliminary step; and it is hoped that more regular work will follow.

Persecution of Christian Villagers.—The villagers in the Narowal District of the Punjab are accustomed to work without wages, on the understanding that they have a part of the harvest produce. They have been told that they must either renounce their Christianity or lose their places. A few have given way, but the majority stand firm; and thus are constrained to see strangers eating the crops which they have sown and watched till they were ripe.

THE RESPONSE TO THE INDIAN CHIEF'S APPEAL.

LETTER FROM BISHOP RIDLEY TO THE EDITOR.

METLAKAHTLA, June 4th, 1891.

THE telegram about the Indian Chief's Appeal reached me late on April 1st; on the 3rd the steamer *Evangeline* was ready for sea. A hurricane squall, worthy of the tropics, on the next day, did fearful damage along the coast, and threatened to sink the ship at her moorings. The 5th was Sunday; on Monday she sailed and had a fine passage. As I was crippled with rheumatism, I sent, as the Church's messenger, the best man I could find. Besides a letter to the chief, I had carefully prepared him for his embassy, and he fulfilled it excellently.

Five months had then elapsed since the appeal came, and I thought it possible that as it failed here it might be repeated in some other quarter. This had happened in the case of the most southerly of the three villages. Its chief had gone beyond the bounds of my diocese, and he was persuaded to migrate with his tribe, and building materials were given him and others to erect new houses at a Christian Mission station far to the south, and worked by another Society. As soon as the news arrived that I could help them, the few migrants were for returning to their old homes and putting themselves under our instruction. But I had told Charles Ryan, our messenger, that in such a case I should consider them already provided for, and would not disturb such plans. Then he retraced his steps some fifty-five miles to the nearest of the three villages from which the appeal was made. He had found the most distant village permanently deserted, as it appeared from the quite empty and dismantled houses. At the nearest a few old people remained, the whole able-bodied section of the community having gone off to their hunting. In this village was great joy at the prospect of having a missionary. The chief was away, but the letter I had written was explained and left behind for him. He may not return for months, and then may find a difficulty in meeting with a literate person to write for him his reply.

In the meantime I am looking for a suitable missionary to break ground there in the autumn. The present prospect is the inviting of the Indians of the two nearest villages and the building up a much smaller work than would have been likely had I been sooner in the field. That all who sought the blessing of the Gospel will now be brought under its saving influence must be a source of gladness to those hearts that have yearned for their salvation.

You now see how the matter stands. If it be asked whether it is prudent to lay out money on the rescue of so small a community, only perhaps between 100 or 150 souls, I would reply by asking what would be thought of the Government, if, hearing of so many starving to death, they did not succour them promptly? Souls appeal to Christians because Jesus died for them. I know no grander or more apostolic missionary than Bishop French. Would he not gladly lay down his life to win an Aral for Christ? What would he not do or dare to win 100? Let but a man be sent by the Holy Ghost, and I shall expect to see these remnants of once powerful tribes united in the bonds of the Gospel.

I may not exactly tell you how the reading of Mr. Fenn's telegram affected me. It rebuked me—it rejoiced me. First, it struck me dumb. Then gratitude, like a peaceful vision, possessed me. I saw those favoured servants of Christ placing their money at His feet and His acceptance of it. They will have treasures in heaven incorruptible.

Your letter to me, and letters from Clifton, Leamington, and several other places, as well as the paragraphs in the *GLEANER*, come like waves of cheer from God. To Him be praise and thanks to all from yours sincerely,

W. CALEDONIA.



DID our Gleaners ever notice the peculiar egotism of a character in one of our Lord's parables who was a very industrious and successful gleaner—only he gleaned for himself and not for God? Look at Luke xii. 16—21, the parable of the rich man whom God calls "fool." In the little self-congratulatory speech which Jesus puts into his mouth, the word "*my*" occurs five times: "*my fruits*," "*my barns*," "*my fruits*," "*my goods*," "*my soul*." So was it with an Old Testament character who also was a rich fool, and whose name, Nabal, means fool. See 1 Sam. xxv. 11—"my bread," "my water," "my flesh," "my shearers." Is not this a habit in which Christian workers are apt to indulge, and to which Gleaners in particular are tempted? When they speak of "my branch," or "my meeting," or "my missionary box," or "my working-party," or "my collection," they mean no harm: they do not really want to talk of self: they do know that the work is the Lord's and not theirs. But still the habit is an insidious one, and leads to selfishness and jealousy and vanity and heart-burnings and ill-natured thoughts of others. And how foolish it is, let both the Old Testament narrative and the New Testament parable teach us. Nabal died in ten days; the rich farmer died that night.

Are there any Christian people for whom the Gleaners' Union is not suitable? There can be now no class of them unrepresented in it. Yorkshire pitmen are not a likely class to care about it, yet in one village there are thirty of them who are Gleaners, and who read the *GLEANER*, instruct one another in the Missions, and pray together for them. Busy students at Girton might be expected to be too pre-occupied to think of such an organisation; yet fifteen of the Girton ladies are members, and others who have left the college are seeking to start new branches in the neighbourhoods where they live. For Sussex rustics the *GLEANER* might not unfairly be considered too hard; but we were lately in an out-of-the-way district in that county, where there is no village, but where there are fifty members of the Union in isolated cottages, and where scarcely a cottage is without its *GLEANER*, subscribed for by the people themselves. A most hearty meeting we attended in a mission-room, at which the liveliest interest was manifested by both men and women. This is not due to an ardent C.M.S. clergyman, for the Rector holds aloof entirely. The chief lady in the parish started the branch and keeps it on; but the people themselves are readers and workers.

Nor are only Yorkshire pitmen, Girton students, and Sussex rustics influenced. The Union is sending clergymen into the mission-field. Mr. Carpenter, "Our Own Missionary" for the present year, has already told us how it was joining the Union that first led him to think of foreign service; and here is a letter from another clergyman, the Rev. T. McClelland, who gave up his parochial work last year and went to China:—

"FOO CHOW, CHINA, 29th April, 1891.

"First, let me say, Praise God for the Gleaners' Union. Under God it is the cause of my being here, and I thank God for *that* every day. Becoming a Gleaner, an almost dead thought of entering the mission-field was quickened and developed in me, until I could hold back no longer, and here I am.

"I want to bear testimony to God's goodness. It has been joy and gladness all along and increased blessing in my own soul since I came here. I had often heard missionaries speak of the joy of their work. I now know it was a true report which they gave.

"THOS. McCLELLAND,
"Gleaner No. 7,494."

We need scarcely say what a true satisfaction it is to us to receive testimonies of this kind.

Holidays will have begun for many of us when this number reaches our Gleaners; and holidays are a capital time for using, in dependence on the Lord's guidance and strength, the knowledge gained and the sympathies quickened at the meetings we have been attending and in the missionary magazines we have been reading. Have our readers forgotten how a holiday visit to the Isle of Man last year introduced one of our members to a fisherman who was also a member, and how this led to a meeting being got up?

Will all our friends make a note that as All Saints' Day falls this year on Sunday, the Anniversary of the Gleaners' Union will take place on Friday, Oct. 30th. We hope to have the same gatherings as last year, viz., Prayer Meeting, Communion Service, Afternoon Conference, and Aggregate Evening Meeting.

Our sisters in domestic service, who minister so much to our health and comfort in many ways, are far from being debarred from quiet, earnest service of a more directly spiritual kind. Again and again we hear of true self-denial and persistent efforts to stir others to interest in the great Mission cause. The one Lord and Master of us all is not slow to note the service so lovingly rendered to Him. The following letters may stir and encourage some who had hitherto believed themselves to be shut out from direct missionary work:—

A Nurse in a Family of Nine Children.

Enclosed is the renewal fee of my membership in the G.U., and small offering. The *C.M. Gleaner* is a great help in keeping up interest in the holy work, or I may say increasing it, as I am sure it has been with me. To-day I have been looking at back numbers of last year, and found I had not read several articles in them. But now I am so interested, that I don't think I miss anything in them. I read them on Sunday. I hardly finish one month before I get the next, as I don't get very much time, being nurse where there are nine children, the eldest not twelve. I am five miles from —, so can attend no meeting there, and I cannot afford to give away much, as I have to help keep my mother and young brothers and sisters.

Self-denying Gleaners.

I enclose a postal order for 5s. towards "Our Own Missionary" from two servants who are thoroughly in earnest in their gleaning. I will copy the letter which accompanied the money:—

"Will you kindly accept of this five shillings as a small offering towards the Mission, which we have gleaned with pleasure during Lent through a little self-denial.

"TWO GLEANERS, Nos. 28,592, 28,593."

At a Servants' Bible-Class.

I take in the *Gleaner*, and am very much interested in it. May I further suggest that you advise others (through the *Gleaner*) to do as, thank God! I was able to do at a servants' Bible-class. I had a collecting-card, some of the members joined with me in subscribing one penny per week, and we had £2 to send to our secretary at the end of a year. Won't you give servants a little encouragement and sympathy? Many a servant's heart burns with love for the Master, and they would, if invited, try and do more for this great cause; and I am well aware faithful servants have great influence and opportunity.

GLEANER 24,510.

A Country Missionary Loan Exhibition.

[It may be an encouragement to our friends in country villages or small towns to know that it is possible to hold a Missionary Loan Exhibition without much expense; therefore we give the following sketch written by a visitor of what has recently been done at Woking, not as a "Report," but as an "illustration." It must be noted that but little expense was in this case incurred for rooms, decorations or labour.—ED.]

A SHORT account of the recently held exhibition at the outlying district of St. John's, Woking—a mile and a half from the railway station—may be helpful to any desiring to make a similar attempt. The Board Schools, which were well adapted to the purpose, were most kindly lent free of charge. The exhibition was opened on Easter Monday. Curiosities and collections—some of great value, others of the deepest interest—were lent by kindly friends, and an attentive throng listened eagerly to the explanations given of the exhibits.

In the Parish Room, on Easter Monday evening, there was a Service of Song, "The Slayer Slain," carefully rendered by a choir chiefly composed of Gleaners and members of the Juvenile Association, whilst in the Infant School there was an East African lecture. On each successive day lectures were delivered in the afternoons and evenings by missionaries and others, some being illustrated by magic lantern slides. One feature was the Literature Stall, which was well patronised, the penny and cheaper books, of course, finding a more ready sale than more expensive works.

The schoolrooms were most tastefully decorated, all needless expence being avoided by the use of hangings, draperies, trophies of arms, heads of animals, &c., which were lent for this purpose. Every one was struck by the good effect produced. All the arrangements were under the superintendence of Major-General Sibthorpe; and the workmen, who were from all classes, gave their services most freely and heartily in every department, the result being that the expenses were wonderfully reduced, amounting only to some £27, whilst the receipts reached a total of nearly £47. Donations have been sent to the other societies who sent exhibits; and the remainder, after all has been finally settled, will be handed over to the C.M.S.

Local Branches of the Gleaners' Union.

The following Branches have been registered since our last announcement:—*In the London District*: Chester Square, St. Michael's, Secretary, Mrs. Dodsworth, 45, Chester Square, S.W.; Holloway, St. Luke's, Secretary, Miss Deed, 8, Hillmarten Road, N., and, *In the Provinces*: Birmingham, St. Luke's, Secretary, Mr. C. W. Howard, 95, Grant Street, Bristol Road, Birmingham; Buxton, Secretary, Miss H. M. Meggison, Buxton; Southport, All Saints', Secretary, Miss Upham, Sundown, Hesketh Park, Southport.

Worthing.—A group of Gleaners here, mostly young ladies, have banded themselves together for Missionary study and call themselves "The Alerts." They meet monthly to hear a paper read drawn up by one of their number.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Mary Shuffrey, Taunton, No. 23,378, June 1st, 1891.
Miss Charlotte Griffith, Kingstown, No. 29,358, June.
Miss Alice Simmonds, Canterbury, No. 8,402, May 13th.
Mrs. S. Bradley, Boroughbridge, No. 15,356.
Miss Plowright, Folkestone, No. 29,958, June 20th.
Mrs. Sophia Fletcher, Reading, No. 10,028, July 2nd.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for August.

Only Reference Bible may be used. Concordance not allowed.
Except where "references only" is put, each verse must be written out.

VIII.—THE MOVING CAUSE OF MISSIONS.

36. Find out in the Old Testament as many passages as you can in which the expression "multitude of Thy" or "His," "mercy" or "mercies" or "tender mercies" occurs.

37. Find out in the New Testament verses which teach that the gift of the Son of God, and the benefits we receive by that gift, are the outcome of the love of God the Father.

38. Find (a) three verses containing the phrase "the love of Christ"; (b) three verses stating, in connection with His love, that He "gave" or "hath given" "Himself"; (c) three verses containing the phrase "as I have" or "so have I" "loved you."

39. Write out all the verses in the First Epistle of John in which allusion is made to loving "one another," loving "his brother" or "the brethren."

40. Mention the separate occasions on which we are told the Lord Jesus felt "compassion," pointing out those where this statement is made by more than one of the evangelists.

Answers must reach the C.M. House not later than August 31st.

Forthcoming Sales of Work.

Mrs. J. L. Tempier and Mrs. J. Wynn Wernicke, Burton Bradstock Rectory, Bridport. August 11th.

Miss Buxton, Cromer. August 26th.

Miss L. Storr, Trinity Terrace, Skirbeck, Boston. Last week in August.

Mrs. A. E. Borton, St. Paul's Vicarage, Stockton-on-Tees. Sept. 10th and 11th.

CHILDREN'S FESTIVAL AT THE C.M. HOUSE.

ON July 8th, a large number of children of the upper and upper middle classes of society were entertained at the C.M. House by Lady Kennaway and Lady Victoria Buxton (wives of the President and Treasurer). A heavy thunderstorm broke over London half an hour before the time named on the card of invitation, and torrents of rain fell all the afternoon; but about three hundred children, accompanied by parents, sisters, or governesses to the number of another hundred, assembled at 4 P.M. They were received by the two hostesses; and tea and coffee, strawberries, &c., were served in one of the committee-rooms. The children were then conducted in parties (by the daughters of the hostesses and other young lady friends) to the various rooms illustrating different countries. India, China, West and East Africa, Japan, Palestine, North-West America, were represented in different rooms by dresses, pictures, curiosities, idols, &c.; and one room was a Zenana court, arranged by the C.E.Z.M.S. Several missionaries were in attendance to explain the objects of interest. The proceedings wound up with a meeting in the large committee-room, at which very short speeches were given by Archdeacon Hamilton (W. Africa), Miss Cornelia Sorabji (Bombay), the Rev. V. W. Harcourt (Tinnevelly), and the Rev. R. W. Stewart (China); also by the Rev. E. A. Stuart and Mr. Stock. Mr. Wigram and Mr. Baring-Gould presided successively. So many willing friends co-operated in the arrangements that it seems invidious to name some and not others. But Mr. and Mrs. Percy Brown and Mr. C. F. Binns ought to be specially mentioned for their kind labours in collecting and arranging the curios and decorating the rooms; Miss Wharton Thompson, who fulfilled her usual function of arranging for and (with her willing lady helpers) serving the refreshments; and Miss L. Gage Brown, who superintended the invitations.

The children manifested great interest in all they saw and heard; and we cannot doubt that seed was sown in many young hearts that day which will bear fruit in years to come.

THE F.S.M. OF 1892.

OUR readers will be glad to hear that we have received letters from the Archbishop of Canterbury and from the Bishops of the Southern Province expressing most cordial approval of the February Simultaneous Meetings to be held in the Province of Canterbury (exclusive of London) next year.

The meetings will be held from Monday, Feb. 8th, to Friday, Feb. 12th, in the counties included in the Dioceses of Canterbury, Chichester, Ely, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Albans, Southwell and Winchester; and from Monday, Feb. 15th to Friday, Feb. 19th in the counties included in the Dioceses of Bath and Wells, Exeter, Gloucester and Bristol, Hereford, Lichfield, Salisbury, Truro, and Worcester.

We earnestly trust that immediately after the recess our friends throughout these districts will heartily co-operate with the Association Secretaries in organising, as far as possible, local "missionary missions" in leading centres, and invoking at an early period the prayerful sympathy of Christian people. It is found by experience that a consecutive series of services is, by God's blessing, much more effective in arousing and quickening the missionary spirit than a large number of merely isolated gatherings.

B. B.G.

HOME NOTES.

THE Valedictory Meetings will be held on the 29th and 30th of September. A few Farewell Meetings will be held in the Provinces. Friends who desire such Meetings to be held in their localities are requested to apply at once to the Central Secretary.

On Tuesday, June 30th, the Committee had an interview with the Bishop of Exeter, who is leaving England early in August, on a visit to his son, Bishop Bickersteth of Japan. He hopes to spend six weeks in that interesting country.

The Committee have recently had interviews with Mr. Gerald Portal, the new Consul-General at Zanzibar, and Mr. Ernest Berkeley, the new administrator of the British East Africa Company at Mombasa. Both gentlemen expressed their interest in the Society's work, and promised such assistance as they could rightly give.

Since the publication of our last number, the following have been enrolled as missionaries of the Society:—the Rev. James Carter, M.A., of Trinity College, Cambridge, Curate of Christ Church, Stone; Messrs. A. Liggins, D. A. Callum, A. F. Pratley, and E. B. Vardon, students at the C.M. College, who are to go out this year; and the Misses E. F. Gaston, E. Garnett, and M. A. Wells.

During the past month the Committee have taken leave of the Ven. Archdeacon Reeve, returning to North-West America; Rev. J. and Mrs. Martin, returning to South China; Miss M. West, proceeding to North Pacific; and Miss. J. J. Thomas, proceeding to Lagos.

The Kanwar and Kanwarani of Kaparthala are again in England. Friends will remember that the Kanwar, who is the second son of the late Rajah of Kaparthala, came out boldly for Christ, and was baptized in 1873. He subsequently married the daughter of the Rev. Golak Nath, a Native minister of the American Presbyterian Society. Portraits of them and their three boys will be found on page 25 of the *Gleaner* for 1888.

Another quiet but earnest worker for the Society has passed to her rest, Miss. Mary H. Ledyard of Frome. For many years past the item "M. H. L., sale of seeds," followed by a substantial sum, has appeared in the Frome Contribution List, in addition to other sums contributed by her. These seeds were raised by her own labours in her garden.

We have received a cheque for £1 4s. 6d. from the Dean Close Memorial School, Cheltenham, where the Rev. R. W. Stewart, of Fuh-chow, lately addressed the boys and exhibited his gigantic Chinese Idol. This was photographed by two of the boys, and the copies sold to their school-fellows realised the above-mentioned sum.

We are glad to note that Sheffield can now boast of a Lay Workers' Union, which will open proceedings in the autumn. At the preliminary meeting the members elected as their Secretary Mr. C. W. Hattersley, who has already done good work as Secretary of a Branch of the Gleaners' Union.

Fine weather, careful organisation, and the presence of a goodly number of Missionary brethren and sisters, combined to make the Islington Juvenile Association's Annual Gathering, in the grounds of the C.M. College, on Saturday, July 4th, a great success. The Principal of the College and some of the students, as well as local friends, and several missionaries, were among the speakers.

Whitechapel has just held its last C.M.S. Garden Party under its present Vicar. A Sale of Work on behalf of the Church Missionary and Zenana Societies, a Conversazione arranged by the Kavirondos Missionary Band, and an Address from Bishop Tucker, formed an attractive programme. We rejoice that so active a friend of C.M.S. as the Rev. A. J. Robinson should have been appointed to the late Canon Cadman's church, but Whitechapel will keenly feel his loss.

The Second Half-Yearly Conference of Missionary Bands was held at Tunbridge Wells on July 10th and 11th, under the Presidency of the Rev. J. E. Rogers. On the evening of the 10th there was a Public Meeting, at which six short addresses were given by representatives of the "Santals," "Mpwapwas," "Telugus," "Nyanzas," and "Kavirondos," and Mr. A. F. Pratley of East Africa. The Conference was held on the 11th, the two subjects chosen being "Enquirers for Work Abroad, how best to advise them," and "Missionary Bands: does their formation further the cause of Foreign Missions, and how can they be increased?" A short Devotional Meeting was held in the evening.

Miss Headland has issued Part III. of her *Brief Sketches of C.M.S. Missions*, completing the work. This Part contains Ceylon, Mauritius, China, Japan, New Zealand, North-West America, and North Pacific. Our numerous newer and younger students of C.M.S. work will find themselves deeply indebted to Miss Headland for these excellent manuals; and we hope all our friends will buy and circulate them. The price is 1s. each Part.

The London Unions.

The Ladies' Union was addressed in May by Dr. Arthur Neve, whose subject was "Medical Missions to Mohammedans," and in June by Mr. J. A. Wray of Taita, and the Rev. W. E. Taylor of Frere Town.

The Younger Clergy Union at their April Meeting were addressed by the Rev. J. Rooker, Vicar of Cold Harbour, who took for his subject "Thoughts on Missionary Life, by a Looker-on," after which the Rev. R. P. Ashe spoke of his work in Uganda. In May, the Union visited the C.M. College, at the invitation of the Rev. T. W. Drury, when the Rev. C. F. Childe, a former Principal, told the "Story of the College." At the June Meeting, the speakers were Dr. Arthur Neve, of Cashmire, and the Rev. Wilson Carlile of the Church Army. A Special Meeting was also held on July 1st, when Bishop Tucker addressed the members.

The Lay Workers' Union held three Meetings in April; the first being addressed by Dr. Cust on "The Continuity of Mission Work and Bible Translation"; at the second, the speakers were the Revs. R. P. Ashe and W. E. Taylor; and the third was held, by invitation, at the Bible Society's House. The Meeting in May was taken by the Rev. G. Ensor, who spoke on "Missions and Miracles." In June the Rev. H. W. Webb-Peploe spoke on "The Evangelisation of the World—What does it mean?" and in July the Outdoor Gathering was held by invitation of the Earl of Aberdeen, the President of the Union, at Wembley Park, when the Address was given by Bishop Tucker.

MISSIONARY TOPICS FOR PRAISE AND PRAYER.

Some friends continue to send us personal requests which have no relation to missionary work at home or abroad. Lest they should think us neglectful we refer them back to the paragraph on page 80 of the GLEANER for May, which explains why such requests are not published now.

Topics from the "Gleaner."

PRAYER.—For the wonderful way God has ordered things in Uganda (p. 113). For result of Bishop Tucker's appeal (p. 113). For openings for work among the Singhalese women of Ceylon (p. 119). For response to Bishop Ridley's appeal (p. 125).

PRAYER.—For the bereaved families of missionaries (pp. 113, 116, 125). For reinforcements for India, China, and West Africa (p. 113). For the Bishop-Designate of Mackenzie River (p. 114). That the Archbishop and his colleagues may be guided in their inquiry (p. 114). For Madras (pp. 115, 118), Bombay (p. 118), Ceylon (pp. 119, 120). That we may have "fellowship one with another" (p. 123). For a solitary missionary in a large Chinese city (p. 125).

Personal.

PRAYER.—For mercies and safety vouchsafed to our two missionaries, sisters, who arrived at Jufa on June 2nd.

PRAYER.—For seventeen young girls in Ceylon, members of the Lanka Gleaners' Band; also for a Gleaners' Band consisting of Singhalese gentlemen. For the Colombo Branch of the G.U. For a Sunday-school: that teachers and scholars may take a more lively interest in missionary work, and awake to the privilege of giving. That the need of the evangelisation of the world may so come home to the village Sunday-school superintendent, that he may seek C.M.S. information for himself and others. For a Gleaner about to be trained for missionary work, and that all pecuniary difficulties may be removed. For a Gleaner longing to go and help spread the Gospel in China, that during the time of probation she may be taught by the Holy Spirit and made a vessel "meet for the Master's use." That a mother may cheerfully consent to her daughter giving her services for work abroad.

PUBLICATION NOTICES.

Magazines for distribution during the Holidays:—
Packets containing copies of the "Gleaner," "Awake!" and "Children's World" will gladly be sent free to friends desirous of making known the C.M.S. Magazines in places they may visit during holiday time. A limited number of copies of the "Intelligencer" can also be had for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can make use of in this way?

The Children's World Picture Leaflets will also be found valuable for distribution at the Sea-side and other places, to interest Juveniles in Missionary Work. 1s. per 100, post free. Specimens on application. *Vide* also page 2 of Wrapper.

Annual Letters of C.M.S. Missionaries, 1890-91:—
Part IX.—Containing Letters from West Africa, Eastern Equatorial Africa, Western India, South India, China, Japan, N.-W. America and North Pacific, is now ready. Price 3d., post free.
[N.B.—This Part completes the Series and contains an Index to the whole. Parts I. to VIII. may still be had, price 3d. each Part.]

Monthly Missionary Letter to Sunday-schools. The Letter for August, 1891 (No. 22), is entitled, *Henry Martyn*. Specimen copies free. Price 6d. per dozen.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers, or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

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One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.

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P.O. Orders to be made payable to General Clemen Collingwood, Lay Secretary. Communications respecting Localised Editions of the **GLEANER** to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the **CHURCH MISSIONARY GLEANER**, C.M. House, Salisbury Square, London, E.C.

Contributions Received by the Editor.

From June 11th to July 10th.

Gleaners' Union.

495 Membership Fees	£1 2 5
51 Renewals	0 9 10
72 For Union Expenses	17 11 1
32 For Our Own Missionary	10 3 5
4 For C.M.S.	1 2 2
Total	£33 8 11

Of these the following are the amounts of 1s. above 10s.:—

Captain J. Cundy	£1 1 0	Mrs. E. Horklets	£1 2 6
St. John's, Highbury Vale, Branch	1 15 0	Mrs. Smith	1 10 0
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Miss C. Storr (Competition Prize)	1 1 0		
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The Editor has also been requested to acknowledge—
For C.M.S.: B. T. L. 13s., "Pray for all" 20s. Welcome to Bishop Tucker: A. F. E. 20s. For Nyanza Steamer; per Bishop Tucker: Rev. E. C. Dawson, Edinburgh, £3 3s., K. M. A. M. £71. For North Pacific: In response to Bishop Ridley's appeal: "A Loving Friend" 2s. 6d., L. M. W. 21s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

SEPTEMBER, 1891.



EDITORIAL NOTES.

THIS number is being prepared in the midst of the annual recess. No Committees meet in August and September, except the General Committee on the second Tuesday (as directed by the fundamental Laws), and the Finance Committee on the Friday before. Most of the Secretaries are in the country or abroad, seeking renewed strength after a ten months' strain almost unprecedented. We are earnestly hoping that through God's blessing the Rev. R. Lang, Secretary for Africa and Palestine, whose long recent absence through illness, brought on by last winter's pressure of work, has been a great trial to us all, may be restored to his post in October. One thing, however, never stops for recess or holiday, viz., the Society's monthly packet of publications. *Intelligencer* and *Gleaner*, and *Children's World* and *Awake*, must all come out regularly whether it is vacation time or not, and editors have to be content with fragments of holidays picked up in between the monthly issues. God grant to us all the strength, and the wisdom, and the power, which we sorely need, and which He alone can give.

Christians at home should be much in prayer for our brethren and sisters in China at this time. It is evident that foreigners in some parts are in real danger from the easily roused passions of the people. On another page we give a recent letter from Hang-chow, showing the reality of the peril. China, indeed, is a big place; and if a riot in Manchester would be scarcely known, much less felt, in Sussex or Devon, a disturbance in a Chinese province as large as England can have little effect beyond the borders of the province. Still, in a populous country which is at peace, news travels fast. We hope the families at home will be quite content to leave their dear ones in China in the Lord's hand. Would the Church at Antioch have telegraphed to St. Paul to come home, when he had been stoned at Lystra, or thrown into the inner prison at Philippi?

The recent Census of India speaks very solemnly to Christian England. Since 1881, the population has increased by *twenty-nine millions*; that is to say, almost as many souls have been *added* to the people of India in ten years as are comprised in the whole population of England and Wales. The total is now *two hundred and eighty-six millions*. India contains more people than all Africa and South America combined; more than all Europe, excluding Russia; nearly ten times the population of England. Or take the provinces. Bengal alone has more souls than the United States and Canada combined; the Punjab more than Spain and Portugal; the Madras Presidency, equal to Italy and Belgium together. And what are we doing to make known the Gospel to these myriads? Each missionary, on an average, has a quarter of a million souls to reach. That is as if there were one clergyman or minister for Bristol or for Nottingham, for Berkshire or for Shropshire.

But it is really worse than that, for the missionaries are not equally distributed. Take the North-West Provinces. In them there are forty-nine civil districts. Several Societies are at work, the strongest being the American Episcopal Methodists and the C.M.S. The C.M.S. is supposed to occupy

fifteen of the forty-nine districts. In seven of these no other Society is represented at all; the seven contain more than *ten millions* of souls; and C.M.S. has *one* European missionary among them, and a few Native teachers. And we call this evangelising India, and are mightily offended when critics talk of failure! It is difficult to know what failure could be greater: not failure on God's part—not failure on the missionary's part—but serious failure on our part, and the sooner we realise it the better.

The Archbishop of Canterbury, and the Bishops of London, Durham, Winchester, and Carlisle, sat on July 24th and 25th for their inquiry into the Palestine difficulties. Sir John Kennaway, Rev. F. E. Wigram, Rev. W. Allan, and Mr. P. V. Smith, represented the Society. Bishop Blyth was accompanied by two friends. The result is not known at the time the *GLEANER* goes to press.

In consequence of some recent newspaper paragraphs, it is necessary to explain that the Society never "offers a bishopric" to any one. When the Society desires an appointment to be made to one of the bishoprics it maintains, it submits one or more names to the Archbishop of Canterbury for his approval. But as most of these posts are very unattractive, owing to unhealthy climate or other difficulties, it is usual to sound the man who is to be nominated, privately, beforehand, as to his willingness to allow his name to be submitted to the Archbishop. If, however, the name gets whispered about before it has been mentioned to the Archbishop, and before he has made the definite offer, much awkwardness arises. In a recent case, which has been mentioned in the papers, the negotiation had not even got so far as this. The clergyman had been sounded, not as to a particular bishopric, but as to various posts of importance which the Society desires to see filled; and nothing definite had been arranged. We must again caution our readers against supposing that newspaper paragraphs about the Society are necessarily correct. Sometimes they are: more often they are not; and sometimes they are without foundation at all.

Some veteran missionaries have been removed from their labours lately, who are not C.M.S. men, but whom our friends ought to know and honour. The S.P.G. has lately lost two of its oldest and best men. Bishop Caldwell, of Tinnevelly, a most faithful and able missionary, and the best Tamil scholar living, who worked so cordially alongside our C.M.S. Bishop Sargent, has retired after more than half a century's work; and now we hear that the Rev. R. R. Winter, of Delhi, one of the best men in North India, is dead. Another veteran lost is the Rev. John Newton, who died on July 2nd, aged 81. He was the founder of the American Presbyterian Mission in the Punjab, and had laboured fifty-six years in India. It was he who in 1850 invited C.M.S. to enter the Punjab, and to share the conflict there with Hinduism and Mohammedanism. He was always our faithful friend, and died revered by all. Another lamented death is that of the Rev. Narayan Sheshadri, formerly a Brahmin of the highest caste, and for forty years a famous missionary of the Free Church of Scotland.

In our May number we mentioned the result of the Committee's deliberations on the subjects brought before them

by the "Keswick Letter" of last year, especially with regard to the employment and training of men and women of all classes who are found to possess the preliminary qualifications. The Society has not been long in making a practical beginning. The Principal of the C.M. College at Islington, the Rev. T. W. Drury, has arranged a course of systematic training for lay evangelists, to be carried on at the College, the men attending a part of the lectures given to the students for holy orders, but not sharing in the complete theological course, and having also some separate instruction of their own. The Preparatory Institution at Clapham, under the Rev. F. E. Middleton, will be used for both classes of students while on probation before going to Islington.

At the same time, plans have been formed for the training of women. At present, most of the Society's candidates, like those of the C.E.Z.M.S., who need further preparation, are sent to "The Willows," Mrs. Pennefather's Training Home at Stoke Newington, but (in ordinary cases) at their own expense. For the reception of such as cannot afford this, or have had less educational advantages, the Society now proposes to have a small Training Home of its own. A generous offer was made of a house rent free; but this house cannot be occupied for another twelvemonth; and in a most unexpected and providential way a temporary home has been provided, and was actually opened with five candidates on July 9th. This is a small beginning; but small beginnings have great endings.

We mentioned a few months ago that the attendance at the Thursday Prayer Meeting at the C.M. House had been increasing. This increase has been fully maintained. The number present has often been over a hundred, and rarely less than seventy. We have had forty and fifty in the middle of August. One of our missionaries in a distant field, on noticing the statement, writes that for some few years, in response to a request we once made, he has remembered our meeting in prayer on Thursdays. We little know how much we at home may owe to the prayerful remembrance of our brethren and sisters abroad.

When our friends get home from their holiday journeys, they will find the C.M.S. Annual Report on their tables. Let us ask them not to put it away on a shelf. It is full of deep interest; and it should be kept constantly at hand, for reference when paragraphs in the monthly periodicals are not fully understood. There are several improvements this year. In the List of Missionaries, the *wives*, instead of being merely indicated by the letter (m), are for the first time named; and the Universities or Colleges at which the missionaries were educated are given. This list now occupies twenty-six columns. There is a new Summary of Contributions arranged under the Dioceses; and there are several new features in the accounts.

The Statistical Tables in the Report show that there were 436 European missionaries on June 1st, viz., 303 clergymen, 57 laymen, and 76 single women. Adding 219 wives, the total is 655. The Native clergy are 278 in number; lay teachers, 3,085; female teachers, 706; total, 4,069. The Native baptized Christians are 154,673 (of whom 50,005 are communicants), catechumens, 23,239; total adherents, 195,463. There were 3,250 adults, and 7,241 children baptized in the year 1890. There are 1,720 schools, &c., with 70,311 scholars.

We present this month the first number of the *GLEANER* which has been specially devoted to Medical Missions. We give a short summary of the Society's Medical work, an exposition of the principle of Medical Missions by Dr. A. Neve, and a good deal of information regarding the one in

Kashmir. We shall have a second Medical Mission number in a few months, and then refer more particularly to similar work in other lands. The present number also contains a good deal of miscellaneous matter, which is always accumulating.

NEW TESTAMENT MISSIONARIES. Short Studies for Missionary Bible Readings.

IX.—THE WOMEN THAT LABOURED IN THE GOSPEL.

"THE Lord gave the word; great was the company of those that published it," or "of the preachers" (P.B.V.). Do you know who those were? *Women!* for it is *feminine* in the Hebrew. See R.V.—"the *women* that published the tidings are a great host." In Old Test., some women spoke or worked for God, as Miriam and Deborah. Many more in New Test.

In Gospels, some women an example for us. The Samaritan (John iv.), who the moment she knew Jesus was the Lord, went and told others; Mary Magdalene, Joanna, Susanna (Luke viii.), who had money, and gave it to support Jesus and disciples; the poor widow with her two mites; Mary of Bethany, &c. But look now at early Church, in Acts and Epistles.

I. See how God uses different relationships.

(a) *Mothers.* There was one "Mary," whom we only know as Mark's mother (Acts xii. 12); and a Christian at Rome, not named, only known as mother of Rufus (Rom. xvi. 13). *Mothers!* do you use your influence for the Lord? Will you help sons and daughters to give themselves to His service? —or hinder them?

(b) *Wives.* Especially Priscilla: worked, taught, suffered, with her husband (Acts xviii. 2, 26; Rom. xvi. 3, 4; 1 Cor. xvi. 19; 2 Tim. iv. 19). *Wives!* none can help men as you can; you know your husbands' weaknesses; are you always on the Lord's side in your influence?

(c) *Daughters.* Four women who "prophesied" (preached or taught by the Spirit's power) are not named, but only spoken of as Philip's daughters (Acts xxi. 19). *Daughters!* especially those called to public work for God; do you obey St. Paul's commands to children? (Eph. vi. 1-3; Col. iii. 20.)

(d) *Sisters.* One Christian only known to us as sister of Nereus (Rom. xvi. 15). Did she help her brother? Would not have been saluted like that if she had not. *Sisters!* can your godly brothers always count on your help and sympathy? And are you sisters yourselves loving and of one mind one to another? Two are mentioned to whom Paul had to send special message about this, Euodia and Syntyche (Phil. iv. 2).

(e) *Widows.* Often mentioned (especially 1 Tim. v. 10), but no one widow certainly named. Dorcas, Lydia, or Phebe may have been widows.

II. See how God uses different kinds of service.

(a) *Hospitality.* Lydia took in Paul and Silas and Luke and Timothy (Acts xvi. 15). Mary had large prayer-meeting in her house (Acts xii. 12).

(b) *Handiwork for poor and needy.* Dorcas (Acts ix.)—her very name used to this day!

(c) *Deaconess work.* Phebe (Rom. xvi. 1), called a "servant," in Greek "deaconess"; very likely had special office. "A succourer of many," and even of Paul himself; what a testimony!

(d) *Prophesying and praying.* In Greece, Paul had to be very careful; not seemly for women to do much in public (like India now); yet even at Corinth does not say they are not to "prophesy" or "pray" before others,—only that when they do must observe modest customs (1 Cor. xi. 5—look at this verse, often forgotten, "every woman that prayeth or prophesieth," no prohibition). But not to dispute and argue in congregation (1 Cor. xiv. 34, 35), nor "usurp authority" over men (1 Tim. ii. 12). So Philip's daughters "prophesied" (Acts xxi. 19), as God had said (Joel. ii. 28, 29; Acts ii. 16-18).

(e) *Other work.* Much not described. A Mary at Rome "bestowed much labour" on Paul; Tryphena and Tryphosa "laboured in the Lord"; Persis the beloved "laboured much in the Lord" (Rom. xvi. 6, 12). Euodia and Syntyche "laboured" with Paul "in the Gospel" (Phil. iv. 2, 3, where "those women" means *those two*, see R.V.).

So, whatever the work is, let all be in the Lord, *by* the Lord, *for* the Lord.

E. S.

OUR MEDICAL MISSIONS.

MEDICAL Missions, in the full sense of the term, are one of the modern developments of the Church Missionary Society; but a certain amount of medical work has, from the first, been done by our missionaries. It has always been the custom for the students at Islington College to have elementary lectures from a medical man, and some have also had hospital training; and, although the little knowledge thus gained does not qualify them for regular medical practice, it has often enabled them to prescribe for themselves and their companions, and to do good work among barbarous people. China was the first mission field in which more systematic work was done. The first missionary to Fuh-chow, the Rev. W. Welton, was not only a Cambridge graduate, but a surgeon of twelve years' experience, and he began the Fuh-kien Mission in 1850 by opening a dispensary. Another qualified medical man, also ordained, the Rev. W. H. Collins, went to China in 1857. Some other of our ordained missionaries have been qualified surgeons; among them the Rev. W. T. Storrs, formerly of the Santal Mission, and the Rev. R. Elliott, formerly of the Santal Mission, and now medical missionary at Gaža.

The first unordained doctor sent out by the Society to be a regular medical missionary was Dr. Harrison, who went to the Yoruba Mission in 1861; but his career was short, and he died on the voyage home three years later. The Society's first attempt to use a Medical Mission as a means of getting into an otherwise closed country was made in Kashmir. In 1864 the Rev. R. and Mrs. Clark visited the Valley, and the latter began medical work; and in the following year Dr. Elmslie was sent out to establish a regular Mission there. No other agency was then possible, and even the doctor was only allowed by the Maharajah to stay in the country during the summer. He was followed successively by Drs. T. Maxwell, E. Downes, A. Neve, and E. F. Neve. The remarkable development in later years of the work thus begun is fully described in this number of the GLEANER.

The next C.M.S. Medical Mission was in China. An English gentleman in India, a Government official, had held the post of a collector of opium revenue. This post he resigned for conscience' sake, and he determined to devote his official savings, more than £3,000, to the establishment of an opium refuge in China. By means of this gift, the Rev. F. F. Gough, of Ningpo, was enabled to do something temporarily for the benefit of opium smokers as far back as 1860; but in 1871 the fund was used to found an opium refuge at Hang-chow, and Dr. Galt was sent out to establish it. This has now developed into the splendid hospital worked by Dr. Duncan Main and Dr. Hickin, which has often been mentioned in the GLEANER. In the more southern provinces of Fuh-kien and Kwan-tung important Medical Missions have been established in the last few years by Dr. Van Someren Taylor and Dr. Horder respectively; and we have now in China eight regular medical missionaries.

Eastern Equatorial Africa is a field where doctors are especially needed; but there has been great difficulty in supplying them. Nine medical missionaries have been sent there since 1875; but of these one has only just gone out, and only two others, Drs. Baxter and Edwards, are now at work. One, Dr. John Smith, died on the banks of the Nyanza. Death also claimed the first medical missionary on the Niger, Dr. Percy Brown; and his only successor, Dr. Harford Battersby, had hardly begun work when he was invalidated home.

In India, Medical Missions have been chiefly confined to the stations on the north-west frontier of the Punjab. Of these, Kashmir may be counted as one. We have also Dr. A. Jukes at Dera Ghazi Khan, on the Indus, and Dr. S. W. Sutton at the military outpost of Quetta. There is likewise a hospital at Tank, carried on by an excellent Native doctor, who is also a clergyman, and who bears an English name, the Rev. John Williams. But the most extensive Medical Mission in the Punjab is that established at Amritsar and in the country round by Dr. Henry Martyn Clark, which has been much blessed in winning converts.

Medical Missions are regarded as specially important in Mohammedan countries, where open evangelistic work is very difficult. Those already mentioned on the Afghan frontier are of this class; and there are others in Egypt, Palestine, Mesopotamia, and Persia. At Cairo, at Gaza, at Baghdad, at Julfa (Ispahan), good work is being done by Dr. Harpur, Dr. Henry

Martyn Sutton, and others; but much more could be done if each station were not dependent upon one man, who may sometimes be ill or absent.

Altogether, the Society has sent out thirty-four regular medical missionaries, not including those who are both clergymen and doctors, like the Rev. R. Elliott, of Gaza. Two went out before 1870, ten between 1870 and 1880, and twenty-two since. Of the whole number, twenty-two are still labouring.

THE PRINCIPLE OF MEDICAL MISSIONS.

By DR. A. NEVE, C.M.S., KASHMIR.

IT has been said that "*Healing was the key-note of the Messiah-ship.*" No student of the Evangelists can have missed this fact; it was proclaimed by the Lord Jesus Christ in the synagogue of Nazareth where he flung His claims in the teeth of the jealous rage of His fellow-townsmen; it is witnessed to by a hundred events in His own life of beneficence; it is signalled in the first "marching orders" issued to His followers, whether to "the Twelve" or to "the Seventy"; it is testified to by the multitudes which ever thronged about Him. Volumes might have been written about the miraculous cures worked by the Great Physician in Judea. Those which have been recorded for us are merely a few out-standing types, which by virtue of the awful or the incurable nature of the disease, or on account of some special feature of pathos, of faith, or background of incident, remained conspicuous in the memory of the Evangelists. Each one of them supplies fresh material to the picture, but how little are we able to realise what that healing was to the unnumbered crowds who came suffering and went away cured. How else can we account for the crowds which collected even in the deserts of Galilee? Wherever He went He was followed and pressed upon and besought by eager multitudes. True He spoke as never man spoke, but they came not to Him for the Bread of Life. Then, as now, the curious would mix with the eager. Some came merely to gaze at the wonder-worker, some merely to listen, to criticise or to scoff, some in the hope of sharing in the miraculously provided bounty wherewith He fed them, but how many there were who came for that kindly glance of the eye which brought ease from pain, for that gentle word which restored sight, for that soft touch which invigorated the palsied limb, and caused the leprous tubercles to melt away: and even among those who needed this Divine help how many there were of low lives and unworthy motives. What would we not give to have a closer insight into the ways of the great Physician! in what manner He dealt with the man who had wrecked his life, and who but sought by a passing repentance to regain his mis-spent health; how with the hypochondriac who had tried all the physicians of many countries and many systems; how with the hypocrite who with false flatteries and loud professions insulted the unerring insight of the Son of Man, seeking thus to gain his own ends and extort the healing power; and how with those who, needing help, refused it, and refused credence to miracles worked under their very eyes, or asked for further signs before believing on Him.

It was no light burden that the Great Healer had to bear in dealing with such as these; nor in the case of the deserving and the faithful did the cure cost Him nothing, though it was effected by miraculous power. There are indications, says a thoughtful writer, that these cures must have cost Him an expenditure of nervous sympathy and emotion which imparts a deep pathos to the saying of St. Matthew, "Himself took our infirmities and bare our sicknesses." Christ was literally mobbed by patients who left Him leisure neither to pray, to eat, nor to rest; and the more deserving, the weak and helpless, might often have been unable to reach Him if He had not sought them out.

The attractiveness of Jesus was owing to His secret and His method. The *secret* is indeed beyond our ken; the *method* is one that has been fully revealed in order that as far as may be it should be imitated. It is one in which Teaching is combined with Healing—combined not merely as an attraction, but as a *necessary embodiment of the spirit of Christianity*. It was no mere passing incident of casual import that at the close of a hard day's work, when the last rays of sunset had passed off the Syrian hills, and when the gloom of twilight had settled upon the Lake, that the whole population of Capernaum crowded round Him with their sick, so that night fell while yet His labours of love and healing were unfinished. It was no passing

phase of that Divine life that Dr. Livingstone was thinking of when he exclaimed that "Christ was the first Medical Missionary." In pondering over the depths of His teaching, in wondering over the marvels of His power, in taking to ourselves the blessings given to all men and all times in His death and resurrection, we are apt to overlook the method that He adopted of testifying by typical healings of the body to that spiritual healing He came on earth to bring. In His relation to the bodies of men Christ was ever busy in the relief of pain. Modern philanthropy has many other forms of beneficence, but while these may all have their source and inspiration in His life, it does not supply a pattern for the carrying out of other philanthropy than that of the Medical Missionary.

This fact is true but in a lesser degree of the lives of the Apostles. The simple orders on which they began their career bore two words—"Heal" and "Preach." They carried out their instructions literally, and with a success which astounded themselves. In the early period of the formation of the Christian society it was the same. We read "they brought forth the sick into the streets . . . there came also a multitude out of the cities bringing sick folks . . . they were healed every one." Later on it would appear that healing occupied a less prominent position. It seems as if the disciples were rather concerned with the propagation of truths about the Lord Jesus than with a close imitation of the method adopted by him. We do not know that any one of them was constantly devoted to the task of "going about and doing good and healing all manner of sickness and disease among the people." Perhaps it was partly want of power to do so. That miraculous power was only manifested in more or less intermittent flashes becoming more and more rare and spasmodic. But still, as when St. Paul was at Malta, it was shown with marvellous attracting force when occasion arose, and even when gifts of miraculous healing were entirely withdrawn from the Church, the memory of them stimulated her to those works of mercy which aimed at the same result. St. Luke was the first of those who brought to the splendid contest with pain, abilities trained in the science of

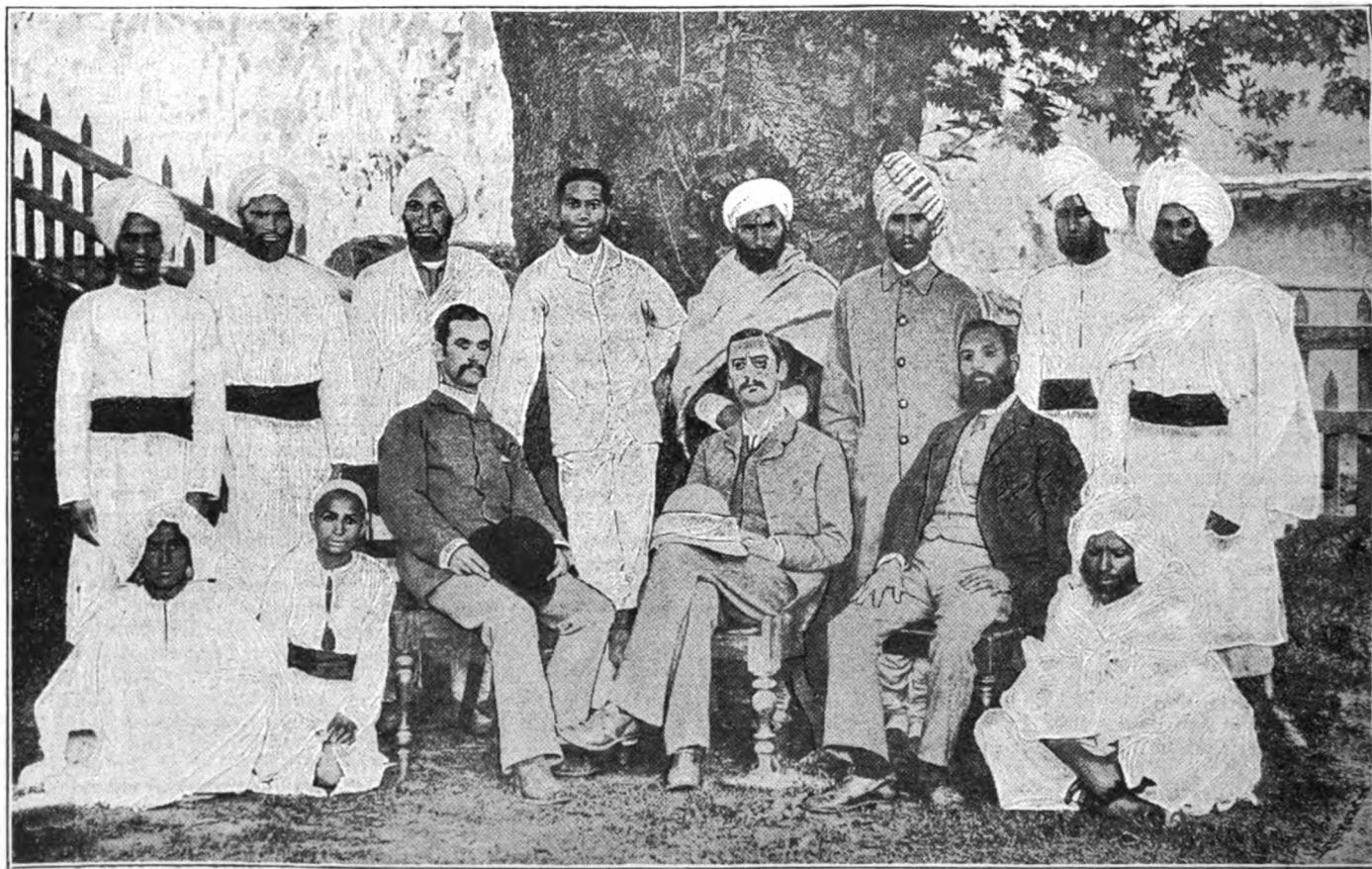
the time; and for many centuries, indeed till far on in the Middle Ages, the Church continued to be the great and almost the only dispenser of charity, medical and other.

The *Modern Medical Mission* differs in kind as well as in degree from that union of medical and spiritual functions of which the Middle Ages give us examples. And while the modern Medical Missionary is an imitator of Christ and the Apostles, the method he employs is also widely different.

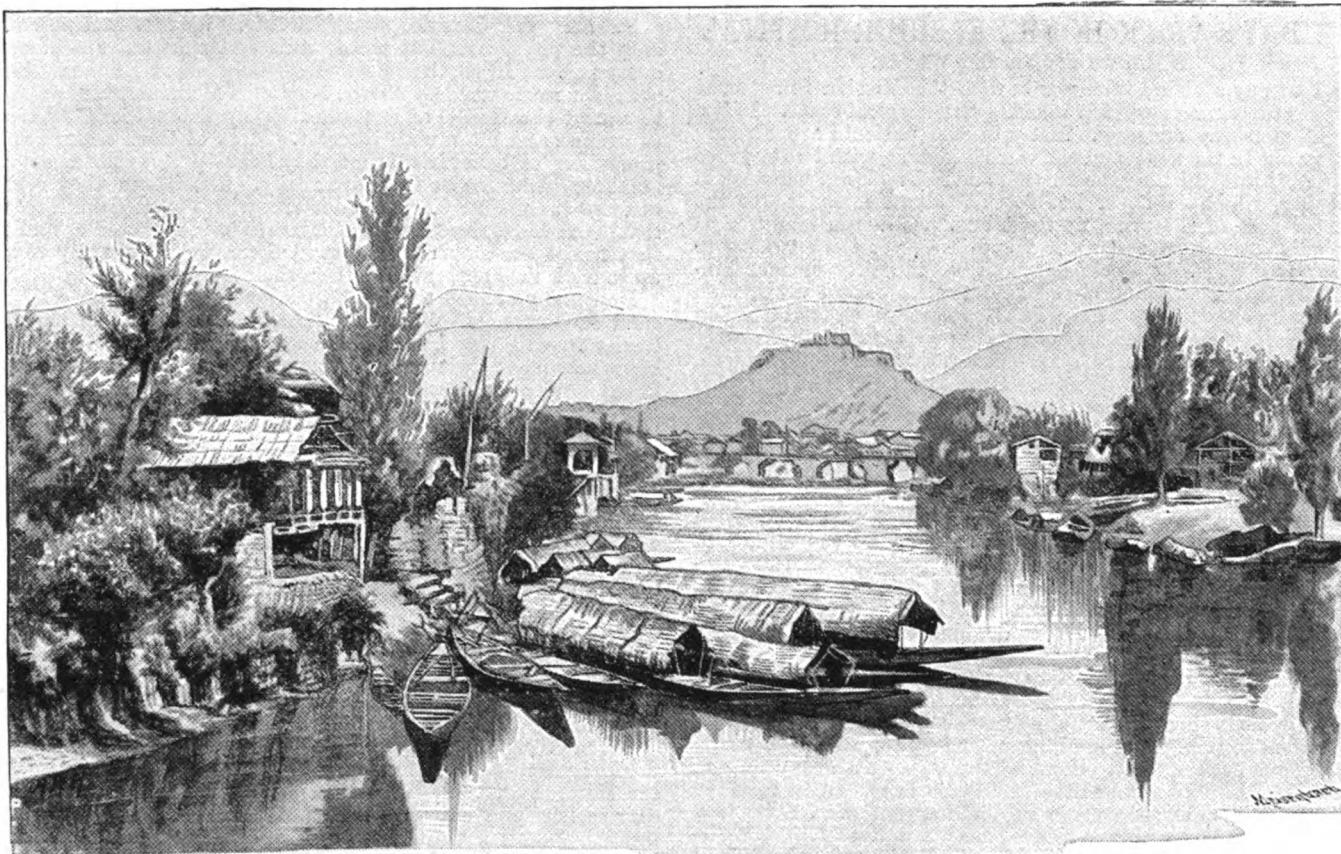
The great aim of Medical Missions is to use, as a practical exposition of the Gospel, all the resources of modern science in curing and preventing disease. This is but one department of that great contest with pain in which every man is inextricably involved. Some are, alas! contented to fight with it only so far as it affects themselves. Some strive in the sphere of legislation, some in that of thought. Some again are concerned with evil mainly as it affects our relations to God, while it is the physician's duty to deal with the mystery of pain in its relation to life.

The Medical Missionary claims the marching orders of the Apostles, he witnesses to the Divine pattern set by the Master, he follows in the steps of the Saints of old, and in doing so he endeavours also, bound by no slavish literalism, to carry out the principles taught by the Great Healer, and to utilise all the appliances of modern civilisation to attain the end. It is no small thing that strength and health, skill and knowledge, tenderness and wealth, should be devoted to the service of the poor, the destitute, the decrepit, and the diseased. It is no small thing that humanity should ever be thus ennobled by the service of the sick; counting nothing too costly to be given for their use; nothing mean or degrading that is done for their relief. Well might the late Bishop Fraser say that hospitals were as truly the Houses of God as were churches. Certainly this is the case where the work is done in a Christ-like spirit, and above all may not this be postulated of Medical Missions, whether among the crowded poor of our English cities, or among the ignorant multitudes of semi-civilised and heathen nations?

ARTHUR NEVE.



SURGEONS AND STAFF OF THE C.M.S. HOSPITAL, SRINAGAR, KASHMIR.



SRINAGAR, THE CAPITAL OF KASHMIR.

OUR PICTURES.

SURGEONS AND STAFF OF C.M.S. HOSPITAL,
SRINAGAR.

THE three men in European dress are—Dr. Arthur Neve (to our left) who has been for ten years engaged in the Kashmir Medical Mission, and to whom we owe most of the contents of the present number of the *GLEANER*. He is at present on furlough in England, and has been doing much to deepen home interest in this important branch of foreign missionary work. Next to him, in the centre of the picture, sits his brother, Dr. Ernest F. Neve, who joined the Kashmir Mission in 1886. Dr. K. B. Thomas, the Native House Surgeon of the Hospital, is sitting next to Dr. E. F. Neve. He was brought up as a Christian, and studied in the Medical College at Agra. He has held his present post for ten years, and is liked and respected by all classes.

The tall man with a striped turban, standing between Dr. Thomas and Dr. E. F. Neve, is Syedullah Khan. He was formerly a police sergeant near Abbotabad. When baptized by the Rev. J. H. Knowles he had to flee to Kashmir, but he has since quite gained over the popular feeling. He has had eight years' medical training. Last winter he made a medico-evangelistic tour round the Black Mountain frontier. The rest of the group, with the exception of T. Nehemiah, the man without a turban, standing beside Dr. A. Neve, who belongs to the Quetta Medical Mission, are the various assistants in the Hospital. Three of the helpers were not present when the photograph was taken.

SRINAGAR, THE CAPITAL OF KASHMIR.

Our illustration is a view of the city and Fort-crowned hill of Srinagar, taken from the

river Jhelum. The city contains a population of 120,000, mostly Mohammedan, but the aristocracy and official classes are chiefly Hindu. There are seven bridges, some of which were formerly (like old London Bridge) covered with shops. These have now been replaced by less dilapidated structures.

THE MEDICAL MISSIONARY.

"Peter said unto him, *Æneas, Jesus Christ maketh thee whole.*"—*Acts ix. 34.*

(See the picture at page 137.)

"JESUS CHRIST doth make thee whole!"

Blessed sound that long ago
Broke upon the suff'rer's soul,
In his helplessness and woe :

Broke, like joyous bells of morn
After darkest night of pain,
On the ear and heart forlorn,
Bringing life and hope again :

Or the breeze's tuneful call,
When responsive o'er the main
Murm'ring billows rise and fall,
White sails fill and swell again !

Now where darkest night had reigned,
Morning rises fair and free,
Soul and spirit long enchain'd
Wake to wondrous liberty.

And the pow'r of Jesu's Name
By the Spirit's quick'ning breath
Thrills through all the wasted frame,
Vanquishing disease and death.

That sweet peal of love and pow'r
By Almighty Hand was rung,
But the sound broke forth that hour
From a mortal's feeble tongue.

Thus the Master condescends
Through a worm of earth to bless,
And His fulness sweetly blends
With His servants' emptiness.

Praise to Thee, all glorious Lord,
That Thy servants forward go,
Bearing the life-giving Word,
Balm of sickness, cure of woe :

Eye and hand and mind well trained,
Trained to see, to do, to know,
Full of precious knowledge gained
In the haunts of pain and woe.

See ! the sick man's couch beside
Stirred by Christ's own love they kneel,
Telling how the Saviour died
All our deep disease to heal ;

Binding up with patient care
Wounds of body and of soul,
And repeating ev'rywhere
"Jesus makes the sinner whole !"

Round their steps the suff'rrers throng,
Find far more than e'er they sought,
Learn to raise the glad new song
For the wonders Christ hath wrought.

Thine the pow'r, O Lord, and Thine
Evermore the glory be,
Saviour, Shepherd, Prince Divine,
Through a blest eternity !

SARAH GERALDINA STOCK.

ONE DAY'S WORK IN THE KASHMIR HOSPITAL.

What we see in the Wards.

LET us pay a visit to the wards with the Mission Surgeon at his early morning visit to dress the surgical cases. It is a bright, sunshiny morning. Many of the patients are already sitting out in the sun; and the ward assistant, with two or three helpers, is just finishing the dusting and bed-making. The task of dressing, which is never left to the subordinates, is, for the greater part of the year, no light one. Although many cases are only dressed after two or three days, yet from twenty to thirty require daily attendance, out of the fifty or more inpatients in the wards. Here is the female casual ward, with nine or ten women who have been operated upon for turned-in eyelashes during the last day or two. Speedy cure follows nearly all these cases, and a mere glance shows that all are doing well. We pass on to other eye cases. Here is an old Thibetan who has come 150 miles across the mountains to have his cataract removed. Every year several such come from remote valleys beyond the snow-passes; and very grateful our friend appears to be, salaaming to the very ground, and jabbering away in his native tongue, Thibetan or what not. The eye cases will soon be well off, for the Maxwell eye-wards, a handsome three-storied block at the west corner, are nearly ready. In the middle of the hospital is a new pavilion, the Downes ward, with accommodation for twenty beds. It was built this year, and is well arranged as regards ventilation and light; it is fitted with wooden spring bedsteads and a double-shelved table by each bed. At the head of most of the bedsteads are painted the names chosen by the supporters, such as "Ethel," "Children's Medical Mission," or "Brighton Grammar School"; for there are many beds thus supported by friends in England.

As the surgeon goes round, he marks on the case-tickets the progress of each patient. Some of them spend a weary time in hospital. Here is a poor little child who has been in for four months, and undergone three separate operations. Even now it seems doubtful whether the leg may not finally have to be amputated. Poor little Alia! How kind the old grey-haired woman, his grandmother, is to him! She seems to be the mother of the ward; telling the doctor how this one has a headache, and how that one wants to go home. On the whole they seem cheerful, sitting up in bed chatting to their neighbours, and smiling their morning "salaam" to the doctor.

There seem very few accident cases, but then there are neither wheeled vehicles nor machinery in Kashmir. These few owe their injuries to wild beasts or falls from fruit trees. The poor fellow in the Downes ward was mauled by a bear while acting as beater for an English sportsman. One gallant officer was roughly handled this year. In a hand-to-hand tussle with Bruin he received thirty wounds before despatching his antagonist. But we must not wander off into anecdotes, however interesting. Bone cases predominate, and we see several patients who acquired cancer by constantly carrying baskets of burning charcoal close to the skin in winter.

So we pass on through long ranges of wards filled with the victims of poverty, dirt, hereditary disease, casualties or contagion. Most of the cases seem doing well. And well they may, for they are far better fed and clothed and cared for than ever before. Very few die in the hospital; perhaps in the whole year not more than five or six; indeed, this year, out of over 3,000 operations, only three died, and one of these three died from typhus fever: so there is very rarely anything to alarm the other patients.

Food, too, is so cheap that we can afford to give a generous diet. Here is a list of the food supplied on one day to seventy patients: Rice 135 lbs., meat 34 lbs., milk 16 pints, sweet oil 4½ lbs., salt 30 oz., spices 27 oz., vegetables about 40 lbs. The total cost of this was about Rs. 6.8, or 10s. 6d.!

Is it Missionary Work?

We claim that this work, done in the right spirit, would be Missionary as well as Christian if there were no preaching, for most Christian virtues, notably charity—that is to say, love and brotherly kindness,—are proclaimed better by deeds than by words. Here, then, is a form of practical teaching which none can gainsay, extended in practical benefits to 15,000 people a year, and known of by every inhabitant of the valley and the mountains around; yes, and by many in the land of the Great Llama, and in the broad plains of Turkistan and Central Asia.

But our work does not stop with this. We aim at being not only the physicians, but the friends and spiritual teachers of every patient in the hospital. Every day short Bible-readings are given in the wards. All the Kashmiri Mohammedans profess to accept the Gospel as it stands. They listen, therefore, with reverence, and often with interest. Most of them make ready professions of belief in all that they hear—professions as superficial or insincere as they are ready. Sometimes they really attempt to combine Christian doctrine with Mohammedan tradition. Of these, some find the mixture incompatible, and so they reject the newer teaching. Others, we believe, try to act up to the newly springing faith in their hearts.

How many of such there are we know not, but, as an enlightened Mohammedan once said, "At the Resurrection many a Christian will rise from a Mohammedan grave." Nor do we know how many go away and forget straightway all they have heard. We are content to leave the issues to the Divine Master.

Seeing the Out-Patients.

The mid-day gun has just been fired, and a crowd toil up the staircase and into the waiting-room; meanwhile the whole staff of the hospital is gathered together, and one of the lessons for the day is read in Urdu, together with some suitable prayers in which a blessing is asked upon the work. This is followed by an evangelistic address to the out-patients, a sight not to be quickly forgotten, as the crowd gathers on a busy day in summer. Here the dark faces of the natives from the plains contrast with the fair Kashmiris, and the ruddy-complexioned Yarkandi; here are the fierce features of the Afghan, there the stalwart form of the Sikh, the wild mountaineer of Chilas, where no European has ever penetrated; the melancholy-looking Gujur, and many another strange tribe of the Himalayas and Central Asia.

Seven or eight different dialects may be heard; and varying yet more than race or language is the disease or appearance of the sufferer. The child leads in his blind father; the mother carries her baby scarred with small-pox; four men bring on a light bedstead a paralytic, or in a closely-curtained litter a young woman in the last stages of consumption.

The repulsive feature of the leper, the disfigured countenances and ulcerated limbs of many, would inspire with horror; their wretched garments and wasted forms would fill with pity; and the painfully numerous proofs of dirty habits and vicious indulgence would excite disgust.

The hubbub subsides as the preacher begins reading a few verses from what they, as well as he, acknowledge to be the "Word of God." To many of them indeed these words mean nothing, or no more than the charms which nearly all wear round their necks or stitched to their garments. They assent with the half-formed idea that where these other charms have failed this one may succeed; that the name of "Hazrat Isa," the Holy Jesus, may exorcise the evil. But it is against such superstitions that the Mission Surgeon is preaching to-day; delivering the old message that God is Love, and that He has revealed His Love in sending One who lived and died among and for men, to deliver them from sin and death; and that He wants us to love Him, and to worship Him, not with lip service, but with purity and truth. This or some such message is delivered, and to it Hindu and Mohammedan listen in silence, often with interest, sometimes with exclamations of approval. The prayer which follows for guidance into truth, and delivery from sin and sickness, is one to which all agree, and the chorus "Amin, Amin," rings round the room. Many who do not themselves invoke the name of Christ, yet believe that He will bless our prayers for them. As for intolerance of the religious aspect of the work, it is never exhibited at the hospital, nor have complaints ever reached the ears of the missionaries; nay, rather are they not sometimes told by this or the other patient that the Holy Jesus has healed him. Then comes several hours' work while the patients are seen by one of the surgeons, and the other is engaged in operating. Such is an outline of the day's work. The staff needs to be a strong one to stand the demand sometimes made upon it. A *mela* will attract crowds of villagers to the city, when the ordinary work will be suddenly doubled. On one day as many as fifty-eight operations have been performed, fifteen of which were major. It is no light strain to have to arrange suddenly for the care and feeding of thirty new inpatients, while one or more of the operation cases may require close surveillance through the night.

ITINERATING MEDICAL WORK.

Why we do it, and How.

IN a semi-civilised country a Medical Missionary has to be architect and master-builder, health-officer and sanitary inspector, matron and general superintendent all in one. He must be physician as well as surgeon. There cannot be the same specialisation of function abroad that there is in England. Neither the men nor the money are forthcoming. There is no Protestant Missionary between Kashmir and the North Pole. There are large States in Central Asia without a single Missionary, and in India the cry is ever that all our Missions are undermanned. Hence the Medical Missionary must not be content with a central hospital, but by branch dispensaries or itinerations must try to reach the outlying populations.

Hand in hand have medicine and the Gospel visited the remotest parts of Kashmir territories. Even in the quiet mosques of sequestered mountain villages, and at the holy springs, revered by Hindus, have the messages of Divine love, and the ministry of loving care and medical science, been brought to the sick and the ignorant. The rock has been our pulpit; the overarching boughs or groined roof, the shaded lawn our consulting room and church, the turf our operating table, mosques our inquiry rooms, and heathen pilgrim-houses our in-patient wards.

Last year over 10,000 patients were treated in the villages.

Let not the reader imagine that this means rambling about, with pills in one pocket and tracts in the other, from village to village. The dispensary equipment consists of ten or twelve large bottles of concentrated mixtures, in addition to a good assortment of the most useful and powerful drugs, and a sufficient supply of surgical instruments to perform any operations of which the subsequent treatment can be managed in the patient's house; a load altogether amounting to more than a hundred-weight, and ample for a stay of ten or twelve days in the districts. Having pitched the camp in a good centre, we remain three or four days, so that patients have an opportunity of returning more than once; as important for the missionary as for the medical aspects of the work. These are not days of miracles but of effort—"line upon line, precept upon precept." Here is a picture of a typical day.

A Day's Outpost Work.

I had already been at Y— for three or four days. It was a charming village, situated in the shadow of a lofty snow mountain, the upper slopes of which glistened like burnished

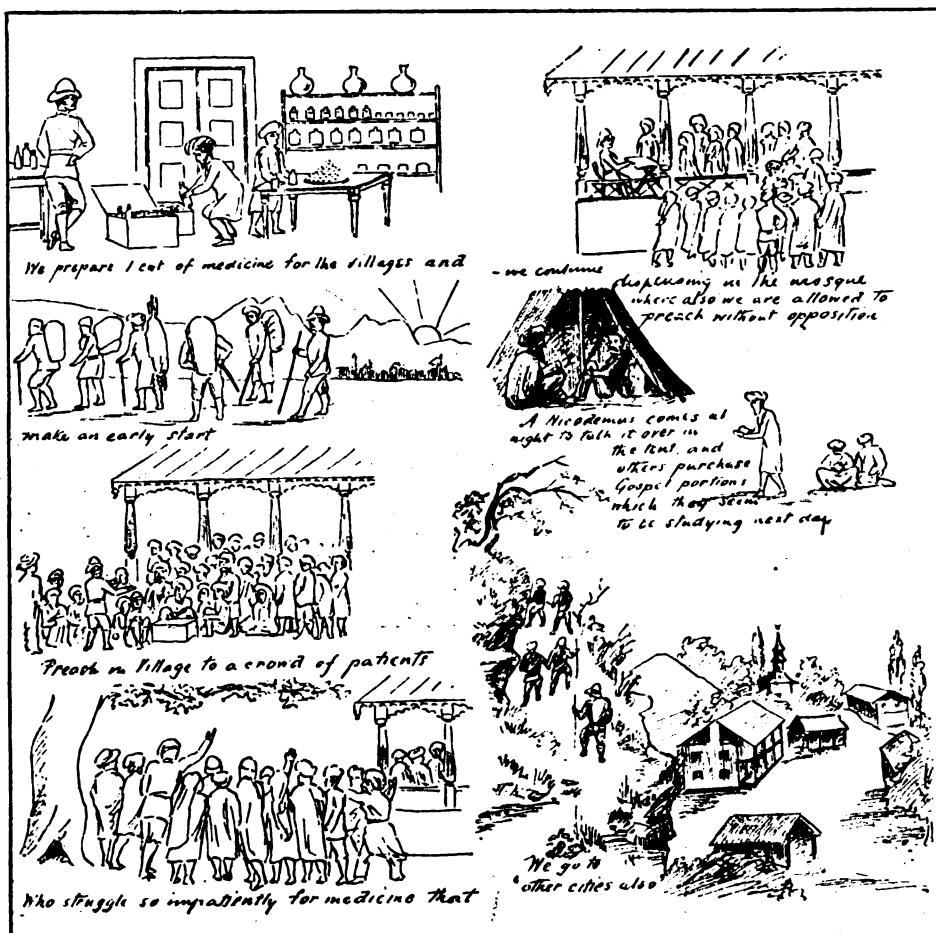
silver as the rays of the rising sun fell upon them. Clear cut against the pale blue sky, the bayonet-like points of pine trees stood on the high mountain ridges, marking the upper limit of trackless forest. Forty feet below my tent at the foot of a cliff ran the bubbling mountain brook, whose sources are drawn from far away up yonder heights. All around were low hills glowing with crimson and orange, the colours of the wild apricot and pear and mulberry, and many other trees and bushes; while towering overhead were the massive limbs of the planes with their brilliant light-red foliage. The morning was cloudless; the air crisp and frosty. At an early hour I quitted my tent and, taking a supply of books, climbed a neighbouring hillside and settled down in a quiet nook to read and think. It was a Sunday morning, the first in November.

Meanwhile already, from many a distant village, six or even ten miles away, groups of sufferers with their friends are being attracted, and are slowly wending their way towards the little

tent at Y—. Indeed, on my return at nine o'clock, I find already fifty or sixty gathered. They need no invitation to come near, and in a few minutes I have a large number seated around in a ring. All are listening with great attention as I show them my large English Bible, and tell them that the books of Moses and David and the Prophets and the Gospel are contained in it. And then, after an impromptu translation into Kashmiri (not very brilliant, I fear) of one or two Psalms, I proceed to read a portion of St. John's Gospel, and to explain as simply and thoroughly as I can the necessity and nature of "spiritual new birth."

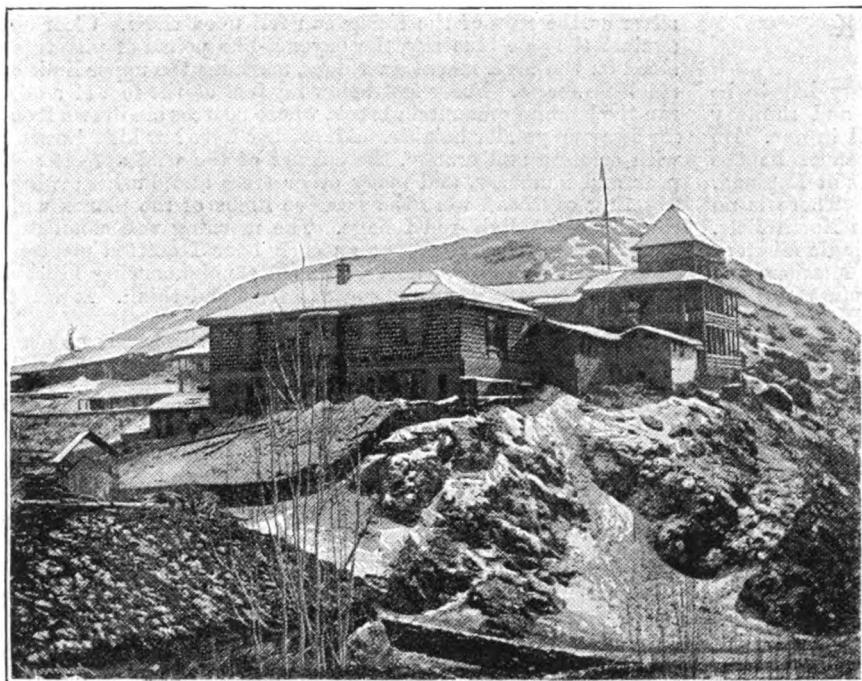
Presently we all adjourn to a neighbouring walnut tree, and for two hours I see and prescribe for patients, doing any operations which

are required with the aid of my Sikh dresser. Then, after a pause of half an hour, we begin again. But now the whole population of the neighbouring district seems to be on the move. There is no longer a quiet audience like that of the early morning, but now it is a seething clamorous tumult of three or four hundred people. Many of these are quite indifferent to the preaching of the Gospel. Some sit aloof in groups. But even without these, when I stand up and, in as loud a voice as I can muster, give a twenty minutes' address on the second coming of Christ, and the necessity of all being in the attitude of expectation, there is a large and interested congregation. After the sale of some Gospel portions (printed in the Kashmiri language) the medical work is resumed. And the sun is approaching the ridge of the western hills when, at last, the day's work is done.



ITINERATING MEDICAL WORK. (From a Sketch by Dr. A. Neer.)

[N.B.—Will all our missionary brethren and sisters note this Sketch? Others like it would be welcome!—ED.]



I. PART OF THE C.M.S. HOSPITAL, KASHMIR, IN WINTER.

THE C.M.S. HOSPITAL, KASHMIR.

UPON the slopes of a low hill facing northwards towards the City of Srinagar, the capital of Kashmir, stands the Mission Hospital. It is a scattered group of buildings rendered picturesque by its irregularity and by its position on the rocky hill sides, as well as by its grass-covered roofs and weather-stained wood-work. Among the somewhat dilapidated houses rise one or two larger blocks conspicuous by their neatness and fresh paint. As we mount the winding path and long staircase the beauty of the view arrests us. On one side the hospital overlooks the clear flowing water of the canal leading to the European quarters with long lines of tall poplars, a distant suburb of the city, the dimly seen forms of rolling hills and plateaux, and then away to the south and west the noble serrated outline of the snowy Punjab range.

From the upper verandahs the prospect is most beautiful. Sparkling a hundred feet below is the clear flowing water of the network of canals joining the lake, the city, and the European quarters. Away over the tops of the tall poplars we catch a glimpse of the airy pinnacles of the city mosques; beyond these the hazy blue outlines of rolling hills, over which, on the south and west, are the noble serrated ridges of Pir Panjal melting away in the distance till they blend with the sky.

To the north, at the distance of a few miles, rise masses of rocky mountains enclosing in their grand sweep the Dal Lake and a green network of gardens, orchards, and willow-hidden water-ways and canals, dominated by the bare red slopes and massive walls of the Fort, below and to the left of which are the airy pinnacles of the city mosques, and the sparkling domes of its temples.

Within the circle of that snow-range melting away into blue distance are half a million souls, for whom the red-cross flag waving from the hospital hill has a message of "peace and goodwill among men." And if that message has yet to be intelligibly delivered to hundreds of thousands, yet the "goodwill" has indeed been manifested to all. How many thousands were relieved by Dr. Downes and

the Rev. T. R. Wade in the dark years of famine which decimated the population; and when the awful earthquake of 1885 levelled thousands of homesteads, crushing the inmates, did not the villagers then learn the wider meaning of the word "neighbour," as the mission party went from place to place attending to the wounded and carrying them to the temporary hospital huts erected in that district; setting the fractures, reducing dislocations, and distributing alms to widows and orphans? And not only on such occasions of deep distress, but to how many thousands, aye, hundreds of thousands, of blind, lame, leprous, and chronically diseased has medical or surgical aid been given. Since Dr. Elmslie founded the work in 1865, probably more sick have visited the Medical Mission than there are now inhabitants in the valley. Within the last twelve years only, over 250,000 visits have been paid. Year by year fifteen or twenty thousand people enter its walls; while, by branch dispensaries and itinerations, thousands are attended to in the districts.

The work has steadily increased, from the days when one doctor only spent the summer of each year at work, to the time when Maharaja Ranbir Singh built the first in-patient wards for Dr. Maxwell, and again to the present time, when there are two European Surgeons, with a qualified House-Surgeon and

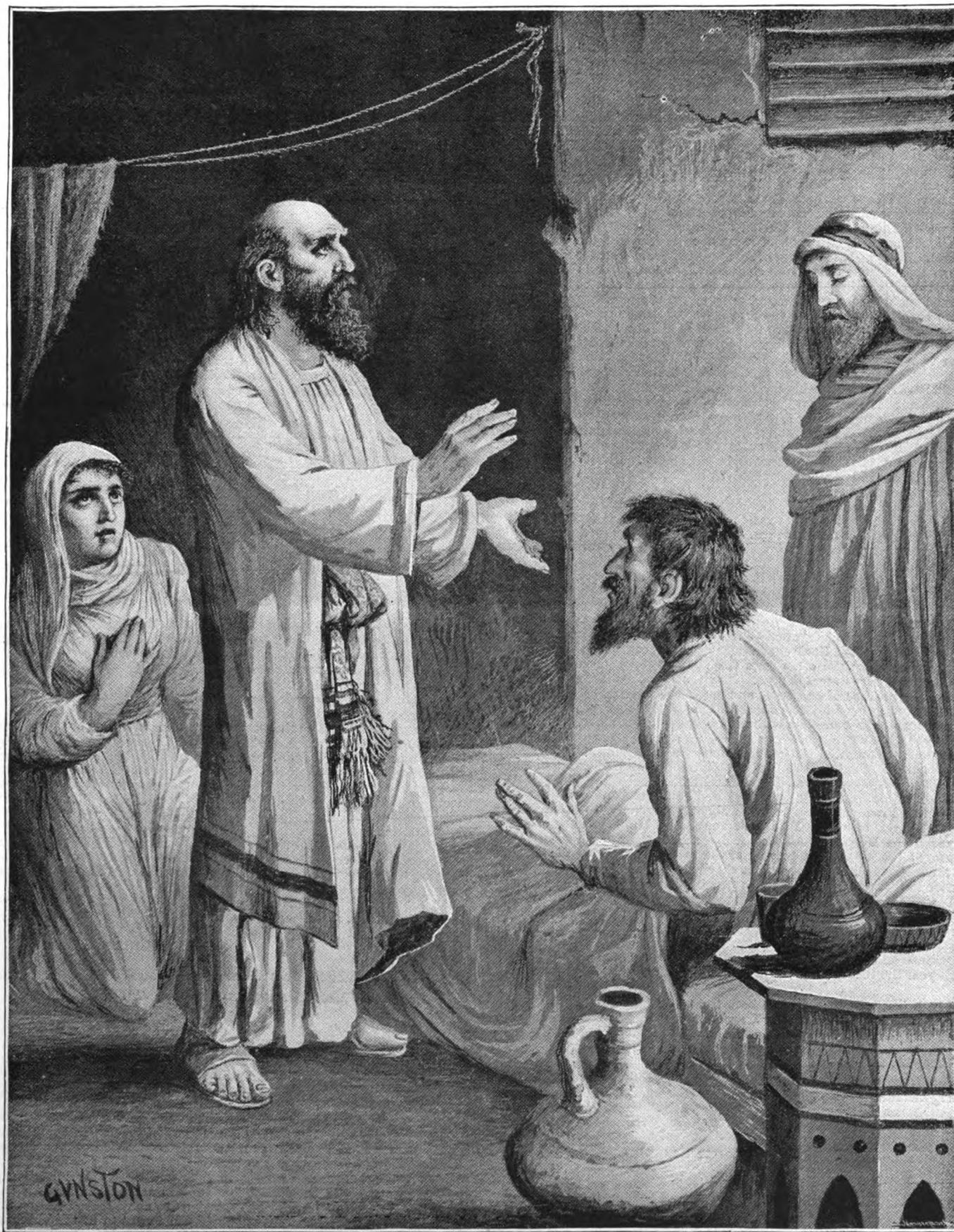
large staff of assistants, as shown in the picture already given on page 132, working a hospital with accommodation for upwards of one hundred in-patients, a branch dispensary in the city, and a leper asylum, and visiting is systematically carried on among all the outlying districts of the valley.

During the past year, for example, 14,907 new patients have been seen, and 35,559 visits registered. The patients are fed gratuitously, and in this way no less than 24,090 meals have been distributed. Such a large proportion of the work is surgical, that one patient in five requires operation; and altogether during the year 3,097 operations have been performed.

Is not this a work in which we may look for a special blessing? Who shall say how many redeemed ones shall arise out of the "Moslem" graves in Kashmir at the resurrection of the just?



II. THE C.M.S. HOSPITAL, KASHMIR, FROM THE WEST.

THE HEALING OF ENEAS. "JESUS CHRIST MAKETH THEE WHOLE."—*Acts ix. 34.* (See page 133.)

EDITOR'S LETTERS FROM THE FRONT.

[As the dates of some of the following letters show, they have been delayed for some months owing to pressure on our space. We give them now, however, because of their living interest to many readers. But the first letter, which is of very recent date, we give at once on account of its importance.—Ed.]

The Anti-Foreign Riots in China.

From the REV. A. ELWIN.

HANG-CHOW, June 22nd, 1891.

THE telegrams have informed you of the state of alarm the foreign residents in China have been in during the past three or four weeks. But Hang-chow was so quiet a fortnight ago that I started for Chuchee at the time I had arranged without much misgiving. June 18th, a special messenger reached me at the city of Chuchee urging my immediate return to Hang-chow. I started at once, and in twenty-four hours reached home. I had only been away one week, but what a difference I found. Everybody in a state of great alarm. Anonymous placards had announced that on the 16th of the fifth moon, that is June 22nd (to-day), all the foreign houses were to be burned and the foreigners turned out of the city. I found everywhere the greatest excitement; from sunset to sunrise all the foreigners' houses guarded by soldiers. After dark we were alarmed by shouts of "Burn the houses of the foreign devils," &c., &c., accompanied by dreadful threats as to what was to happen to the said foreign devils. Bishop Moule kept the authorities fully informed of all that went on, and I must say nothing could have exceeded the kindness that has been shown us. Not only has there been the nightly guard, but officers especially appointed have visited the guards throughout the night, to see that all were on the watch.

To-day, Monday, the day appointed for the outbreak, all precautions were redoubled. All the missionaries (we have no other foreigners here) were asked not to show themselves in the streets. About 9 A.M. I was visited by a mandarin, accompanied by more than twenty soldiers with drawn swords. He said he had been sent to see that all was quiet. He sat and chatted and drank tea for half an hour in a most friendly manner, while the soldiers wandered over the garden, looked in at the windows at the ladies, and drank tea in the kitchen also in a most friendly manner. During the past few days reports of every kind have been flying about and every bad thing that could be said against us has been said. All the stories about taking out children's eyes and hearts, and making them into medicine, have been especially to the fore. The Hospital has been our great anxiety, but a strong force of soldiers on guard all day has effectually overawed any evil doers. Yesterday the Bishop received two telegrams—one from the Consul at Ningpo, saying he had wired to the Governor to take every precaution to protect the foreign residents; the other from the chief of the police at Shanghai, asking if we were in real danger. Now the 16th [22nd] is drawing to a close, the sun has already set, and no house has been destroyed, no missionary has been injured, we are all in peace. Will you not at your next Thursday meeting join with us in singing, "Praise God from Whom all blessings flow"?

I need not describe the consultations we have had as to our duty at this time. Ought we to fly? Ought the ladies and children to be sent away, as was done at Loo-chow, Nankin, and other places? We decided to look up to "our Refuge and Strength" and remain where we were. From our house it takes about two minutes to reach Bishop Moule's, four to reach Miss Vaughan's and Mr. Coulta's, and six to reach the Hospital. All our houses are situated in very nearly the centre of the city. In the event of the mob overpowering the soldiers or the soldiers joining the mob, as they have done in several places, our escape in these narrow Hang-chow streets would be almost impossible.

I ought to mention that the danger is not over. To-morrow and Wednesday we are cautioned to be very careful. To-day there should have been a grand procession in honour of one of the idols. This procession was forbidden. Wednesday next is this idol's birthday, when thousands and thousands generally come into the city to do it honour. This year the theatrical performance in honour of the idol is forbidden.

10.30 P.M.

I have just made our servant take tea to the guard outside our gate. To-night there are ten men, all armed with rifles and swords. They were very thankful for the tea, as it is very, very hot.

Tuesday, June 23rd.

I add one word before the mail closes, to say that we passed a quiet night. Our houses were all guarded as usual, the guard at the Hospital being increased to one hundred men.

ARTHUR ELWIN.

A Plea for India.

From the HON. EMILY KINNAIRD.

SIMLA, June 23rd, 1891.

I MUST write to bring India before you, lest you should forget it in the many other countries you have to remember at the missionary meetings. Please bring India very prominently forward, because on the heart of so few there lies the burden of a country in which the English name is taken as representing Christianity in every part, down to the

smallest village. We had a curious instance of this the other day. In the after-meeting of one of Dr. Pentecost's meetings, some gentleman stood up in answer to his invitation for any one who desired to be a Christian to rise. Next day a Baboo was commenting on this in one of the Government offices, and wondered why any Englishman should need to stand in response to such an invitation; he could have understood had it been an Indian.

I agree with an officer here, who said, if he could move the C.M.S. Committee he would ask them for ten years to send out *all* their missionaries to India, as he believes many of the educated men, if they could have Christian instruction and training (which they cannot have now for want of men to teach them), would make better missionaries to Eastern nations than Englishmen. But now the Christian natives are too often left without sufficient instruction, because missionaries are constantly urged to go out to the heathen, and cannot give sufficient time to the Christians. The Native Church needs a blessing; will you ask prayer for this? It is impossible for them to meet in a definite place, but there is no reason why the Holy Ghost should not come on them with power.

The Lahore chaplain, who is up here for the summer's work, is anxious that ladies should come out here to work amongst English-speaking people. He is burdened with the thought that many of the railway population, for instance, and children of English parents who have sunk in the world, become practically heathen. What is wanted is ladies' work among the women, as well as that of chaplains and missionaries of the Anglo-Indian Evangelisation Society.

Could you bring this forward for prayer, it might be a call to people who think they cannot go to the heathen on account of the heat and language. There is plenty of work of this kind to be done, and we could start Y.W.C.A.'s if we had secretaries of this kind.

EMILY KINNAIRD.

[The writer of the above letter, and her sister, the Hon. Gertrude Kinnaird, went to India last autumn with Dr. Pentecost, the American Evangelist.—Ed.]

Tinnevelly: A Tamil Woman's Collection.

From the REV. E. A. DOUGLAS.

PALAMCOTTAH, SOUTH INDIA.

THE following may interest you as serving to illustrate the rising tide of missionary interest. Mrs. Kember (wife of the missionary in charge of the Training Institution) invited me to give an address to the members of her Women's Workers' Union, so I told them of the many ingenious ways by which the children in the English parish I was in collected pennies for their missionary boxes, *e.g.*, by selling papers and bottles, rags and bones, making mats, &c., poking Jews' fires on their Sabbath, asking for a postage stamp when any one was writing, and such like ways.

A woman there was much touched, and thought, "Can't I do something?" So she prayed over the matter, and went from door to door to collect money for the Santals. She used to offer up a prayer before she went into any house, and she summoned up courage to go to houses she had never been to before—houses of higher caste people than herself. Actually, single-handed, she collected no less than Rs. 42, which she handed in at the next meeting with the request that the money should go towards buying Bibles for the Santals! No one she asked refused to give, and "No wonder," said her son-in-law; "she went with such faith and such prayer."

By a curious coincidence, Storrs (of the Itinerant Mission) spoke at the next meeting on the subject of the Santals, and, as if to crown his remarks, this money was brought and offered at the close—surely an offering well pleasing to God!

Shields (of the Santal Mission, North India), in writing acknowledging the money, said he could scarcely restrain himself from shouting for joy. Oh that this spirit of voluntary effort were increased a hundredfold!

EDWIN A. DOUGLAS.

The New Christian Girls' Boarding School at Krishnagar.

From MISS CHARLOTTE HARDING, C.E.Z.M.S.

KRISHNAGAR, April 27th, 1891.

I MUST tell you something about our school, in which I am sure you will be interested. The Calcutta Conference limited our number to twenty-four for the first year, thinking that enough for us to begin with. We number twenty-six, but are to refuse further applicants. It made me so sad on Saturday to be obliged to refuse an appeal, but really, we should have to extend our quarters if we are to take more. Our dormitory is not sufficiently large to sleep more children properly. We opened the school on April 16th. Mr. Ireland Jones kindly came over from Chupra for it; he said it was somewhat remarkable to want extension on the opening day, and yet if we are to benefit the whole of the Krishnagar district, we would have to lengthen our cords. We had a goodly number assembled in our schoolroom to dedicate this nursery for the Lord's little ones to Him who has asked us to nurse these children for Him. Our arrangements are very simple. We want to fit the children for their own stations in life, not to take them out of it; our ages vary

from eight to fifteen, we take them from six to sixteen. It shows how much our school was wanted, that the number immediately filled up. We do not want to take the children free, but there are many who cannot afford two rupees, then what is to happen? Are we to refuse girls because their parents are poor? We cannot feed them for less, I know; on the strictest economy we shall only make the two rupees do. I see to all the food arrangements, so there should be no waste.

We go to church only once on the Sunday, as there is no room for us in the afternoon, when so many women come, besides it would be very hot to walk at three o'clock, so in the afternoon we have Sunday-school for them. Mr. Butler is most kind in helping us all he can. I feel very thankful he is our Pastor. Once a week he takes a Bible Class for us, and another day the catechist comes. We do so want the school to train good wives and mothers, a rare scarcity now, I grieve to say. You will, I know, pray for us and ask we may have a right judgment in all things. Many eyes are upon this school, keenly regarding it. I know great things are expected of us; pray God may bless all endeavours made on these girls' behalf, and many may be bright shining lights in this district.

[The C.E.Z.M.S. has undertaken to provide ladies for this new C.M.S. school; and Miss Harding and Miss Annie Sampson have started it.—ED.]

C. HARDING.

East Africa : Thankofferings at Rabai.

From MISS FITCH.

RABAI, August 15th, 1890.

THEY are very nice people *here* (Rabai), much more independent than *at* Frere Town, cultivating their shambas and living on their produce. Indian corn (malindi) is the chief grain grown; they also plant a good deal of tobacco. I should like you to have seen our church the last Sunday we had the monthly offering for the Native Catechist Fund. It was crowded; there must have been about 700 present. The seats which generally hold six, had eight or even nine people, and they sat on the aisle floors, and even filled up the chancel space and sat on the chancel steps. I don't think one of them can have come without an offering; even the children had their little baskets or cobs of Indian corn, and some of the grown-up people had brought quite large baskets of corn. Four men went round to collect the grain and offerings in kind with large baskets, which when full they emptied on the vestry floor. It took a long time to collect it all, and they were so tired with the weight of the baskets and going backwards and forwards, that others had to take their places. The grain, when sold, fetched eighteen rupees, and the collection in coin besides was nine rupees in pice (about 570 little coins). It all seemed so willing; a thankoffering for their good crops. It was the first offering Sunday after they had reaped their shambas, and until now has been famine. They say their hearts are filled with joy, for the days of famine are ended.

The people come to church so well here on week days too, not only Sundays. At the daily service at 6.30 A.M. I should say there are quite 300, if not more.

CAROLINE FITCH.

South China : Pakhui Medical Mission.

From MRS. HORDER.

PAKHUI, Oct. 10th, 1890.

WHEN I last wrote to you, we were much interested in a cataract patient, an inquirer; shortly afterwards she asked for baptism, and after some weeks of instruction was baptized by Mr. Light. Two other patients have also been baptized, a man suffering from a badly ulcerated leg, and a woman, who was almost blind when she came, but went home rejoicing in both spiritual and physical sight. She had been brought to the hospital by a Christian woman, who received the Truth last year, while being treated by the Native doctor in charge. They reminded us of Andrew and Peter.

Since we have been able to live in this house, the number of *in-patients* has markedly increased, our average being about twenty-five. It is among the *in-patients* that we bestow more labour and expect greater results, for by having them under our influence continually for often several weeks, we are able to teach them systematically. My special sphere is the women's ward, and it is a great delight to be able to talk to them a little, although my vocabulary is not very large.

My husband has for long wished to do something for the poor lepers, as leprosy is very prevalent in this region. Although of course this disease is incurable, much can be done to alleviate the sufferings of these poor creatures, if they can be taken into the hospital for six or eight weeks at a time. Dr. Horder has therefore put aside a ward of thirteen beds for the lepers, and hopes when the Lord sends us the money, to build a larger and more airy building.

E. CARRIE HORDER.

PAKHUI, Jan. 12th, 1891.

THE work here is going on in a quiet way, but at present there seems a lull on the spiritual side; I mean that during the last few months we have not had inquirers coming forward, as we had in the first eight months of last year; but the seed has been daily perseveringly sown, and we cannot but believe that our prayers, and those of Christian

friends at home, will be answered, and that it will spring up and bear fruit.

Two months ago one of our Christians (a young fisherman, baptized in 1889) was accidentally shot by a German. He was brought to the Hospital in a sad plight, and at first Dr. Horder feared he would not recover, as severe peritonitis set in, and the patient, besides, was in an exceedingly weak state. His father demanded, in the event of his son's death, 1,000 dols., but after two hours' bargaining agreed to take 150 dols.; from this time he was, sad to say, most anxious for his son to die, and so to prevent him from injuring him, the patient had to be kept under lock and key in a separate ward. The Lord answered our prayers, for the young man is now well, and we believe he is likely to be a most useful agent in this Mission. As he can read very well and seems an earnest fellow, Dr. Horder is employing him as a kind of colporteur and general helper in the Hospital. His mornings are to be spent in reading and talking to the patients, and Mr. Light will teach him in the afternoon with his student-catechist. Every day at 8 P.M. he comes up here to evening prayers, and is a very attentive listener.

During this cool weather my husband is itinerating two or three times a week to the villages within a half a day's journey from here. The travelling medicine chest, of which I sent you a photo some time ago (and am sending another now), is most useful, and crowds flock for treatment. We do trust that these little tours may be blessed to the bodies and souls of many.

We do thank you for all your prayers for us; we need them more than ever, that there may be an outpouring of the Holy Spirit on this place, that the dead bones here may be made to live in Christ Jesus. We know that "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

E. CARRIE HORDER.

March 4th, 1891.

BY this mail we are sending you the Report of last year's Medical and Evangelistic work at the Pakhui Hospital. We hope to begin our much needed buildings at once, and trust that the preaching hall and leper ward will be much owned of God in the conversion of the Heathen.

We ask your prayers for four young men who have lately been accepted for training. These students are decided Christians, and commence their studies with a view to becoming medico-evangelists.

E. CARRIE HORDER.

EXTRACTS FROM REPORT OF PAKHUI MEDICAL MISSION.

Evangelistic:—A service is held every morning with the patients before any work of healing is commenced. Patients receive a tract, giving an outline of the plan of Salvation through Jesus Christ, on their first visit to the Hospital. The afternoons are devoted to the in-patients more particularly, as it is from these we look for our highest results.

During the year, the Gospel has been daily preached, and a large number have patiently listened. We thank God for His promise, "My Word shall not return unto Me void," and we trust that some have been led to turn from their idols to serve Him. One soul saved for Eternity is worth more than the grandest results we may be able to record respecting our medical or surgical work.

All we speak to must be dealt with as children are taught at home. The simplest stories, the A B C of the Gospel, and the same truth often told. The Chinese will listen most attentively to the many beautiful stories connected with the Life of Christ, and it is this lovely Life, wonderful Death, and glorious Resurrection put before the heathen, with the fact that they are sinners before a Righteous God, the Holy Spirit owns and blesses to the conversion of souls.

Many hear the Word with gladness, but on returning to their homes, cannot withstand the family persecution, and fall back into heathen practices, while others are ready to suffer and willing to work and testify for Jesus in the midst of those who oppose them.

In-Patients:—It is extremely interesting to watch the in-patients who remain with us for a month or longer. After the first week or two a striking change comes over them; they no longer reckon us "Foreign Devils" and treat us with mistrust, but look upon us as their friends, and converse freely. While we are praying that God's Word may change their hearts, the outer life is, in some respects, so to speak, "born again." Their faces are changed while their hearts are still in darkness and sin. In a few, the transformation has gone to the heart, and two of the converts are being trained by Mr. Light for evangelistic work.

Opium-Smokers:—We ask all in-patients to join our Anti-Opium Society. A card, with printed rules, is given to each member. A ward has been kept free for the treatment of patients wishing to give up, and break altogether with the opium pipe, but we can give no cases where the least interest has been shown in the Gospel Message.

Lepers:—We have also opened a temporary ward for lepers, and the Gospel work among these poor neglected creatures has been most encouraging. One patient has asked for baptism, and we expect many. They are obliged to remain with us for two or three months, for we cannot see any marked physical improvement sooner.

Cataract Cases:—These form another class we like to see among our in-patients. They stay with us for a month or two; and we have had the privilege of baptizing three female patients who came to us with double cataract.

[See later news from Pakhui under "Mission Field."]

JOTTINGS FROM DR. NEVE'S NOTE-BOOK.

Reclaimed.

ONE day I was seated in the Hospital Consulting-room, engaged as usual in seeing the out-patients, when in marched a funny little object. It was a little six years old girl, with unkempt hair, one ragged and scanty garment, and a sharp intelligent face. There was no one with her, and the most careful inquiry failed to elicit any information about her home or parents. When asked, "Where do you come from?" she pointed west. Interrogated further she stated that she had slept on the roadside the previous night. About her origin we could, however, ascertain nothing. Like Topsy she appeared to have "grown."

That the Mission Hospital was the best place to which she could have come was quite certain. For she was suffering from a terrible deformity, which quite marred her beauty; her head was bound down to the left side by an enormous scar, resulting from a previous burn, so that the cheek was almost in contact with the tip of the shoulder, to which it was firmly attached.

How this forlorn little maiden happened to stray into our Consulting-room—whether it was her own idea, or whether she had been directed to us—we have never found out.

We at once admitted her, and in the course of a day or two an extensive surgical operation was performed. As the result of this, her condition became greatly improved, and after careful attention, in the course of two or three months it was evident that, although her head was curiously tilted to one side, the original deformity was largely removed. And what was to be done now? Were we to turn out the poor little vessel to take its chance amongst all the brazen and the iron and the earthenware pots which are floating down the current of life? If so, what about the shallows and the rapids and the falls? No, we felt that she was sent to us to be cared for, and so with the aid of kind friends we sent little X— to the Christian Boarding School at Z—, where we know that she will be brought under good and holy influences, and where we hope and pray that she may grow up to be a Christian not only in name, but in word and deed.

"Nolens Volens."

Medical responsibility seldom extends so far as amputating the limb of a patient, against his own and his friends' wishes. Yet I have to confess to such a deed. Nothing else could apparently save his life. He himself was too young to understand, and his father was in his dotage. Poor boy! the coup was promptly effected without any suspicions of what was intended. The turmoil, the shrieks and invectives of Mahandhu's father and mother, when they discovered that the thigh had been amputated, were awful to hear. Their curses made the stoutest of our assistants quail. Such a thing had never before been done in the Hospital.

Three weeks passed—the first few days anxious ones for me, the perpetrator; but at the end of that time he was sitting up and gaining strength. Whenever we went into the ward, blessings greeted us; the old man solemnly taking off his turban prayed to God for us, and to Jesus Christ to save us. The poor old man's infirmity and poverty, the lad's inability to work, often called up their tears, but these again yielded to their praises. A year has passed.

We called recently at their poor cottage a few miles from here; and where did one ever get a warmer welcome! "Holy Jesus give thee honour" was their exclamation. A number of their neighbours crowded in to see us. They are very poor. The lad quite weak for want of nourishment. We hoped he would have come to us for a time to be properly fed, and to learn more of the Word of Life, but the Mohammedan neighbours interfered to prevent it.

"Blessings on you!"

One of the pleasures of going out into the district is the meeting of old patients. It is rare for us to camp for a day or two at a village without meeting several such. They can usually be promptly recognised by the friendly manner in which they hasten to greet us. An elderly man comes forward, smiling all over his face. "Salaam, Sahib," he says; "don't you remember me?" "Yes; I remember your face. You were in our hospital." "I was, Sahib. Don't you remember my little girl, Zih? I brought her in with a bad arm and you cured her." "Of course, now I know; you are Zih's father. Where is she? Is she

all right now?" "Yes, Sahib, thank God and you! I will bring her along to-morrow. Blessings on you! God give you a long life." On the morrow he appears, bringing little Zih (from whose arm some dead bone had been removed six months ago), looking bright and happy, with her wound quite healed and her arm strong. They then produce a basket of eggs and apples, and after a little chat, in which I learn that they have not forgotten all which they heard in the hospital, they take their leave, after pronouncing a choice assortment of benedictions on my head.

Ingratitude.

Gratitude is not usually a very strong element in the Kashmiri character; the want of it is apt to be rather conspicuous, and although occasionally disagreeable in its manifestations, sometimes it is amusing and sometimes pathetic.

An example of a rather gross case of ingratitude was a tailor who was brought in with a most dangerous complaint of some days' standing, which threatened to become rapidly fatal (strangulated hernia). After operation he made an uninterrupted recovery. But he was a man who loved a grievance; so, instead of rejoicing that he had been snatched from the jaws of death, he made great complaints about being kept in hospital ten days, instead of being allowed to go home at once.

More amusing are those cases in which, after recovery from disease, a patient is displeased because you refuse to give him money, as in the case of an old man, blind in both eyes with cataract. After his sight had been restored, his dissatisfaction at not being subsidised quite swallowed up his gratitude for recovery of vision.

The pathetic cases of ingratitude are those in which the poor people are so oppressed and down-trodden and miserable, that, having found a haven of rest in the hospital, they resent bitterly any attempt to discharge them when cured.

A Contrast.

Some patients, however, are genuinely grateful. Rahima was an old man who came in from the country. Like most of the villagers, he was more simple-minded than the townsfolk. After an operation had been performed on his right eye for cancer, he was for some time an inmate of our wards. He always took the greatest interest in the Scripture teaching. Not infrequently, when I was reading a chapter, I handed him another copy of the Testament, so that he was able to follow. If there was any point which the others could not understand, he often would assist in explaining. Sometimes, indeed, he was almost too zealous to help, and would make a little excursion on his own account. But even then his remarks were usually to the point, and based on the passage under consideration.

Mehri and her Father.

Mehri (pronounced almost like our "Mary") was a little Kashmir patient. She was such a sweet, pretty little thing, her father's pet, and a great favourite in the hospital. In the picture, which is reproduced from a photograph, we see her looking with pride at her legs, and no wonder, for this is the first time she has walked for three months.

THE GLEANERS' SCRIPTURE CORNER.

"The God of Hope."—Rom. xv. 13.

THE thought of "the God of Hope" fitly follows on our study of "the God of Patience," for patience is so distinctly maintained by hope. Without hope, patience would become merely a dead, callous endurance, with no light or attraction about it. God Himself can be patient, even with our slowness, because of Hope, knowing His own power will triumph, and He shall be able to present us faultless before the presence of His glory with exceeding joy, in spite of all opposition.

And we, too, need to have our patience illuminated with hope. And God is both God of Patience and God of Hope to us. He is the source of both. We find them together in several passages. Look at Rom. viii. 24, 25 again, where the power of patience is given as hope. Then in Rom. v. 4, it says, "patience worketh hope," with the intervening link of "experience." So it works both ways; hope maintains patience, and patience increases

hope. Once more in Rom. xv. 4, "That we through patience and comfort of the Scriptures might have hope." We also, of course, have the patience very prominent in connection with "The Hope," the "Blessed Hope," the Return of the Lord Jesus. Oh, how greatly we need the God of Hope to implant and nourish *that* Hope in us! Is it a Hope at all? or merely an Ideal, and a Doctrine, which does not make much practical difference in our lives? How greatly disappointed God must be to see His family on earth think so little of the Return of Him who is their Elder Brother and His own "Well Beloved." May He increase this Hope in us! Would it not quicken our service, and make us eager to have everything ready for Him?

It has always seemed to me that this Title of God ought to have very particular comfort to those who are naturally despondent, and inclined to look at the dark side. Even if you are not of a hopeful nature to begin with, God being the "God of Hope," is able to inspire this blessed and fruitful faculty into you. We are bound to have it, as Christian workers, for we simply dare not crush down fellow-workers with any hopeless, lifeless tone of our own. God desires it for us, and is ready with the power to change despondency and gloom into the courage and enterprise of hopefulness. "The God of Hope fill you with all joy and peace in believing, that ye *may* abound in hope, through the power of the Holy Ghost." It needs "the power of the Holy Ghost" that we *may* "abound in hope." Is that power accessible? is it available? Do we believe it is personally possible to each? Then let us lay ourselves open to His possessing us, until the most crushed and worn of us is "abounding in hope," able to infuse freshness into every neighbour-worker. A hopeful spirit is a very powerful tonic, and it keeps up bodily health as well as spiritual.

It is very encouraging to notice how the Lord acts upon His knowledge of the power of hope. When He wanted to stir the captive Israelites from their lethargy, He says, "I know the thoughts that I think towards you . . . to give you an end and an expectation" (Jer. xxix. 11). He knows the difference it makes to have something to look forward to. From the little child who watches all day for father to come home with a surprise for her, to the veteran missionary who will watch and work still for the dawning of his Master's kingdom, there is an exhilaration in having "something to expect" which all feel! Oh, let us not be without it! The heathen have no horizon but dark, blank death; we have our's expanding into eternity, the "hope of eternal life," "the hope of salvation," the "Blessed Hope" of His Advent! The Lord Jesus Himself could not work without the inspiration of a prospect, who, for "the joy set before him, endured the Cross."

When He worked His earthly miracles, He found one bowed together who "could in no wise lift up herself." "And He laid His hands on her, and immediately she was made straight, and glorified God." Eighteen years of crush were as nothing against that one all-prevailing touch! And when He found the desponding blind man, part of the cure was that "He made him look up" (Mark viii. 25). Have we ever yielded to the Lord making us "look up"? And before He left, He gave the inspiriting command, "Look up and lift up your heads," a command which comes with more force to us than to any previous disciples, for more of the signs have gathered round us than have ever been known before.

How St. Paul lived under hope! The Hope of the Master's return (Titus ii. 12, 13); the Hope for Israel (Acts xxvi. 6, 8); "for the Hope of Israel, I am bound with this chain." He so abounded in Hope himself, that it triumphed over prison and chains, and shipwreck; the Hope over his own personal life (Phil. i. 20): "According to my earnest expectation and my hope that . . . always . . . Christ shall be magnified in my body, whether it be by life or by death." St. Paul prayed that prayer for us (Rom. xv. 13), living in the full answer of it for himself, and therefore he knew it could be carried out. Let us claim it, and watch for it, "through the power of the Holy Ghost."

SOPHIA M. NUGENT.



An Offer.—A lady desires to sell a pearl necklace for the benefit of the Mombasa Mission. The necklace consists of fifty picked Oriental pearls, of the same size as the Princess of Wales's (five grains each). The price is £500. If any wealthy friend is going to lay out a sum of that kind for a bridal present or a testimonial, he might help the Mission by purchasing this necklace.

THE MISSION FIELD.

East Africa.—Letters from Zanzibar state that Mr. Ashe and his party had been greatly delayed by the difficulty of getting porters for the journey. On reaching the mainland, Dr. G. Wright and the Rev. G. H. V. Greaves were both attacked by fever and dysentery. They, however, went forward some distance, and then Mr. Ashe sent Mr. Greaves back to Zanzibar in charge of Mr. Hubbard. He was taken to the Universities' Mission, where he was most kindly cared for, but died (as mentioned last month) on July 12th.

Letters are to hand from Uganda to March 9th. All well.

Fourah Bay College.—Soon after arriving at Sierra Leone, and entering on his duties as Principal of the College, the Rev. W. J. Humphrey endeavoured to infuse new life into the students' missionary meetings. He told them about "the Santals," the band of young men associated for the promotion of missionary interest in Tunbridge Wells where Mr. Humphrey was curate. The students took up with much enthusiasm the idea of undertaking missionary addresses and papers. A list of speakers and subjects lately received from Mr. Humphrey shows that a good beginning has been made on the new lines.

Conversion of a Sanscrit Professor.—Three years ago a Bengali gentleman, Mr. B. C. Bannerji, was appointed Sanscrit Professor in a college at Hyderabad, in Sindh, belonging to the society of reformed Hindus, called the "Brahmo Somaj." He had learned something of Christianity from the Oxford Mission at Calcutta, and after he came to Hyderabad he gradually became convinced of his need of a Saviour, and of the divinity of Christ. He resigned his post, and in March last was baptized by the Rev. R. Heaton. He has been giving able lectures to his Hindu friends, and has now started a new paper for them, called *The Atonement*.

Tinnevelly Bishopric.—In 1877, the Bishop of Madras appointed two Assistant Bishops, Dr. Sargent and Dr. Caldwell, to preside over the C.M.S. and S.P.G. Missions, respectively, in the Province of Tinnevelly. Bishop Sargent died in 1889. Bishop Caldwell has now resigned, after half a century's labours in connection with S.P.G., revered by all who know him as one of the ablest and most faithful of Indian missionaries. The Bishops of Calcutta and Madras are now taking steps to provide a Bishop for Tinnevelly unattached to either society.

Native Christian Literature.—Nothing is more important than the provision of good books, theological, devotional, and general, for Native Christians in their own languages. But little has been yet done in this department of missionary work. Able missionaries ought to be set apart for it, at least one for each language. In the Telugu language, South India, good work has been done by the Rev. J. E. Padfield. He has now completed a Commentary on the New Testament, in four volumes, based upon the S.P.C.K. Commentary. He has also lately published an Exposition of the Thirty-nine Articles, and a book on the history and contents of the Prayer Book. All these are in the Telugu language. Mr. Padfield has been assisted by the Rev. Atsanta Subbarayudu and Mr. B. Sinayya Garu.

Lepers in the Pakhui Mission Hospital.—Dr. Horder writes from Pakhui on May 20th:—

"We are having, thank God, extremely happy and encouraging times here. The wards at the hospital are full, that is, fifty patients, and our out-patient department supplies us daily with another fifty. We have fifteen lepers always living with us; these we board and lodge, and teach to read, write, and work. The early hours are devoted to reading and writing. During the day all are making hats, baskets, &c., from the bamboo. Our desire is to teach them to read the Bible and Prayer Book, and teach them a trade. If, after remaining with us for three months, they wish to go back to their village, they return with the knowledge of some portion of the Living Word and a trade, which will help them in gaining their food. They are the most interesting lot of patients we have ever had to treat, and as happy as they are interesting. Three have asked for baptism, and more are inquiring. One dear old leper woman is a pleasure to see, so bright and cheerful, so ready with answers, so desirous of being numbered among Christians!"

"We are anxious to extend our borders for the lepers, and should much like the Society to give us some help. We should prefer receiving fifty to fifteen male lepers. This means an expenditure of £200 annually. Will the Society give us any help?"



ONE of the speeches at one of the smaller gatherings at Keswick contained an illustration which we should like to pass on to our Gleaners. The words were addressed to young candidates for missionary service, but they apply to all Christian workers. "A missionary," said our friend who spoke, "should be a river. Not a canal, still and stagnant, but a river, ever flowing on with fertilising power. Not a flood, bursting the banks and deserting the right channel, but a river, which does flow in a channel, and is confined between banks." Do our Gleaners catch the application? Are not some of them mere canals, not flowing forward at all? Are not some of them floods, chafing under even reasonable restrictions and regulations? A flood may think itself very grand, not bound in one narrow channel, but overflowing those stupid banks; but what is the result of it? Just destruction and desolation. Be a river, of living water!

One of our Gleaners lately went a long railway journey. She gradually got into conversation with a lady opposite to her. Towards the end of the journey, she discovered that her companion was a Gleaner also. She writes to us, "Could not Gleaners have a badge, so that they might know one another?" We shall be glad of the opinions of our friends on this subject, and of suggestions.

We are glad to announce that Bishop Tucker will be the chief speaker at the Evening Meeting at Exeter Hall on the Gleaners' Union Anniversary, Friday, Oct. 30th. This meeting will in fact be his farewell before sailing for Africa. Other arrangements for the Anniversary we hope to announce next month.

LETTERS FROM GLEANERS.

Shillings Saved.

DEAR SIR.—I am only a grocer's assistant, but it occurred to me the other day, that whereas I used to spend many a shilling theatre-going and the like, that I might now spare that amount weekly for God, and I now send the C.M.S. my first "gleanings" of 1s. per week (10s.), and I desire that you will kindly put it in the work abroad where it is most needed; I intend to do this always if God spares me, but I do not say I will always send it to the C.M.S., but where the Lord guides me.

W. M.

The G.U. in a Poor Working Men's Parish.
240, DUKE STREET, PARK, SHEFFIELD, June 24th, 1891.

I thought I should like, as a Gleaners' Union Secretary of a branch of about five months standing in a poor working-men's parish of Sheffield, to give you some idea of how we are getting on. I do this partly from heartfelt thankfulness to God that He is blessing the missionary cause here, and partly for the encouragement of other Gleaners' Unions in similar parishes. I was at first somewhat diffident about the success of missionary boxes in a place where bread is earned by the sweat of the brow, and where every penny is of such importance. We gave out between December, 1890, and June, 1891, thirty-four boxes, and I announced at the last meeting but one that I would go round and open the boxes. I must say how delighted I was to find £5 7s. 11d. in the boxes, an average you will see of 3s. and a little over for less than six months. Many of the collectors were widows, and nearly all working men's wives. I was careful at the outset to say that to take a missionary box did not mean a definite promise to fill it. Of course they were also told of the value of "littles," and of the blessedness of doing something by giving and collecting for the Master's work. One practical result of that meeting was that four more boxes were taken, and four more since then. Six gave in their names for the Gleaners' Union, and these I trust will not be mere "twopenny" members.

We circulate about sixty-five GLEANERS, fifty Awakes, twenty-five Children's Worlds, all of which are much appreciated. We meet monthly, and already we do see that missionary zeal is growing.

CHARLES J. HOLLIS.

Curate of St. John's Park, Sheffield.

The Gleaners' Union Library.

I have asked the Gleaners in our Branch for a penny each towards books for the Library. I have collected 9s. 3d., and I thought if it could be suggested through the Gleaner that others might do the same. It would

be a substantial help. Two or three such amounts would soon mount up, would they not?

A GLEANER.

I write to inform you that Gleaner 25,968, Edith Mary Norfolk, of Birch, near Colchester, aged eighteen, who was called to her rest on Feb. 11th, 1891, after thirteen years of most patient suffering, had for years been unable even to feed herself, and yet she managed to complete several little articles for our last C.M.S. Sale, and rejoiced to belong to the Gleaners' Union.

GLEANER 38.

In Memoriam.

My sister and self have much pleasure in enclosing £2 for the C.M.S. in remembrance of our late dear father's centenary—he was born in 1791. We think it is a suitable remembrance of him, as he was a supporter of the Society for many years—also, it may be worth while to suggest the idea to others who would like to do something of a similar kind in memory of parents, &c.

F. L. R.

Ladies' Prayer-meeting at Leamington.

OUR Ladies' Monthly Missionary Prayer-meeting began soon after the formation of the Gleaners' Union, and at first we were only four or five. Now our members are between thirty and forty, and we have an average attendance of about twenty-four. The leader very thoroughly studies the C.M. magazines, and those belonging to other Societies, such as the London, China Inland, Medical Missions, &c., and culs from them the recent facts of most importance, and the special calls for prayer. She then selects three or four countries to be prayed for at the meeting, and writes a list of the heads for prayer and thanksgiving for each. When the ladies assemble, each of those willing to help is given a slip of paper with these heads of prayer for one country as a reminder. We begin with a hymn, then a short passage of Scripture is read without comment. After this, as succinctly as possible, the leader gives the information about one country, partly talking, partly reading extracts from the magazines. Then a friend is asked to lead us in prayer, and the lady who has the list for that country does. When we rise from our knees, the same is done about another country, and so on till the time—an exact hour—is over, when we close with the Lord's Prayer.

We seem to be always having cause to give special thanks for answers to prayers offered at former meetings. A book is kept with our subjects entered, and it is indeed encouraging to find how many answers we have to record, and to praise God for.

A reminder is sent the week before to every member. In connection with the meeting there is a missionary loan library. The books are lent out at 2d. a volume, and the proceeds have added not a little to the contents of a Medical Mission box.

C. S. FAIRLIE CLARKE.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*: Hackney, St. John's, Secretary, Mrs. Collings, 5, Urswick Road, Lower Clapton. *In the Provinces*: Portsea, St. John's, Secretary, Miss L. Norfolk, Campbell Lodge, Campbell Road, Southsea. Pyrford, Secretary, Mrs. Ridsdale, Pyrford Vicarage, Woking. Tunbridge Wells, St. John's, Miss Morice, Amherst Lodge, Tunbridge Wells.

Barrow-in-Furness.—A special Meeting was held in St. Mark's Parish on July 28th, to form a parochial Branch of the Union. About fifty Gleaners sat down to tea together, after which a Meeting was held, at the close of which thirty-eight new Members were enrolled.

Gleaners' Union Bioll Gall.

"They rest from their labours."

Miss Mary Anne Cape, No. 5,978, June 25th, 1891.

Mrs. Brown, No. 23,279, June 28th.

Mrs. Desborough, No. 9,149, May 17th.

Margaret Goolwin, No. 29,189, July 23rd.

Mr. W. Stewardson, No. 15,211, in June.

Mr. W. Godfrey, No. 31,102, in July.

Mrs. Catherine Thompson, No. 22,938, in June.

Mary Anne Porter, No. 4,457, June 7th.

Dickinson Steward, No. 18,601, July 19th.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for September.

Only Reference Bible may be used. Concordance not allowed. Except where "references only" is put, each verse must be written out.

IX.—THE HOLY SPIRIT THE INSPIRER OF MISSIONS.

41. Find passages in the Old and New Testaments showing the connection of the Holy Spirit with the life and work of Christ.

42. Trace out in the Acts of the Apostles illustrations of *conviction* by the Holy Spirit, distinguishing between (a) those who yielded to His influence, and (b) those who resisted.

43. Find all the places in the Acts of the Apostles where the Holy Spirit is mentioned in connection with the selection or sending forth of labourers.

44. Prove from the Acts of the Apostles that the Holy Spirit directed the movements of the labourers.

45. Quote verses to show that the Holy Spirit is the source of the needful qualifications for God's labourers.

Answers must reach the C.M. House not later than September 30th.

FOREIGN MISSIONS AT THE KESWICK CONVENTION.

(From the "Record" of July 31st.)

THE Daily Missionary Prayer Meetings in the Drill-hall grew, if possible, in interest day by day, and on the last two mornings many failed to get in at the doors. The singing was particularly solemn, and the short prayers from all parts of the room were very impressive and helpful. Bishop Tucker and many missionaries of C.M.S. and other Societies were present every day. Mr. Stock was Chairman.

On Wednesday afternoon the Tent was crowded for the large Missionary Meeting, to which that afternoon is now devoted. Mr. Robert Wilson, who took the chair, gave some particulars of the "Keswick Mission Fund," which has borne part of the expense of the Rev. G. C. Grubb's recent tours, of Mr. Haslam's winter tour in India, and of two or three other similar efforts. Mr. Stock then gave a brief sketch of the origin and proceedings of these "Keswick Missions," and also mentioned some of the missionaries who had gone out through some "Keswick" associations, chiefly in connection with C.M.S., particularly Dr. C. F. Harford Battersby, Mrs. and Miss Bywater, of Cairo; the ladies in Palestine, and Mr. Barclay Buxton, of Japan. He also narrated the story of the C.M.S. "Keswick Letter" of last year, and its results. Mr. Haslam followed with a lively and graphic account of his travels and Mission work in India last winter. Then came Bishop Tucker with a too short but most powerful address on Uganda, which manifestly excited the liveliest interest. One of the features of this Meeting, and of some of the other missionary gatherings of the week, was the singing of the new hymn by Miss Stock, lately issued by C.M.S., "A cry as of pain." Nothing more moving has been heard for a long time than the singing of this hymn on Wednesday, the first three verses kneeling and the last standing.

There can be no doubt that, apart from the primary work of the Convention in the promotion of spiritual life, Bishop Tucker was the hero of the week. A rumour got about that he was likely to be on the Lake on Thursday afternoon, and Derwentwater was alive with boats. The Bishop did go out, taking off his coat and rowing some of the clergymen whom I mentioned last week as visitors. Some friend had hoisted a flag in his boat, and the consequence was that about a hundred boats, each with from six to ten people, gathered toward it; and presently all were just chained one to another, and after a due proportion of the hymn-singing for which Derwentwater is famous in the Convention week, a floating Missionary Meeting was improvised, Mr. Stock standing under the flag and taking informal charge. The Bishop delighted everybody with a short but impressive speech, in which he recounted his latest previous experiences on a lake, to wit, the Victoria Nyanza. Short speeches were also given by the Rev. W. E. Taylor, of East Africa; Archdeacon Hamilton, of West Africa; the Rev. J. S. Hill, of New Zealand; the Rev. H. M. Hackett, of North India; the Rev. G. Karney, and the Rev. H. W. Webb-Peploe. The scene was most picturesque. But Bishop Tucker's popularity was still more manifest on Friday. . . . The Vicar, the Rev. J. N. Hoare, opened the church on Friday afternoon, and had a special Missionary Intercession Service, with an address by Bishop Tucker. For this service the church was crowded to excess, and the Bishop's sermon was listened to with profound attention.

This Saturday Meeting was as remarkable as in previous years. Although many leave on that day the Tent was thronged. Mr. Robert Wilson was ostensibly in the chair, but he left the conduct of the proceedings to Mr. Stock. The opening prayer was offered by Bishop Tucker, and then, after the reading of some verses from Rom. xi., Mr. Wilkinson, of the Mildmay Mission to the Jews, spoke. The motto "To the Jew first" is always observed at this Meeting. . . . Then followed twelve missionaries with five minutes each. It was announced that three belonged to C.M.S., one to C.E.Z.M.S., one to I.F.N.S., one to L.M.S., two to C.I.M., one to the North Africa Mission, two to the Presbyterians, and one to the Medical Missionary Association. The C.M.S. men were the Rev. F. T. Cole, of the Santal Mission; Dr. H. Martyn Clark, of the Punjab; and Dr. C. F. Harford-Battersby, of the Niger. But the deepest impression seemed to be made by two ladies—Miss Davies, of the I.F.N.S., and Miss Broomhall, of the C.I.M. To these must be added Mrs. Grattan Guinness, who spoke after the twelve had finished, and who represented the Congo Missions. Mrs. Guinness boldly declared that no country in the world so little needs evangelists as England, and yet is so crowded with them. This, of course, when looked at with regard to population and number of Christian workers, is simply a truism; but it is rarely stated in so unqualified a way. The next speaker was a young American, Mr. Robert Wilder, who with great power described the recent missionary movement among the University students in the United States. It was unquestionably the speech of the day. Mr. Stock then announced that there would be one representation of missionary recruits not yet gone out, and introduced the Rev. E. F. E. Wigram, son of the Hon. Sec. of C.M.S., who spoke with much acceptance of the missionary call and the joy of obeying it. Two hymns were then sung kneeling, "I am Thine, O Lord," and "O to be nothing, nothing," during which a large number of persons held up their hands in token of dedication to missionary service "if the Lord open the way"; and after this a brief concluding exhortation was given by the Rev. F. S. Webster. But before he spoke, it was announced that contributions were now welcome, either for the Keswick Mission Fund or for any other Mission or Society. Immediately numerous little paper packets were seen moving towards the platform, and in a quarter of an hour no less than 1,790/- was sent up in cash, besides jewellery, and not including promises believed to amount to over 2,000/- more. Among the latter were some large sums, but the 1,790/- was mainly given in 5/- notes and gold. Is not this the largest collection ever made at a Missionary Meeting? The amount was, of course, not ascertained at the time, and

was not announced till Monday night; but the packets rising in a heap on the Chairman's table were watched with keen interest, and "All hail the power of Jesus' Name" was sung with immense fervour. "The longest and the shortest Missionary Meeting I ever attended!" was the exclamation of one friend as he left the Tent.

Many smaller Meetings were held in the next two or three days. On Saturday night Dr. Battersby had a Meeting of his own, under the auspices of the Vicar. The Sunday arrangements were very numerous. . . . In the afternoon a Meeting for Medical Missions was held in the Drill-hall, which was crowded. Dr. H. Martyn Clark presided, and the other speakers were Dr. Neve, of Kashmir; Dr. Duncan Main, of Mid-China; Dr. Christie, of Manchuria; Dr. Battersby, and others. In the Victoria-hall there was a Meeting of missionary candidates, at which Mr. Stock presided, and short addresses were given by him and the Rev. G. Karney and Miss Gollock. The pleasant *al fresco* Missionary Meetings of the second week could not be held, owing to the cold and showery weather, at Friar's Crag as in former years. But on Monday night nearly 800 people came to the Tent for a Meeting there, at which several missionaries spoke briefly. (These Meetings were continued for three more nights.)

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MISSIONARY TEACHING OF THE BOOK OF NATURE,
As Read through a Gleaner's Eyes.BY THE REV. T. WALKER, *Tinnerelly*.

Heaven.

"His throne as the days of *heaven*."—Ps. lxxxix. 29."As the host of *heaven* cannot be numbered . . . so will I multiply the seed of David."—Jer. xxxiii. 22.

The Sun.

"His Name shall be continued as long as the *sun* . . . all nations shall call Him blessed."—Ps. lxxii. 17."His throne (shall endure) as the *sun*."—Ps. lxxxix. 36."Thy *sun* shall no more go down."—Is. lx. 20.

The Moon.

"Abundance of peace so long as the *moon* endureth."—Ps. lxxii. 7."The light of the *moon* shall be as the light of the *sun*."—Is. xxx. 26.

The Stars.

"Look now toward *heaven*, and tell the *stars*, if thou be able to number them . . . So shall thy seed be."—Gen. xv. 5."I will make thy seed to multiply as the *stars of heaven*, and will give unto thy seed all these countries."—Gen. xxvi. 4.

The Rainbow.

"The *bow* shall be in the *cloud*, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. ix. 16.

The Clouds.

"Who are these [converts] that fly as a *cloud*, and as the doves to their windows?"—Is. lx. 8.

The Rain.

"He shall come down like *rain* upon the mown grass, as *showers* that water the earth."—Ps. lxxii. 6."As the *rain* cometh down, and the *snow* from *heaven*, and returneth not thither, but watereth the earth . . . so shall My Word be . . . it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Is. lv. 10, 11."I will make them . . . a blessing, and I will cause the *shower* to come down . . . There shall be *showers* of blessing."—Ezek. xxiv. 26."The remnant . . . shall be in the midst of many people . . . as the *showers* upon the grass."—Mic. v. 7."Ask ye of the Lord *rain* in the time of the latter *rain*, so the Lord shall make bright clouds, and give them *showers* of *rain*, to every *bit* of grass in the field."—Zech. x. 1.

The Dew.

"The fountain of Jacob shall be upon a land of corn and wine; also His heavens shall drop down *dew*."—Deut. xxxiii. 28."I will be as the *dew* unto Israel. He shall grow—cast forth his roots—spread," &c.—Hos. xiv. 5, 6."Shall be in the midst of many people as a *dew* from the Lord."—Mic. v. 7.

The Light.

"Arise! shine! for thy *light* is come."—Is. lx. 1."Ye are the *light* of the world."—Matt. v. 14."Let your *light* so shine."—Matt. v. 16."A *light* to lighten the Gentiles."—Luke ii. 32."The true *light* which lighteth every man that cometh into the world."—John i. 9."I am the *Light* of the world."—John viii. 12; ix. 5."The Gentiles shall come to Thy *light*."—Is. lx. 3.

The Winds.

"Come from the four *winds*, O breath, and breathe upon these slain, that they may live. . . . The breath came . . . they lived, and stood up upon their feet, an exceeding great army."—Ezek. xxxvii. 9, 10."A sound from heaven, as of a rushing mighty *wind*, and it filled all the house where they were sitting . . . began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 2-4.

(To be continued.)

HOME NOTES.

THE arrangements for the Valedictory Meetings are, a Public Meeting on Tuesday, Sept. 29th, at Exeter Hall, at 7 P.M.; and on Wednesday, the 30th, an administration of the Holy Communion at St. Bride's, Fleet Street, at 11 A.M., to which all friends are invited, and at which an Address will be given to the missionaries by the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, Bournemouth.

Since our last number the following have been accepted as missionaries of the Society:—The Rev. G. P. B. Kerry, B.A., St. John's College, Cambridge, Curate of St. Simon's, Southsea; the Rev. E. D. Price, B.A., Trinity College, Dublin, Curate of Bampton; the Rev. O. M. Jackson, St. Bee's College, Curate of Girlington; Mr. A. T. Kember, L.R.C.P.; Mr. H. F. Gordon, who has been working in Canon Money's parish at Kilburn, for the Eastern Equatorial Africa Mission; and Miss M. A. Thompson, for the Sz-chuen party.

During the past month the Committee have taken leave of Miss Bisset, returning, and Miss M. Williams, recently appointed to Sierra Leone; and the Rev. and Mrs. V. W. Harcourt, late of Tinnevelly, going out to Mauritius.

On July 21st the Committee had an interview with Mrs. Bishop, *née* Isabella Bird, who has recently returned from travelling in Persia, Central Asia, &c. She gave a deeply interesting account of what she had seen.

The missionary element was again conspicuous at the Keswick Convention this year. We extract on another page some portions of an article regarding it, which appeared in the *Record* of July 31st, and which we are sure will interest our readers. Some interesting money contributions, and still more interesting offers of personal service, have been received, which are a direct result of the Convention.

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Our Autumn Reinforcement.

MONG the missionaries returning to their respective fields after a long or sick leave are the following:—Miss Goodall, to Lagos; Rev. W. E. Taylor, and Mr. J. A. Wray, to E. E. Africa; Rev. T. F. and Mrs. Wolters, to Palestine; Rev. A. J. and Mrs. Santer, to North India; Rev. T. J. and Mrs. Lee Mayer, Rev. W. Thwaites, Rev. T. and Mrs. Bomford, Rev. A. E. and Mrs. Ball, Rev. Dr. Weitbrecht, and Dr. A. Neve, to the Punjab; Rev. W. G. Peel, to the Telugu Mission; Rev. C. A. and Mrs. Neve to Travancore; Archdeacon, Mrs., and Miss Moule, Rev. J. H. Horsburgh, Dr. and Mrs. Duncan Main to Mid-China; Archdeacon and Mrs. Maundrell, Rev. H. and Mrs. Evington, to Japan.

Arrangements have also been made for the departure of the following new missionaries:—Mr. H. F. and Mrs. Gordon, Messrs. J. H. Redman, A. F. Pratley, W. A. Crabtree, and C. A. Gunther, Misses A. M. Clowes and E. M. Furley, for E. E. Africa; Miss J. Ellis, for Egypt; Miss K. Sachs, for Palestine; Miss A. Stirling, for Bagdad; Rev. J. M. and Mrs. Paterson, Revs. R. B. Marriott, J. S. Gray, D. M. Brown, and H. J. Jackson, Misses M. Stratton and M. Bateman, for North India; Rev. E. F. E. Wiggin and Dr. A. C. Lankester, for the Punjab; Revs. F. W. Breed and L. G. Scott Price, for South India; Rev. J. J. B. Palmer, for Travancore; Rev. J. Carter, for Ceylon; Messrs. E. B. Vardon, D. A. Callum, and A. Liggens, Misses E. Garnett, M. A. Thompson, E. Onyon, A. Maddison, and M. A. Wells, for Mid-China; Misses M. Wood, D. Howard, and C. A. Tennant, for Japan.

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Missionary Topics for Praise and Prayer.

Topics from the "Gleaner."

PRAYER.—For the growth of Medical Missions (p. 131). For the Kashmir Medical Mission and its widespread influence (pp. 134—136, 140). For preservation from danger in China (p. 138).

PRAYER.—For the Pakhui Hospital (p. 139). For Mr. Ashe's party (p. 141) and the other E. E. Africa Missionaries. For reinforcements for India (pp. 129, 138). For the Girls' Boarding School at Krishnagar (p. 134). For the new plans for training candidates (p. 130).

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Personal Requests.

PRAYER.—For two Gleaners, that God will guide them about offering themselves for missionary service. For a neglected village, that it may awake, through the coming "F.S.M.," to its responsibilities to the heathen. For a Missionary Loan Exhibition at Belfast on Oct. 6—10.

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Forthcoming Sales of Work.

Miss Monck Mason, Woolhampton Rectory, Reading. Early in Sept.

Mrs. Dunlop Smith, Didsbury Rectory, Manchester. Sept. 8th.

Hackett Memorial Hall, Bray, Ireland. Sept. 9th.

Mrs. A. E. Borton, St. Paul's Vicarage, Stockton-on-Tees. Sept. 10th and 11th.

(Mrs. Borton gratefully acknowledges hamper of small articles sent anonymously.)

Mrs. Dowsett, Holcombe Rectory, Manchester. In Sept.

Miss Simpson, Stowmarket, Suffolk. In Sept.

Mrs. Austin, Queniborough Vicarage, Leicester. Sept. 22nd.

Miss Hagen, 47, Eaton Rise, Ealing. End of Sept.

Miss Mary E. Conway, 15, Reindeer Terrace, Hencroft Street, Slough. Early in Oct.

Mrs. J. Watts Wilkinson, St. James's Vicarage, Leyland, near Preston. Oct. 15th.

Mrs. Milner, Dunganstown Rectory, Wicklow. Middle of Oct.

PUBLICATION NOTICES.

The attention of friends is called to the following new Pamphlets:—
The Eastern Equatorial Africa Mission of the C.M.S. By Miss S. G. Stock. Containing 108 pp. of Letterpress, together with a Chronological Table and Map. In coloured wrapper, price 6d., post free.

The Parochial Clergyman in reference to Foreign Missionary Work. An Address to Clergy and Laity. By Rev. Canon Allan Smith. Free.
A Missionary Criticised by an Outsider. By Rev. J. Rooker, jun. Free.

Monthly Missionary Letter to Sunday-schools. The Letter for September, 1891 (No. 23), is entitled, *Henry Baker and the Hill Arians of Travancore.* Specimen copies free. Price 6d. per dozen.

Vide also page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

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THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the **GLEANER** direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;
Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Cennell Collingwood, Lay Secretary.

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Contributions Received by the Editor.

From July 11th to August 10th.

Gleaners' Union.

370 Membership Fees	£3 1 8
92 Renewals	0 15 4
49 For Union Expenses	9 18 11
17 For Our Own Missionary	157 11 2
1 For C.M.S.	0 0 10
.....	£171 7 11

Of these the following are the amounts of and above 10s.:—

Gleaner No. 322	£0 10 6	St. Matthew's, Brixton, Branch. £1 14 0
Miss E. M. Yeates	1 0 0	Christ Church, Gateshead, Branch. 3 10 0
St. Andrew's, Clifton, Branch	1 7 0	Christ Church School, Calcutta, per Miss Sampson. 0 10 6
A. R. Macdonald, Esq., per St. Michael's, Chester Sq. Br.	2 2 0	A Gleaner's Thankoffering. 150 0 0
Miss E. Parry	0 10 2	Miss Le Marchant, per St. Michael's, Chester Sq. Br. 0 10 0
Gleaner No. 30,151	0 10 0	Chiddington Branch. 3 4 6
.....

Total £171 7 11

General Contributions.

Keswick Convention:—	
Miss Bignold	£1 1 0
P. Thankoffering	2 2 0
A., Thankoffering	10 0 0
Gleaner No. 2,294, "to help in bringing back the King"	80 0 0
Per R. Wilson, Esq.:—	
A. M. Carruthers	1 11 6
Mr. T. C. Halliday	1 1 0
Tthankoffering	7 10 0
Rev. R. C. Hallows	5 0 0
Miss Trotter	2 10 0
12 Anonymous Benefactions	16 16 6
.....

Appropriated Contributions.

Keswick Convention, per R. Wilson Esq.: For Bishop Tucker's Mission:—	
Miss E. L. Bowman	£2 10 0
Mrs. Isabella Marshall	10 0 0
Anon., "for a missionary to go out with Bishop Tucker full of love to Christ, to lead many to know and love Him"	20 0 0
Two Sisters	0 15 0
Thankoffering	0 10 0
Mr. T. C. Halliday	1 1 0
P. F. Whyte	5 0 0
Anon.	50 0 0
Fourteen Anonymous Benefactions	26 8 0
For India:—	
Mrs. M. Jewsbury	0 10 0
Thankoffering	1 1 0
Three Anonymous Benefactions	2 0 0
Anon., "passage money for a lady to China"	55 0 0
From a Gleaner: For Uganda	0 10 0
For Sz-Chuen:—	
G., towards passage and outfit of an additional missionary. 50 0 0	
Folkestone Gleaners, 4th instalment	1 13 6
Anon.: For Niger	0 12 0

The Editor has also been requested to acknowledge—

Anon., "Thankoffering on coming of age" £3. Census Thankofferings, per Mrs. Marriott, Swaffham, £1; Anon., per ditto 10s.; Gleaner No. 22,240, per ditto 10s. An Old Friend of the Society £10. "Mother and Son" Missionary Box, £1 6s. 6d. E. T., for China or Africa 10s. Sale of Earrings £2 4s. Sale of Work, Sheppley C.M. Union, per Mrs. Daswood, £58 19s. 6d. A Bricklayer, "A week's wages," £1 15s.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

OCTOBER, 1891.

EDITORIAL NOTES.

THE Advice of the Archbishop of Canterbury and the Bishops of London, Durham, Winchester, and Carlisle, on the Palestine difficulties, was received on September 2nd. The document is printed in the *Intelligencer* of this month, together with extracts from the Statement laid before the Five Prelates by the Society at the recent inquiry. We do not wish to enlarge upon this anxious controversy in the columns of the *GLEANER*, but it is right to let our readers know the general result. It is with profound thankfulness that we have to report that the Advice amounts to a complete acquittal of the Society from all the charges brought against it, and to a decision in the Society's favour of all the practical questions that were under consideration. Of course it is not expressed in this form. It is in the form of "advice" to the Bishop and the Society in kindly and impartial terms, but the effect is as we have said. (1) The Prelates consider that the Bishop ought not to be upon the Society's local Conference which administers the affairs of the Mission. (2) It supports the Society's view regarding the licensing of clergy to certain districts. (3) It approves of the Society's method of carrying on work among Mohammedans. (4) It virtually approves of the Society's method of preaching the Gospel to the members of the Eastern Churches, and suggests no modification of that method. (5) It supports the Society's contention that the Bishop ought not to refuse Confirmation to those who in infancy received the Greek rite of "chrism." The document concludes by pressing "alike on the Bishop and on the Society the exceeding duty which lies upon them to preserve both unity and the dignity of their counsels and action in presentment of the true position of the English Church." It remarks that "our Church has passed without break through the reform of which she believes Eastern Churches to stand in need"; and that "her doctrines, ordinances, and rites she presents as primitive, apostolic, and scriptural." It goes on to recognise the peculiar difficulties of Missions in Palestine, and concludes by further urging "the duty of peacefulness."

We cannot but be struck by the quiet dignity and reasonableness with which able and sensible men like the Five Prelates have, in comparatively few words, settled what looked like a most complicated and tangled controversy. Our respectful gratitude is due to them, and especially to the Archbishop. The Society now has only to continue its work as hitherto carried on with all earnestness, and in continual dependence upon the blessing of the Lord.

About the time that this number reaches the hands of our readers, will be held our usual Autumn Valedictory Meetings, to take leave of the missionaries sailing in October. We expect that the number altogether going forth between now and Christmas will be large; but the holiday season has much interfered with the arrangements, and a great many offers of immediate service are awaiting the consideration of the Committees that receive candidates; besides which, the Medical Board have yet to decide upon some cases. Next month we shall hope to give some proper account of our reinforcement for the year. Meanwhile we would ask all readers of the *GLEANER* to unite in prayer, first for the brethren and sisters sailing this month, and secondly that more may be quickly supplied, especially for some important

posts urgently needing to be filled by specially qualified men. The 80th Psalm expresses our desires regarding not a few of these posts: "Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself."

One of the most interesting of recent developments of C.M.S. work has been the sending out of *women* as missionaries to West and East Africa, Egypt, Palestine, Persia, China, Japan, and the North Pacific, and in two or three special cases to India. Perhaps we may date its commencement from the going forth of Miss Harvey to East Africa in 1885; and since that we have sent out seventy women, which, be it remembered, is exclusive of the many who have gone out under the Zenana Societies to work at C.M.S. stations. Of this number, only one, Miss Florence Valpy, had died in the field, until last month. The second death was announced by one of those sad foreign telegrams which have been so frequent in the last year or two, just after the last *GLEANER* went to press. "Miss Fitch at rest," were its words; and we knew that a most true missionary had been called from East Africa into her Lord's immediate presence. All who knew Caroline Fitch valued her; and we must give some words written to us by the veteran founder of Frere Town, the Rev. W. S. Price, from his Suffolk vicarage:—

"Her not over-robust constitution had been sorely tried by repeated attacks of fever; but she seldom complained, always made the best of herself, and was often hard at work, when she ought to have been in bed. Ever thoughtful for others, she was much too little so for herself; indeed I have never met with any one in whom the virtue of unselfishness was so conspicuous. She was liberally endowed with sterling sanctified common sense, which led one instinctively to go to her, as I have often done, for sympathy and advice in matters of difficulty; whilst her thorough whole-hearted devotedness acted as an inspiration on all her fellow-workers. Quietly, unconsciously, she exercised a gracious influence upon us all. Humanly speaking her removal is a serious loss to the East Africa Mission, but we may trust the Lord of the Harvest to order what is best for His faithful labourers, and for His own cause. Anyway, she has left us a bright example of what a labourer should be; and as regards herself, from what I know of her, I feel sure she would not have wished otherwise than that the call 'up higher' should find her in harness and at her post."

After the *GLEANER* was sent to press last month we were deeply concerned to hear that our venerable friend Bishop Crowther had suffered a stroke of paralysis, on July 16th; but it was a great relief to hear also that he was somewhat better, and that his speech, which had become inarticulate, had improved. His son, Archdeacon Crowther, attributes the attack to the effects of a severe cold he had caught in the incessant rain which had deluged the Niger Delta for two months; but we cannot forget that he has had many anxieties of late. The dear old man has had a wonderful life in respect of good health. We once asked him if he had ever been ill. He replied that he thought he recollects having a cold twenty years ago! Many prayers will now be offered for him that God will graciously restore his strength, spare him from suffering, and give him much peace and blessing in his latter days. He is supposed to be eighty-two or eighty-three years old, and for seventy years he has lived a simple and consistent Christian life.

On another page we give some letters from Uganda, which will deeply interest every reader. Is there in the history of the Church of Christ anything at all parallel to the extra-

ordinary hunger for the Word of God manifested by the people? Yet it is but fragments they can have. The whole New Testament is in Swahili, which many in Uganda understand, though it is not the language of the people. In the Luganda tongue itself only St. Matthew's Gospel is yet in print, and only a few copies have yet reached the country. Ought we not indeed to be ashamed of our coldness and backwardness in studying the Bible when we have the whole of it in our vernacular, when millions of copies are scattered over our land, and when any child can get one for sixpence? But let us lay deeply to heart two lessons from the wonderful picture these Uganda letters present. First, the greatness of the work which a missionary achieves who simply sits still and translates the Word of God, or revises a rough translation of it, in a new language. Secondly, the inestimable value of the pioneer work done in past years by Mackay and Pearson and Ashe and their comrades, in just teaching hundreds of young men and women to read. In this ability of our converts to read, and in their love for the Scriptures, lies our hope for Uganda. The Romanist Mission is larger than ours; their converts are more numerous—for they baptize more readily; but they give them little charms and medals instead of the blessed Word of God.

Scarcely had our August number appeared, in which we announced that Uganda was now a part of the British Empire, when a rumour began to find its way into print that the British East Africa Company, whose officers had effected so remarkable and so peaceful an annexation, was about to withdraw again from the country, on account of the great expense involved in keeping the necessary staff there, and the impossibility of getting any trade to pay until the proposed railway was made. The railway ought to be made by Government, in pursuance of their policy of putting down the Slave Trade, as arranged when the European Powers met at Brussels; but the Government have so far failed to carry out their purpose, and the cause of civilisation is suffering accordingly. As regards the C.M.S. Mission in Uganda, it was there long before the Company even existed, and is in no way dependent upon the Company's movements; but still the withdrawal of British officers from the country when they have once been there might lead to serious difficulties. Difficulties are, however, nothing new in the history of the Nyanza Mission. Again and again have disaster and defeat been imminent; again and again has God in His goodness turned them into victory; and it is in Him alone that our trust must ever be placed.

All our readers should send for the Society's new book, *The Eastern Equatorial Africa Mission*. In 106 pages, it gives a succinct account of the early researches of Krapf and Rebmann, the foundation and history of Frere Town, the story of Uganda, the work of Hannington, Parker, Mackay, &c., the Usagara, Taita, and Chagga Missions, and the recent development of East Africa under the German and British Companies. Appended to it is a valuable Chronological Table, on a large sheet, giving the successive events under different heads in parallel columns. Friends should order parcels of this little book, and sell it at meetings. With a little effort, thousands could be sold in a few months. The price is sixpence, post free.

The *Church of Ireland Parish Magazine* publishes a "Self-Denial Appeal," suggesting that many of its readers might curtail their personal expenditure by twopence a day, and devote the sum to Foreign Missions. Twopence a day from one hundred persons is £300 a year. This plan is similar to that of Mr. Hubert Brooke's mentioned in our July number,

only he asked for a penny a day. There can be no doubt that large sums could be raised easily by small daily offerings. To very many they would involve no self-denial at all; but it is the gift, whether small or great, that does involve self-denial which, if given for Christ's sake, is acceptable to God.

Miss Mary Sorabji, of Poona, daughter of our honorary missionary the Rev. Sorabji Kharsedji, and sister of Miss Cornelius Sorabji, B.A. (who is now known to so many friends in England), has sent us a touching poetical appeal on behalf of her country. We are putting it in the C.M. Almanack for 1892, that it may be before the eyes of our friends throughout a whole year. In sending the lines, Miss Mary Sorabji writes:—

"The *C.M. Gleaner* seems to grow more and more interesting! How one loves to follow the dear missionaries in every part of the great Mission Field. The *Gleaner* helps wonderfully in keeping alive one's interest in Missions, and one's love for the 'other children' of God's great family."

A new and quite unique movement has been planned, and is being worked out, by the C.M.S. Lay Workers' Union for London. It is proposed to hold a *Missionary Mission to Young Men*, in the last week of November, throughout the metropolis; that is to say, in as many parishes as are willing to adopt it. In a large number of parishes there will be meetings and services every night, and the whole Mission will be wound up by an aggregate meeting in Exeter Hall on Dec. 1st, at which the Bishop of London is to preside. The object is to awaken young men who are Christians to a sense of their primary duty to their Divine Lord, to proclaim His salvation and His kingdom throughout the world; and we earnestly trust and believe that God will speak to many hearts, leading them to dedicate themselves to this greatest of all works, whether for foreign or home service as it may please Him. We give further particulars on another page.

“BE YE STRONG THEREFORE.”

Ye strong, O Christian soldiers!
Who are going forth to stand
As the van-guard of Christ's army
In a distant heathen land.

Be ye strong, and do not waver.
Though the parting must be sore;
Christ has borne *alone* its anguish,
He is with you evermore.

Are you dreading for your loved ones
More than for yourselves the pain?
Trust them with the tender Father,
He will turn their loss to gain.

Be ye strong to offer gladly
On the altar of your Lord,
Culture, ease, or brilliant prospects,
Ye shall reap a full reward.

Be ye strong to face the blackness,
Coarse and vile, of heathen sin;
Christ shall shield you, Christ shall teach you
How to pity, love and win.

Be ye strong to bear the hunger
For a well-known voice and face;
Parted "for a while," "in presence,"
Christ is still your meeting-place

Therefore be ye strong and patient
Now His will to do and bear;
Privileged with Christ to suffer,
Soon ye shall His gladness share.

A. G.

THE STORY OF NEESIMA SIMATA.

[Notices of Dr. Neesima's life and labours have already appeared in the Society's *Japan and the Japan Mission*, and also in the *C.M. Intelligencer* for May, 1890. We believe, however, that the following narrative, compiled from a memoir of Dr. Neesima lately published in Japan by one of his American colleagues, will have freshness and interest for many of our readers.—ED.]



A Boyhood in Bondage.

NEESIMA SIMATA was born in Tokio in 1843, ten years before the two ports of Shimoda and Hakodate were unlocked by the reluctant Japanese at the demand of the American squadron under Commodore Perry. His parents were of the *Samurai* class, retainers of the *Daimio* of Joshu. The boy was taught, like others of his rank, to read and write Chinese, and to handle the sword. He was also taught to worship the family idols which stood upon a shelf, but from the time he was fifteen he refused any longer to do so. A year later, his prince "picked him up" to "write his daily book," and the eager lad had scanty time for the studies he loved so much. A comrade lent him an *Atlas* of the United States, which imbued him with a passionate longing for the knowledge of the West, and for freedom from the bondage of Japanese government. "Why not let us be free," he cried; "why let us be as a bird in a cage, or a rat in a bag?" He thought his only hope of learning English was through a knowledge of Dutch, so he managed to find a teacher and began. His prince argued with him, and punished him for his obstinacy, but in vain. The boy had the will, and found the way. "A small Book of Nature" fell into his hands. He could not understand it all because he did not know arithmetic, so he went to an arithmetic school in the intervals of his work. Then, hoping to benefit his country, he tried to learn navigation, until his health gave way. On his recovery, he found a condensed Bible in Chinese in a friend's library; he borrowed it, and read it, but only at night, lest his whole family should be persecuted for his ill-doing. The opening sentence was: "In the beginning God created the heaven and the earth." Writing some time afterwards about this, Neesima says, in his then imperfect English, "I put down the book and look around me, saying, 'I, who made me? My parents? No, my God. God made my parents, and let them make me. Who made my table? A carpenter? No, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees; then I must be thankful to God, I must believe Him, and I must be upright against Him.'" Then he began to use a touching prayer to this unknown God: "Oh, if you have eyes, look upon me; if you have ears, listen for me." From this time his burning desire was to learn to read the English Bible. He asked leave to go north to Hakodate, which had by this time become an open port, hoping to meet an Englishman or American there. His father, who feared that the ardent young student would involve his whole family in ruin, sternly refused. His prince also opposed him, and it was only by appealing to a noble of higher authority that he was at last allowed to go. This was in 1864, when he was twenty-one years of age.

Set Free.

When Neesima heard the news of his liberation he leaped for joy. On his seven weeks' trip in a sailing junk to Hakodate he did not fail to learn by the way. He gives in his diary a map of every harbour entered, and records the size of the town, its taxes, its products, &c. On reaching Hakodate, Neesima could not find an English teacher, and had, from failing means, to become himself a teacher of Japanese to a Russian priest. But he soon made friends with some eager youths, who encouraged him, and after much thought he resolved to leave his country in search of knowledge. As no Japanese was then allowed to leave the Islands on pain of death, it was a difficult, even a dangerous step, but the young man believed he was called to it by the still unknown God. He thought, "I belong indeed to Heavenly Father, therefore I must believe Him, and run in His way." Disguised as a servant, he was conveyed at midnight on board an American schooner bound for Shanghai. The next day the vessel was searched by the Japanese officials, but the kind-hearted captain concealed him, and he got safely off. On the voyage he suffered much. His heart yearned over his family and his beloved country, he was compelled by the sailors to do

menial work on board, and he had less than four dollars in money left after he had paid his passage as far as Shanghai.

Away to the West.

At Shanghai, he pleaded with the captain of an American vessel out on a long trading cruise to take him amongst the crew to Boston, their ultimate destination. He was engaged as the captain's servant, and given the name of "Joe." While the vessel lay in the harbour of Hong-Kong, Neesima saw a Chinese New Testament. He had no money with which to buy it, so he sold the shorter of his two swords, the glory of every *Samurai*, in order to obtain the Word of God. During the year which he spent on board the *Wild Rover* he read slowly through the first three Gospels, and began St. John. When he came to John iii. 16 it made a deep impression upon him.

On arriving at Boston, the captain hurried off to his relations, and left the young Japanese for ten weeks in the hands of "the rough and godless men who kept the ship." The captain had, however, given him a little money, and he bought a copy of "Robinson Crusoe," in a second-hand book-shop. From it he first learned to pray to God as his friend.

Knowledge at Last.

The owner of the *Wild Rover* was a well-known Christian merchant, Mr. A. Hardy. When he heard from the captain of this bright young Japanese who had come in search of knowledge, he at once undertook to provide for his support, first at school and afterwards at college. Before long, Joseph Hardy Neesima made public confession of his faith in Christ.

Meanwhile matters had progressed rapidly in Japan. The old order had given place to the new. The great Revolution of 1868 had changed everything. As a result, a remarkable embassy, headed by Mr. Iwakura, was sent across the Pacific to the great capitals of the West. The embassy needed some one to act as their interpreter and help them in their investigation of Western institutions. Hearing of Mr. Neesima, who had then been seven years in America, they sent him an Imperial Mandate to appear before them. He wrote to say he was an outlaw, that he owned no ruler but the King of heaven, but that he was willing to meet them as a friend. They sent him an invitation at once; he met them without the prostrations customary to Japanese etiquette, and quietly took his stand as a Christian gentleman.

They asked him to accompany them, which he did on condition that they gave him a formal pardon for having left his country, and permission to teach Christianity there on his return. Then he ventured for the first time to write home, and let his family know that the long lost son was alive.

A Noble Life-Work.

Thus far we have only the prelude to a life-work which we cannot stay fully to unfold. For a year young Neesima travelled in Europe with the embassy, learning everywhere, and "living Christ." For instance, nothing would induce him to travel on Sunday; if the embassy went forward that day he rejoined them the next. When the embassy returned to Japan he went again to America, where he was ordained as an evangelist—the first of his race—by the Church there. In 1874 he returned to Japan, determined by God's grace to found a Christian college for his fellow-countrymen. This was the aim of his life. The story of the Doshisha, as the college at Kioto is named, is one long record of difficulties bravely met. Doubts on the part of the American missionaries as to the wisdom of the scheme had to be dispelled. Opposition from many of the authorities was only overcome by prayerful endeavour and the steady support of leading members of the Iwakura Embassy.

Through it all, Mr. Neesima moved quietly on; always gentle and patient, glad to keep himself out of sight when he could, but as indomitable in perseverance as he had been in his boyish days. He was a true evangelist, and unflinchingly put forward the distinctly Christian purpose of the Doshisha, even when by doing so he risked the favour of those who would have helped him on purely educational grounds. The link with his American benefactors was kept up to the last, and his Alma Mater, Amherst College, conferred on him the degree of LL.D. He revisited America in quest of health, and to procure funds for the development of the Doshisha, and also travelled in Europe again. In January, 1890, he died in the forty-seventh year of his age, worn out by work which had proved too much for his feeble frame.

G.

LETTERS FROM UGANDA.

THE letters from the Victoria Nyanza received in London on Aug. 13th contained many interesting particulars. Their latest date was April 4th; but one or two as late as April 20th have since come in. Mr. Pilkington and Mr. Baskerville were in Uganda itself; Mr. Walker had left in March for Budu, a tributary country to the west, where the Pokino, or governor under the king of Uganda, is a Christian. Mr. Gordon and Mr. F. C. Smith had begun the new Mission in Busoga (or Usoga), the country to the east, where Bishop Hannington was murdered; but Mr. Gordon had returned to Uganda, and started for England. Mr. Ashe's party met him at Mamboia at the end of July; and

he reached London on Sept. 17th.

Mr. Ashe's party were at Mamboia on July 30th, all well. The British East Africa Company had several officers in Uganda, and had organised a small police force. The Mohammedan party had made a raid from the north, but had again been driven back.

Some extracts from the letters were printed in the *C.M. Intelligencer* last month, but those we now give have not yet been published.

From the REV. G. K. BASKERVILLE'S Journal.

Thursday, Feb. 12th, 1891.—Yesterday afternoon I walked over with Walker to Natete, the site of the old mission station, now all in ruins. Here we could see Mackay's handiwork; the house he built, now a heap; the well he dug, now unused with a large tree growing in it. The man has gone; the station is deserted; the people in charge are just getting enough to live on off the ground. The situation is more picturesque than where we are now, but farther from the capital and people in general. Part of it may perhaps be turned into a Christian cemetery. The place is rich in the papaw tree; I am intending to get over some young trees for my garden; the fruit is very like melon, but sweeter; guavas, too, grow there in profusion. Every morning some 300 people or so collect in the church for reading and instruction, followed by

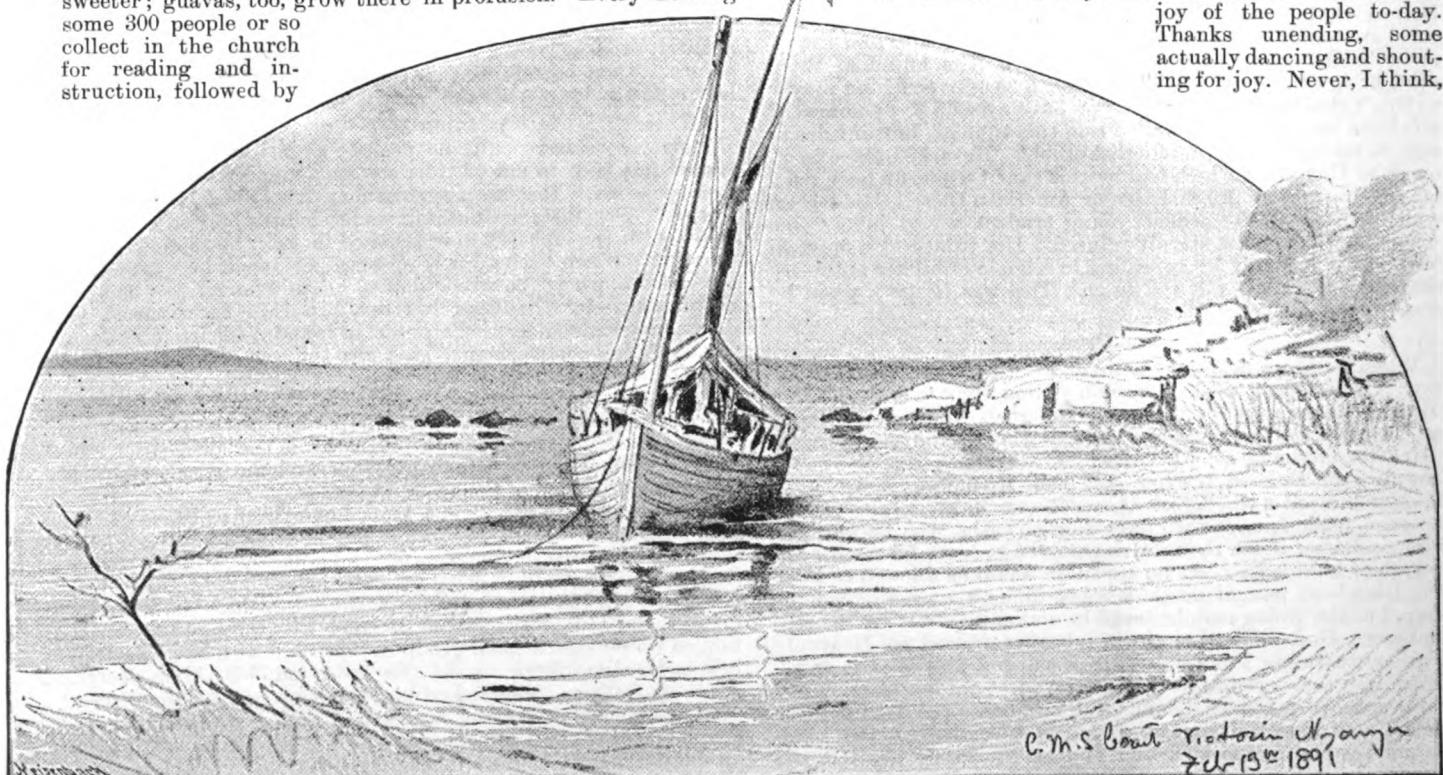
collective prayers, and an address from one of the missionaries. The first part of the proceedings is conducted by the elders, who each have their class; a Gospel is read in Swahili, and the people translate into Luganda and discuss the passage, referring any difficulty to the missionary, if present: e.g., this morning I was asked to explain, "Ye are gods," in John x. I have started making a copy of Ashe's English Luganda vocabulary.

February 14th.—Pilkington's baking and churning voted a success; the bread he makes with rice flour aided by plantains and potatoes. It somewhat resembles seed cake without the seeds. I have just sent off my boys to get some guava trees and papaws from an old garden at Natete; they grow very quickly. I am going, too, to put in some limes and lemons; they grow very rapidly.

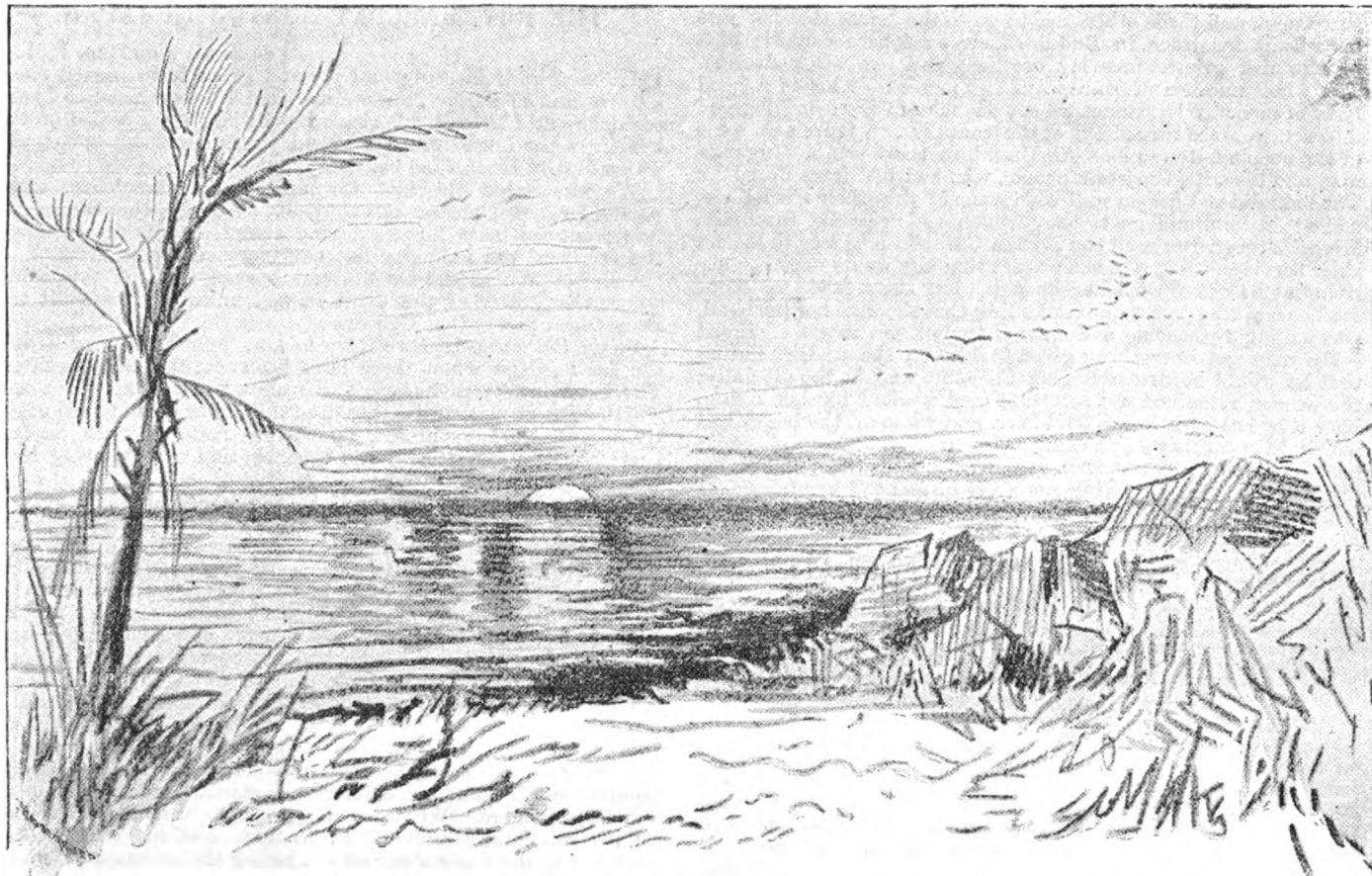
Wednesday, February 18th.—We heard from Gordon yesterday, dated Sunday evening; they were within an hour and a half of the hill, and Smith had walked over to try for a "hippo" without success. There seems a probability that the Protestant party will get their share of the Sesse islands, for the king has stated that he will follow Capt. Lugard's advice in these matters. With Sesse go all the caroes, so it is a most important thing that it should be equally and fairly divided.

Thursday, February 19th.—It has been a pleasant task, book selling, the people so eager, and dancing round you for joy that the books have at last arrived; they will die with joy, they say. Forty loads of ours have come altogether. Crowds flock here wanting to buy books, and until more come up from the Lake we must refuse them. Just fancy, Walker investigating one of his boxes to-day, found 100 Luganda Matthews. Ashe after all managed to get them out in time: these we are not selling, but lending about 8 p.m.—It is really piteous to hear the people asking for books, and we unable to supply them. One said, "I will bring you a cow with calf for books." My boy Marko, when I showed him St. Matthew in Luganda, said, "I do want to buy one very much." I would gladly have given him one, but that only 100 have come, and we are not even selling these. We shall give the Katikiro one, but the others are being kept for lending purposes. We could sell several thousands in a few days—I might say hours. Won't you send them to us? Prayer Books, too, we want. So few are in the country that even I am unable to do more than get the loan of one. I wish you could all have seen the intense

joy of the people to-day. Thanks unending, some actually dancing and shouting for joy. Never, I think,



(Fac-simile of a Pencil Drawing by Bishop Tucker.)



Victoria Nyanza.

A. E. Eq. A.

Mar 1891

(Fac-simile of a Pencil Drawing by Bishop Tucker.)

although with a racking headache and swimming head, have I enjoyed such a day of pure joy before, and now I cannot go to bed until I have tried to send some of it on paper to you. Why I have over 10,000 shells deposited with me in case more books come up from the Lake; and the others (Walker at least I know) have more. Have I written enough to rouse your interest? May the Holy Spirit use what has been written!

Saturday.—I was determined to get my bath first, before I did any business. The people were slow to believe the books were finished, *some even wept aloud*, and we are hoping that more have come by these canoes.

The more we get to know the people, the better can we see that Baganda Christianity is no mere nominal thing, but something *vital, deep, and of the heart*. The names of Ashe and Mackay are mentioned with the deepest gratitude and love. It was said of Ashe, and I know our Bishop will not mind my putting it down here, that if he were to return, more guns would be fired than for any Bishop who might come. Mackay has gone, and we feel that the Mission has lost a wise leader, a specimen of genuine practical Christianity. This testimony would, I feel sure, be the almost universal opinion of all who knew him as an African missionary. As I have heard, a man keenly jealous for the Society's good name, who always did what he did do well for the honour of the Society, and whose evenings, after a hard day of manual toil, requiring no small skill and exertion, would be spent in teaching those truths which he loved and longed to draw others to learn and realise for themselves.

Yesterday we had the Lord's Supper in Luganda for the second time, about forty communicated.

Tuesday, March 3rd.—Hung Scripture pictures in my room. Pilkington read us his Luganda rendering of "There is a fountain filled with blood."

Pray for the new work in Busoga.

Pray for the opening of work in Budu and Sesse.
Pray for our Bishop and his efforts to gather reinforcements.
Pray for us that we may be kept filled.
Pray for Pilkington's translations.

March 16th.—Just fancy, I made a loaf on Saturday, and very good it was—sweet potatoes, wheat flour. The oven is a large earthen pot inverted on the ground, over which a large fire is made. The bread takes about an hour and a half to bake; and then, too, I have been making butter, likewise a success. . . . We took a hearthrug to the Katikiro on Thursday as our present. He was like a child over it, taking off his cloth, and rolling about on it revelling in the softness.

These people do just like sweet biscuits; their exclamations of approval are very amusing, but poor Mbuti, my dwarf, was found helping himself to them. So frightened was he that he bolted, and was not seen till the next day. However, I talked to him, and he acknowledged he had been wrong, and then we prayed together. The poor boy was in tears, and I really think realised he had sinned. Pray for my boys.

Thursday, March 19th.—A gentle rain last night has brought some of my seeds above ground. Radishes and cabbage begin to show up. My boys are becoming quite gardeners. We saw the police patrol yesterday. They have scarlet uniforms, and attract great crowds. Walker and I have been up to see the church the Frenchmen are putting up; it is 90 ft. long and 13 broad. We hope to build soon, and probably will put up a round church to hold between one and two thousand people. The Roman Catholic church will hold two thousand.

From a Letter from the REV. R. H. WALKER.

NAMILEMBE, 6th March, 1891.

The Catholics have gone to Busoga and Budu; they have established themselves at these places. In Busoga they have

three men, and three others are to go to the house that has just been built for them in Budu. Their staff here consists of a bishop, nine priests, four lay brothers, and two black doctors. The whole number of Europeans is fourteen. This is a good body of men. Why cannot we get out men in the same degree?

When we were turned out of the country two years ago, some of the people followed us. At Usambiro there was a Muganda man and his wife, Christian people, who had fled from Buganda. The man did not get on well with some of the other Christians, so he said he would go to the Frenchmen's place at Bukumbi. His wife refused to read the Roman Catholic books or to attend their services. She told the priests that she would work for her living at Bukumbi with her husband, but she refused to accept food or clothing on the understanding that she, like her husband, was willing to become a Roman Catholic. So it was arranged —the man got everything given to him on the understanding that he would become a Roman Catholic, and be taught daily; the woman remained a Protestant and worked for her living. Now they are back in the land here, and when all the books had been sold out, this woman came to buy a New Testament. I let her have mine (as I can always borrow one). She jumped for joy, and then ran off, saying she must go and tell her friends or else the joy would kill her.

HARVEST THANKSGIVING IN EAST AFRICA.

Letter from the REV. E. A. FITCH.

(The following letter reached us barely in time for this month's issue. We hold over other matter to make room for it, because we believe the harvest gifts of the Native Christians may prove a useful stimulus at this season to many of us at home. It will be noted that Mr. Fitch wrote the very day before his sister's death.—Ed.)

RABAI, MOMBASA, EAST AFRICA, August 16th, 1891.

I THINK it may interest you to hear about our "Harvest Thanksgiving" Service here. Each month, on the last Sunday, we have a collection for the Native Missionary Fund. We differ from folk at home in the matter of gathering, for we gather *before* the service instead of afterwards. Neither do we use small alms bags or plates only, but also large matting baskets (*vikapo*) which certain men carry round to collect what produce is brought and deposit it in the vestry. The last Sunday in July coinciding with the harvest of Indian corn, and the crops here being excellent, we thought it would be a good opportunity for making a special effort. On the previous Sunday I preached on 1 Chron. xxix. 9. During the week at Morning Prayers we used the Thanksgiving "for Plenty" and at the midday Prayer-meeting had hymns for Thanksgiving, so that when Sunday came we expected a good congregation and got it. Long before service time (we begin a quarter of an hour earlier on collection Sunday!) people might be seen wending their way to church with baskets of corn on their heads, men, women and children; some brought large baskets full. The church was crowded out, people sitting on Communion-rail steps, and in the space in front. Women with children who could not stay for the service came in, gave their offering, and went and sat outside (our porch is generally full of women with children at all services), for we notice that here people do not go out just at collection time, but rather, if they cannot stay the whole time, come in for collection! We thought they would never finish gathering up the corn, six men were busy collecting up and down. Those who had no corn brought *pice*, some even, I believe, silver, and those who missed the bag were so anxious to give their money that they came and put it into the font, which in this church stands under the lectern. We made the service short, with bright hymns—Swahili versions of "We plough the fields," "Praise, O praise our God and King," and "Come, ye thankful people, come." Mr. Jones* preached a short and appropriate sermon on Ps. c. 4, and then the people departed. We had a good congregation again in the afternoon, and we trust and hope that many gave their hearts and selves to the Lord as well as their grain and money. In cash we collected Rs. 38, 58 pice. Rs. 23 of this was in silver; we were only four Europeans at church, so some of this was certainly given by the people themselves. Of corn we got a large heap which boys and girls on Monday and Tuesday set to work to shell, about a ton I suppose. We have nowhere here to store it, so sold it at market price, and obtained Rs. 46: 12, thus making the amount collected in one day a little over Rs. 77, and this from a people who consider Re. 1 a good allowance for eight days' food.

I am sorry I have been unable to send you any photos, as requested in *Intelligencer* a few months ago, but water for washing silver prints is scarce! However I will endeavour to send you some on another occasion. I am sorry to say my sister is very ill; we have to-day sent down for Dr. Edwards, she seems so much worse: she has had fever constantly and now seems quite knocked down again, I had hoped she had got over these attacks, she seemed so well about a month ago.

EDMUND A. FITCH.

* The well-known and excellent Native pastor at Rabai.

THE REV. BARCLAY BUXTON IN JAPAN.

KOBE, May 20th, 1891.

SIX months of blessing and joy and grace have passed since we landed here. Now we are just leaving Kobe to begin residence at Matsuye. Perhaps it will be to the praise of the honour of the Lord's grace if I send you a short account of the way whereby He has led us.

We knew that the first few months here would be more particularly a time of preparation. We felt that the most important business for us during that time was not so much the study of the language but the increasing our strength in the Lord. We should be useless to save souls in this land, where the power of the devil reigns, unless we have all the Holy Ghost power that God can give.

So on the week-days we have had an hour's meeting before the Lord except when there have been more public meetings. The Lord has blessed these times abundantly to all our souls, and to some of us especially. Often they have indeed been glory times, and we have broken up with a deeper burden on our hearts for the salvation of the heathen, and with glowing love towards Him who has saved us.

We have also much enjoyed here the ministry of the chaplain, Rev. W. Weston,* and also the happy meetings with the many other missionaries who live here. At the earnest invitation of some of them we conducted a series of meetings for a week in January, for the special purpose of receiving the endowment of power by the Holy Ghost, promised to His workers by the Lord Jesus. The first week was a time of real blessing, but as there were still many who had not received, we continued the meetings for one more week.

We have also had blessed opportunities of testifying to the power of the Lord to save. In the church here I have preached, and Miss Thompson has had a weekly Bible-class for girls. Mrs. Buxton also took the class of young ladies preparing for Confirmation. The work amongst the sailors here has also been a blessed sphere. We have delighted in working with the sailor's missionary—Rev. J. P. Ludlow—and his wife, at the meetings at the Sailors' Home, in visiting the saloons and drink-shops, and in holding services on board the vessels in harbour. This is a work which is very fruitful in the salvation of sinners.

Besides this we have had an open door for preaching the Gospel amongst the Japanese, either by interpretation, or directly in English to those who understand. Miss Thompson and Miss Sander have twice a week taken a Bible-class of girls aged from seventeen to nineteen in the capital girls' school of the American Congregationalists under Miss Brown's excellent and most spiritual control. They have some delightful and growing Christians in this class, which has been a great source of joy to them.

We have also had many opportunities of preaching the unsearchable riches of Christ in many of the churches. We have had a most kind welcome and pressing invitations from missionaries of almost every denomination. Of course this work has been done entirely through interpreters. But though that method involves so much that might hinder the power of the message, one finds practically that God does overcome the difficulties and bless the work to the salvation and sanctification of precious Japanese souls. In many such meetings I have felt the power of the Holy Ghost just as I have in soul-saving work at home. For instance, last Sunday we had a young men's meeting at Gifu. About 150 came, most of them unconverted. In addressing such a meeting one cannot but be drawn out for their salvation. For if that 150 young men were saved and filled with the Spirit, Japan would soon be moved! They were blessedly laid hold of by the Spirit, and all stayed on through a little after-meeting, contrary to their usual habit.

Thus the Lord has kept us busy in His service, and we do praise Him that we have not had the long time with closed lips that many missionaries have. I find that I have preached 100 times exactly, to English and to Japanese, since landing.

Now we are looking forward to beginning work at Matsuye. We leave for that place in about a week. I hope we shall find that we have made such a start with the language that we shall get on all right. We are believing to see great things there.

* Mr. Weston went out as a C.M.S. missionary, but owing to weakness of eyesight he was unable to learn the Japanese language. He therefore took the Kobe chaplaincy.—Ed.

The Lord is with us as a Mighty One. He is well able to cope with all the difficulties. He will melt hearts. Sinners shall be saved gloriously. Out of that heathen city I believe many will be gathered who will be washed and sanctified and filled with the Spirit for the salvation of others. Hallelujah! Amen.

From what I have seen I have great hopes for this land. Many of the Japanese Christians are really holy, and are in advance of us in grace and power and fire. Young men form a large proportion of the Christians, and many of them are whole-hearted for the Lord. There is an eager desire amongst the Christians for the fulness of the Holy Ghost, such as I have not seen in England. So encourage your faith. Pray on for Japan! Pray that all the churches may live and work on apostolic lines of holiness and service. Pray for the missionaries. Then from England you will influence us here.

MATSUYE, June 19th, 1891.

We reached Matsuye three weeks ago. It has been delightful, getting at last to the place to which we have so long looked forward, and for which so many prayers have been offered, and which we have often in faith claimed for the Lord. Now I trust we shall have abundant fruit from this vineyard of the Lord to offer to its Owner.

The prayers of many in England have been prevailing with God, and it is blessed to see how He has been preparing for our coming in many ways. Here is one instance. The governor of Matsuye was very hostile to the Lord Jesus Christ. He had a great deal of influence, and hindered the work a good deal. The students of the girls' schools were not allowed in any way at all to hear the Gospel. He also made it difficult to get passports. But the Lord puts down one and sets up another. Just a month before we came he was removed, and another sent in his place, who will do what he can to help us. So you can praise the Lord with us!

We found a pleasant Japanese house ready for us, which is most comfortable. It has a few European additions, such as glass in some windows, grates, stoves, &c. But these things the Japanese are beginning to use themselves a good deal. Here we have settled in. Already a good number of visitors have been to see us. These have been chiefly the Christians and the students from the many schools of Matsuye. These young men I covet for the Lord, and I hope we shall see many of them gloriously saved and going through their own country full of the fire of the Lord. Of course when they come we make the Lord Jesus the principal subject of conversation, though they have a very inquiring spirit about us, our country, and our possessions. But many of them want to hear. This morning one who had been before brought his friend, saying, "Please tell him about the Lord Jesus." And others have done that before more than once. Others have said, "Please go on," if I stop talking to them of Christ.

My Japanese is still very limited, but many of them speak English fairly well. To those who cannot I show pictures of the Lord Jesus and His life on earth. I tell them about these in simple words, and always try to bring out that He is the same to His people now as He was when on earth. Then I read passages or single texts to them out of the Japanese Bible. Or else, if they know almost nothing about Christ, I give each one a Gospel, and read in it with them passages which I think it well for them to notice. In this way they see how interesting the Book is, and read it through on getting home.

We are also able to do a little work here in other ways. We give out a great many tracts, and the people are very ready to receive them. Also there is a bright Christian who knows English here. So I am able to preach to both Christians and unconverted through him, and this is a very blessed sphere of work.

Above all, being here we can engage in a ministry of prayer for this place and people, with point and directness. We see their needs and trials, and so can lay them definitely before the Lord. There are about forty Christians here, besides others in the neighbourhood, so that there are quite enough to set the whole province in a flame if they were full of the Holy Ghost. And that I do pray for them most of all. If they are baptized with that living fire we should soon have the mountains melted away and precious souls born again. Amongst them there are many true-hearted Christians. The father of the church is an old man of over seventy, who was in a very good social position, but has come down in the world owing to the recent changes in

Japan. But he has taken a high place in the kingdom of heaven. Hallelujah! He seems to be every one's friend and helper, and does his best to keep the church together in love and peace. He also preaches a little sometimes. Another young man here, Mishima, has much of the Spirit of Christ, and a longing desire for souls to be saved. He preaches a great deal to the unconverted. He has also got up a sort of Young Men's Christian Association of four members here, and altogether stirs up the Christians and tries to make them go forward. There is a preaching police officer, and a good Christian barber, an earnest schoolboy who gets much persecuted, and many others in other callings. So there is plenty of material for the light to shine brightly.

There are two places in the neighbourhood, Sakai and Yonage, each about eighteen miles from here, and at each one a good work is going on. I have now visited the little church in each place, and am glad to find them alive in their souls, and fighting the battle of the Lord against much opposition. I went to Sakai yesterday. There is a little steamer that goes there from here down the lake. After having some Japanese food with chopsticks at the hotel, the catechist and I walked off a little distance to his house. There we found the church of ten members gathered together, and I spoke to them of what it is to be a Christian, and on some of our blessed privileges in Christ. Then we all had a simple little tea together; after this we all set out to the preaching room, where I was to preach to the heathen. I wish you could have seen that place! it was crammed everywhere! People were standing out in the street, and others behind the house, where through the window they could see and hear me. All the teachers of the school were there, of which I was glad. I spoke to them on the great feast the Lord has prepared for all—that it is all ready—and that I was sent to bid them come. It was real joy to invite them into the Kingdom.

We left the meeting at 11.15 p.m. I had forgotten to bring my passport, so it was necessary for me to return at once to Matsuye. We started in a rowing boat soon after midnight. The wind was rather high and against us coming across the lake, so that we did not arrive at Matsuye until 7 A.M.

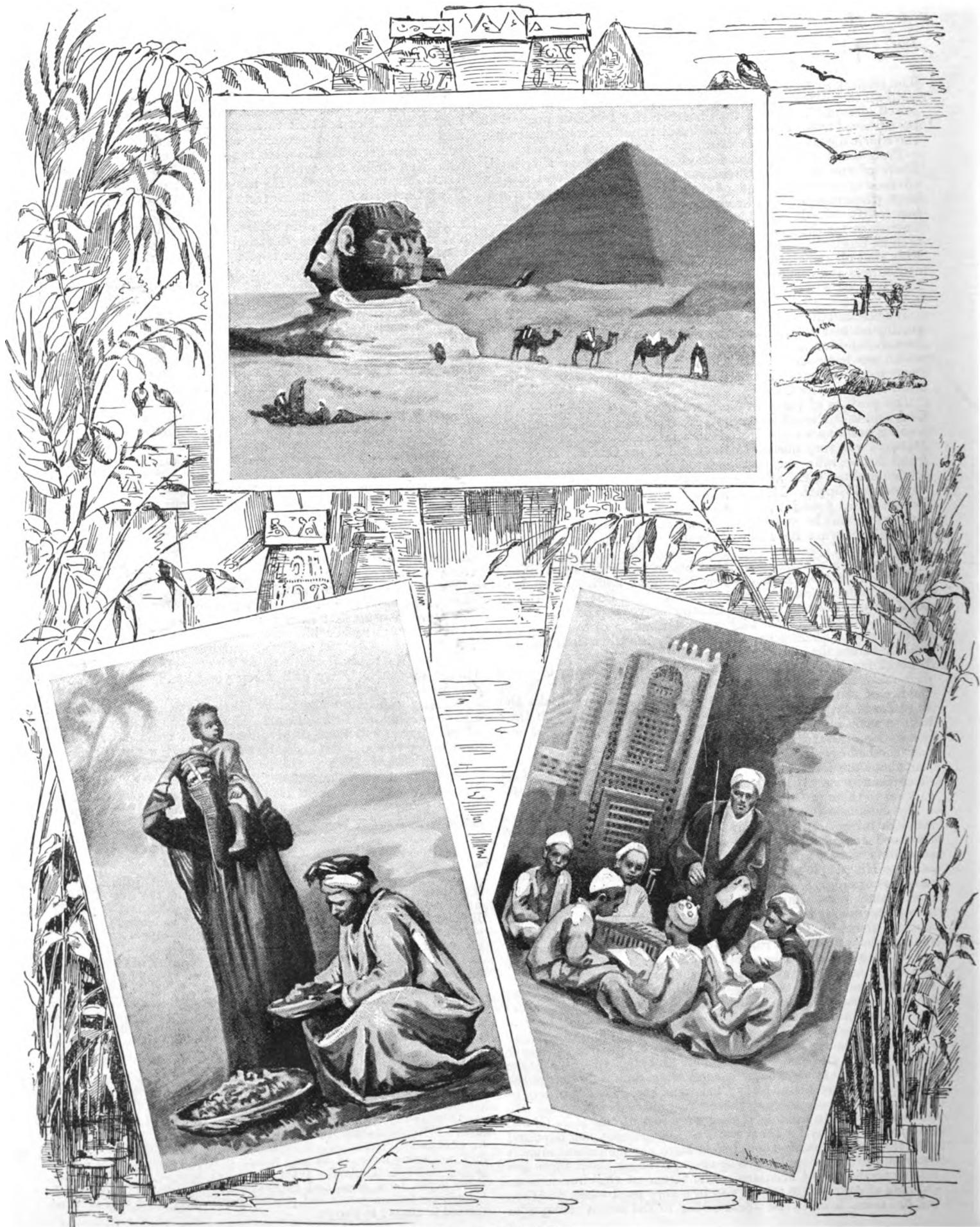
We are so thankful to the many who remember us before the throne of grace. Pray on! Keep your hands up, and we in the fight shall get the victory.

But are you doing yourselves all that you can to extend the glorious Kingdom of our Lord? How are you using your lives, of which you will have to give an account some day? These precious years and days slip by so easily. How much are you doing in them? Now is the time to save souls; now men and women are to be compelled to come in. Be up and doing. Let no labour be too great that a lost soul may be saved; then, in the glory morning, you at home and we here will rejoice together! So may it be.

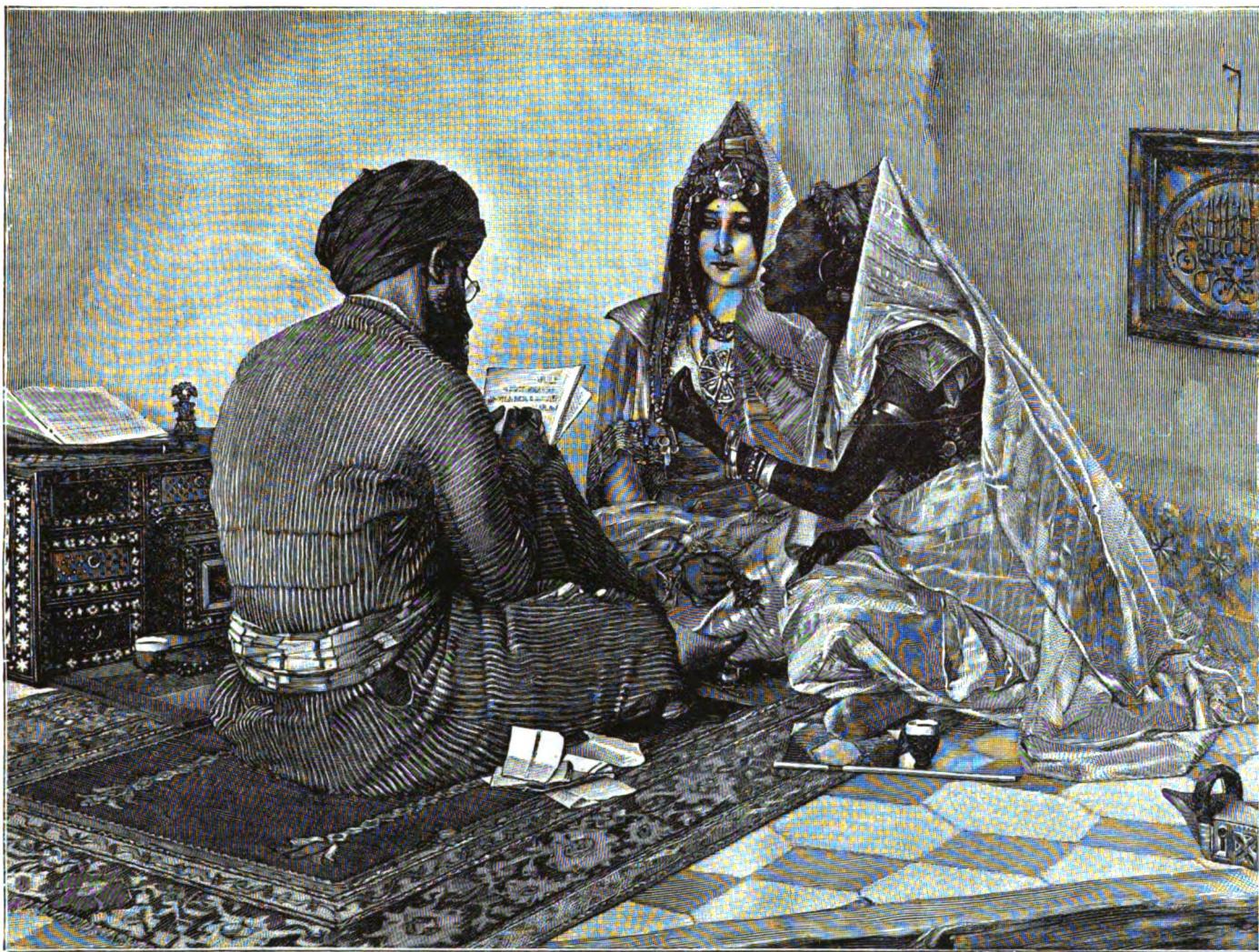
AN ANSWER TO PRAYER.

LAST April at an Indian fair a young missionary sat listening to the Gospel preaching. It was under some trees by the side of a very dusty road, along which crowds of men were passing and re-passing. He himself did not know the language, and could understand but little of what was said, but he could sit and pray while others spoke. And just as a blind man's other senses are sometimes sharpened by this one defect, so he, being practically deaf to what was said, could watch with a quickened sense of interest the faces of the listeners. There were very many who stopped to hear: some idly, no doubt, but some seemed to be earnest. They were nearly all Mohammedans and occasionally one or another would attempt to disturb the meeting. A man would get up from the ground with words and signs of strong disapproval, and going would draw away a few with him. One determined-looking young fellow there was who had got an altogether inappropriate question which he was resolved to bring forward.

That morning at that very time many were praying for those people, for it was the day, according to the C.M.S. Cycle of Prayer, when that particular part was remembered. "Hear the prayers of Thy people and shut that young man's mouth" was the silent petition of the missionary, and several older men got up and put the man to shame, so that he went away. It was only a little thing, but it gladdened his heart, and he passes it on, if by any means it may encourage any lonely prayer-worker in England. What a man feels here is, that at any time there might be a great and unprecedented Victory of the Cross, if behind our human words and printed papers the power of God were exerted in answer to prayer.



PICTURES FROM EGYPT.



CORRESPONDENCE UNDER DIFFICULTIES. A NORTH AFRICAN LETTER-WRITER.

OUR PICTURES.

ON the opposite page we give three Egyptian scenes, with a background etched to correspond. The upper one shows one of the well-known pyramids with the Sphinx in the foreground. The two lower views are scenes of Egyptian life, which we hope may help to point the appeal which Miss Bywater makes in her letter, for further workers for Egypt.

The field is indeed as needy as it is interesting, and our Mission there is pitifully small. A glance at the new Annual Report of the C.M.S. shows only three missionaries, one of them medical, and two ladies apportioned to Egypt. Our reinforcement to the Mission this autumn is—one lady more!

True, we are *hoping* for others, but while we are hoping the work is waiting, precious souls are dying, time is hastening by. May the Lord, who, in olden days, brought His people out of Egypt, send zealous workers quickly forth to gather from that land a people for Himself. There are many, especially amongst our Christian sisters, who could probably, as Miss Bywater truly says, go to Egypt more readily than to most Mission Fields. Will they not come forward to ask if the Lord will send them forth?

Our other picture shows a North African letter-writer, engaged in the pursuit of his trade. Probably he comes not from the districts where the C.M.S. is represented, but from those occupied by the workers of the North African Mission. We give the picture as an appeal for *them*, and also as an illustration of the ignorance which accompanies luxury and civilisation (?) when without Christ.

THE EDITOR'S LETTERS FROM THE FRONT.

Egypt: The Work and the Need.

From Miss BYWATER (G.U. "Orn Missionary").

CAIRO, July 2nd, 1891.

I SHOULD like to tell you something of what we have seen since we began to go about a little more amongst the people. The visiting promises to be delightful work when we can speak to them more fluently in their own tongue. In March we were invited to supper at a Native house. The eldest son was about to start for college, and his parents, who were Christians, wished to have a little prayer-meeting, to bid him God-speed. Everything was Native fashion. We were shown in to a large upper room, furnished with divans. All was deliciously cool and airy, as the windows were left wide open, and a fresh breeze was blowing from the river. After waiting some time, and listening to the conversation carried on by those of our party who could talk Arabic, the usual tiny cups of Turkish coffee were brought in. Then another long wait, and at last preparations for the supper began. First, a low round stool was brought in, about eight inches high, and two feet in diameter. Then on this was placed a large brass tray, to be ready for the dishes. First came the bread, tied up in a brightly coloured handkerchief. It was divided and placed round the edge of the tray, while in the centre was a roast turkey, surrounded by a variety of dishes. We all squatted on the floor around the low table, a blessing was asked, and then the meal began. Soup of a very rich nature was served in a good-sized bowl, from which each guest was invited to help himself. Knives and forks were not thought at all necessary, as all carving is done with the fingers, and most skilfully and easily done too. Of sweet cakes there were plenty, but all so rich that our Western feelings rather shrank from them. The most interesting part of the feast, I think, was the custom of

handing portions one to another. The hostess would select a particularly choice piece of meat or cake and offer it to one or other of her guests. I believe the correct thing is to put it into the mouth, but we were asked to receive it only in our hands. This custom, and that most delightful and really necessary one of pouring water on the hands after the meal is over, brought to mind very vividly, and with a thrill of wonderful reality and naturalness, many familiar Bible stories.

The Moslem women here are very glad to receive our visits, and are quite willing to hear the Bible read and explained. One gets to love them very much, they are so simple and affectionate. In one house where I have visited the women are most interesting and attractive. They meet us in the courtyard or at the door with many expressions of welcome, and take us upstairs to a large but very bare room, where two chairs are provided for our special use, while they themselves squat on the floor in a semi-circle, and chatter away very fast, fully expecting us to understand all they say. Great merriment follows the discovery that my knowledge of Arabic is so limited, but they pat me on the back or stroke my dress with a touch which *seems* to say, "Poor thing! she will be wiser some day." My concertina is of great value here, the people like music, and stay quite quiet while I sing, and the catechist or other interpreter explains the meaning of each verse. Arabic hymns are not very difficult to learn, and we sing them to English tunes. A little bit of bright-coloured wool-work also pleases the women much, and one can teach them a text or hymn while they work.

Two baptisms within the past few months have made us very glad. One was that of a young Moslem who had been under instruction for some time and was very anxious to be baptized. He now attends the services and meetings, and is most interested and anxious to learn more. The other was the little Suakin boy whose photograph I think I sent you. He is only about nine years old, but is a very intelligent little fellow, and has been carefully taught by Dr. Harpur. His name when he came here was Noor=light, and a new baptismal name of Abd-el-Massih=slave of Christ, has been added. We do pray that he may indeed grow up to be "a faithful soldier and servant of Jesus Christ."

Everything in the work here is full of interest, and draws out our hearts very much in longing and prayer for this poor country and its people. I remember some years ago, ten ladies were asked for for Palestine, and were *all found*. "Oh, how we want ten ladies here! There would be ever so much for them to do, if only they would come. Medical work, itinerating work, school work, visiting, teaching, for all these we long for helpers. The village work is particularly encouraging, and there are open doors everywhere, if only some loving workers for the Master would come out here for His Name's sake. Many things make it very easy to come to Egypt and to live in Egypt. Perhaps some who could not go so far away as China or Japan will hear the call for service in this nearer field.

"Ere yet the vintage shout begin,
O labourers, press in, press in!"

The time may be so very short, and the Master has said, "Occupy till I come." Oh, may none of us dream away the precious work time, and wake up at last only to find that while we were "thinking about it" and not "doing," the opportunity had slipped away.

JESSIE E. B. BYWATER.

On the Mount of Olives.

From Miss HELEN ATTLEE, C.M.S. Honorary Missionary.*

MOUNT OF OLIVES, June 24th, 1891.

I MUST let you know of our happy return to our Mount of Olives home. The welcome we received both from all our dear friends down in Jerusalem, and the Sheikh's family here, was so sweet, and we think it ought to be made known everywhere that the Arabs indeed may be trusted, for in spite of the haste and confusion in which we left, just handing the key of our room over to the Sheikh and leaving all in his care, we find everything, down to the tea in the canister and the remains of jam in the pots, just as we had left them; and the harmonium, though left unlocked, not in the least harmed. We had quite made up our minds to try and "take joyfully the spoiling of our goods," for hearing, as we did, that the Sheikh's wives and children were all occupying our room as soon as we left, we thought it almost impossible that they could resist the temptation of taking and appropriating to themselves the numerous things we left so easily "get-at-able." Certainly they do deserve great praise, don't they? Oh, I do trust God is going to bless them all abundantly and bring them to the full and true knowledge of Himself. How good to know that in God's sight "the nations are 'only' as a drop in a bucket," so that it is no difficulty to Him to think of and care for them all.

We had prayers this morning with our good faithful boy Esau and the Sheikh's two sweet daughters, who are going to be our servants here.

* Miss Attlee is the daughter of the Vicar of Buttermere, near Keswick. Her father was a C.M.S. missionary in India for a few months, thirty years ago, but failure of health brought him home. She went to Palestine as a C.M.S. missionary last year, accompanied by her mother. They lived for a while in an Arab Sheikh's house at the top of the Mount of Olives, but left it while on a visit to Egypt for some weeks. The first of these letters refers to their return, with Mr. Attlee, who had joined them.

They knelt down with us and repeated the Lord's Prayer in Arabic, and also joined in the Arabic hymn "Come to Jesus," and listened to Esau and me reading the Gospel.

HELEN ATTLEE.

From MRS. ATTLEE.

OLIVET, July 25th, 1891.

"WHILE they are yet speaking I will hear," was abundantly fulfilled to us on Friday, July 24th. I had been feeling a *rebit* anxious as to the future missionary work in this dear village, as the six months for which I had paid the rent is nearly expired, and I wondered whether our Sheikh would be willing to let the room to us for a longer period. Thank God with us! He came up to beg us to continue to be his lodgers, and also to say he will build us another room which shall be commenced *immediately*. It is wonderful!

The whole village is friendly, and we can at least pray for them, and move about with love in our hearts, saying all the Arabic we have at command—not much yet, but it seems to be understood—and every house gives us a welcome. On the very day we had this joyful arrangement about our new room, Miss Campbell got your telegram from Keswick. It was indeed an *immediate* answer for this dear sacred Mount.

We had been feeling, since my dear husband joined us, that it was *rather* difficult to manage with only *one* room, to be study, schoolroom, kitchen, bedroom and sitting room all in one, for it was impossible to get a moment's quiet, and many days our Arab visitors are very numerous. Last week was a large Moslem feast, and the Sheikh brought up sixteen of the richest Arab gentlemen from Jerusalem to call upon us. They were exceedingly polite and kind, and as we could not talk much, we entertained them with singing Arabic and English hymns.

Pray much for this dear village of Olivet, and that we may indeed have the Lord's own blessing on our work. It is a solemn trust!

From MISS ATTLEE.

MOUNT OF OLIVES, July 28th, 1891.

ON Monday evening Mr. Wilson came to show his magic lantern in our Sheikh's downstairs room, and though some people were a little bit afraid as to how the Scripture pictures would be received, all passed off most happily, and every one seemed pleased and thanked us warmly afterwards. I counted forty in the room, and Mother said there were several more men outside the door. Sheikh Suleiman and my pupil, the Moslem priest's son, had tea with us before, together with Mr. Wilson and Mr. Adeney. It was rather amusing to see the Sheikh's look of bewilderment at his knife and fork, but we soon set him at ease by telling him to eat his chicken in his own way without using the mysterious implements. We three had all sat down round the large dish of rice and meat with the Sheikh and his family and the other chief Sheikh of the village on Sunday night, but they kindly provided us with wooden spoons (I believe bought on purpose for us), so that we were not obliged to imitate our hosts in the use of their fingers. Yesterday we already saw the good the magic lantern had done in the increased eagerness of the boys to learn their lessons, and the willingness with which Khalil, the Sheikh's son, who has always been the one most opposed to our religion, stayed and joined in our family prayer, when we sang the *Te Deum* in Arabic and of course read and said the Lord's Prayer also in Arabic.

During the week of the great Moslem feast, the Sheikh brought sixteen of the rich Moslem gentlemen from Jerusalem up to see us, and they all sat round our room, and were most friendly and pleasant, joining in our singing of the Arabic hymn, "Jesus loves me, this I know," which in its Arabic translation brings in the Gospel beautifully. Some of the men had such fine beautiful countenances! One of them looked over the hymn book with Father and pointed out the words for him to follow, and then went on reading several other hymns to himself afterwards.

Yesterday we had a similar call from five Moslem ladies, two of whom live within the precincts of the Mosque of Omar. Two of them seemed particularly eager to hear the stories connected with the pictures we showed them on the Life of Our Lord, and invited me to go to their houses.

Work among Mohammedans in Jerusalem.

From Miss HESTER CAMPBELL, C.M.S. Honorary Missionary.

JERUSALEM, July 14th, 1891.

THE heat has been greater than last summer, and all the workers here are tired, specially Mr. Wilson, who greatly needs rest and change. I am so glad to be here in Jerusalem with him and Mrs. Wilson, and we have had much happy work and intercourse. Before Ramadan (the Moslem fast) every Sunday we used to have a women's meeting here in my mission-room downstairs. Miss Elverson and I went out under the olive trees, and invited them to come in. Many pass my house, as there is a Moslem cemetery close by, by the upper part of Gihon, and in this way we were enabled to invite many to come into our meeting or "jamiyah," as we call it here. Often we had sixty or more in relays and spoke to them, and sang with them from 3 P.M. to 6 P.M. Nearly all were Moslems; occasionally at the close some Greeks would come in also.

One day, about Easter time, I told them very fully (by interpretation) the whole story of our Saviour's sufferings and death, and they listened most attentively. A Greek woman said to me one day, "We are all asleep, and you have come to awaken us. We only think of eating and drinking." I had been telling them of His coming, and of the end of the world, and could only answer, "May God help me to awaken you." Miss Elverson, who can speak simply to them without interpretation, used to take part in these meetings, and they always listened with great interest to her. Since Ramadan, only a few come now and then, as the heat is greater, and they stay inside the walls of the town.

We had men's meetings here too, twice a magic lantern for them, when the room was full, other times pictures, and books, which, while they were enjoying them, gave Mr. Wilson, Kasise, Ibrahim Baz, and others, opportunities for personal talks with the men. Later, that fell off, owing to the time of the year, and we now for some time have had men's meetings in the entrance hall on Sundays, after church, or on week-days, when we open the doors and play hymns, and the men passing come in. Mr. Wilson speaks to them also at the book shop. We have had similar meetings whenever Mr. Wilson has time. Lately a work-party for Moslem girls has been held here on Tuesdays and Fridays from 2 P.M. till 5 P.M. We begin by teaching them the "One Hundred Texts" by heart, and then give them fancy work. While they work we read St. John to them, and the Bible-woman talks with them, or we sing and learn hymns. Pray for these gatherings, that the Spirit of God may open many hearts to receive the message.

Much visiting in the town goes on weekly by Miss Elverson, and our Bible-woman, and myself, among the Moslems, rich and poor. Many are the open doors, and the only difficulty just now is to visit enough in this heat. Sometimes we have opposition to the Word, but very often ready listeners, and it seems as if the Word of God was working in the minds of some. A favourite subject is the second coming of our Lord. Oh! that when He comes, even from among the Moslem women some may be found, like the wise virgins, ready waiting to meet Him, even in Jerusalem, His loved City! Pray for two women who say they believe in Jesus Christ, and have found that He answered their prayers.

I have a Bible-woman, by name Fareedy Munier, who goes among the women and teaches them, she is an earnest Christian. Another interesting work lately started has been a meeting for Moslems at Siloam. My maid, Elizabeth Cockburn, who came out with me, has undertaken it with Fareedy. They go each Tuesday, and hold a work-party, to which many women (and some men) come; Fareedy speaks and reads the Bible, and both sing Arabic hymns, and teach the women texts, &c. Once they had a novel experience in being pelted with all sorts of things, but since then, the ringleaders of the row are their firm adherents and eager listeners. For this we praise. E. Cockburn often visits with Fareedy also, and as she knows more Arabic, I shall endeavour to set her as free as possible for mission work, which she so delights in.

Miss Barlee, L.J.S., has her Jewish women's meeting here on Wednesday afternoons: she has the use of the mission-room for the day. Night school for lads we have had too, Miss Savage kindly helping Miss Elverson in the teaching of the latter. She (Miss Savage) goes to the school twice a week, and has been very busy helping Mr. Wilson with the arrangements for the new school. She is very busy also with Arabic, and gets on very well.

"God is able," and "I believe in the Holy Ghost, the *Lord and Giver of Life*," and "the entrance of Thy Word giveth *light and understanding to the simple*." This is enough for us "till He come." Pray that we may be emptied enough to be used for His glory!

HESTER CAMPBELL.



THE MISSION FIELD.

The Influenza in Alaska.—On the mighty river Yukon, in the extreme north-west of America, and close to the Arctic Circle, we have a station called St. James's Mission, Nuklukayit, among the Tanana Indians. The missionary is the Rev. T. Canham, who went out in 1881. In 1886 Miss French undertook the terrible journey to that far corner of the earth, and was married to him by Bishop Bompas. We do not know how distant the nearest Englishwoman is: perhaps a thousand miles. Mrs. Canham, in a private letter, thus writes of a visitation of influenza there last winter:—

"Just as we were preparing for Christmas, the much-dreaded influenza appeared in our midst, and all our Indians were prostrated at once. The houses were very crowded at the time. Thank God, only two deaths occurred, a very old woman, and a man constitutionally delicate. It was a most melancholy and trying time for us all. Then I got very ill, and was in a critical state for some weeks. Mr. Canham had everything to do himself, could get no help, but the dear Lord wonderfully sustained him. My life was mercifully spared, but my head, which suffered intensely, has not felt the same ever since, and my memory is not good."

Influenza in the North Pacific Mission.—The epidemic of "*la grippe*" has severely visited this Mission. The Bishop reports that at Massett he found the whole population suffering from, or recovering from, this malady. Mr. and Mrs. Keen were nearly worn out. Mrs. Hall, of Alert Bay, has suffered severely. Metlakahtla had not escaped. The Bishop writes:—

"This dreadful scourge came to us here from Alert Bay. Hardly anybody here escaped. The doctor had gone to Victoria for his examination, which he passed. Mr. Gurd went to one of the canneries to take the spiritual oversight for the summer. Mrs. Ridley became more seriously ill than I have ever seen her. She has quite recovered. I had it at the same time, and because of the utter prostration of the Indians I had to crawl round as best I could to minister to their wants. I got better without going to bed, but I have not been well since, and now feel unfit for any work."

The Rev. F. L. Stephenson, of Kitkatla, has been seriously ill, but has recovered. All his people, who were seal-hunting, had *la grippe* on an island in mid-ocean.

Bishop Ridley's Indian Tribe.—The new Mission to the neglected tribe whose case excited so much sympathy last spring is being begun by the Rev. R. W. Gurd, one of the missionaries under Bishop Ridley, who volunteered with his wife to go into the remote wilderness whence that chief came. In the meanwhile the Indians have been visited by the Rev. A. J. Hall, who reports favourably of the prospects. Mr. Gurd will put up the barest sheds to live in, and to hold school and services, in the first instance, until the best spot for a decent dwelling can be fixed upon. Mr. Gurd is an excellent young missionary from Islington College. He had been appointed originally to East Africa, but a blow on his head from a cricket-ball so affected him that the doctors forbade a hot climate, and he was sent instead, in 1886, to Metlakahtla, where he has been a great help to the Bishop. The Bishop of course asks for a new man in his place.

Archdeacon Collison.—The Rev. W. H. Collison, who has laboured in the North Pacific Mission since 1873, has been appointed by Bishop Ridley of Caledonia to the office of Archdeacon. Writing recently from Kincolith on the Nass River, he tells the following story:—

"Here we were in great need of a church, and commenced preparations in 1886. Early in that year one of our converts, in a speech made before the Bishop, said, 'We have got the *Hammer* (the Word of God); 'and the *metal*' (the hard hearts of the people); 'and the *fire*' (the powerful influence of the Holy Spirit); 'but we want an *anvil*' (by which he meant a church where the work could be carried on)!"

New Church at Fukuoka.—Fukuoka is a comparatively new station in Kiu-Shiu, the southern island of Japan. It is scarcely mentioned in the revised edition of *Japan and the Japan Mission*, published four years ago. The Rev. A. B. Hutchinson made it his head-quarters in 1888, and now the converts gathered in have had the Bishop to dedicate their church. On May 31st, the new building was filled by the congregation, reinforced for the occasion by converts of the American Missions. Fifteen were confirmed at the same time, and sixty joined in the Lord's Supper.

"Summer School" at Osaka.—The American institution known as the "Summer School" is taking root in Japanese soil. At the suggestion of the resident Japanese clergy one was held at Osaka for C.M.S. workers, July 15th to 19th. The opening service was at 8 A.M. on July 15th, when Holy Communion was administered, and Archdeacon Warren delivered an address on St. Matt. xviii. 19, 20. At a subsequent meeting on the same day reports were given of pastoral and evangelistic work in the several parts of the district. A closing service was held in the Church of the Saviour on Sunday afternoon, the 19th, at which the Rev. S. Kola preached. Many testified to the help and blessing they had received.

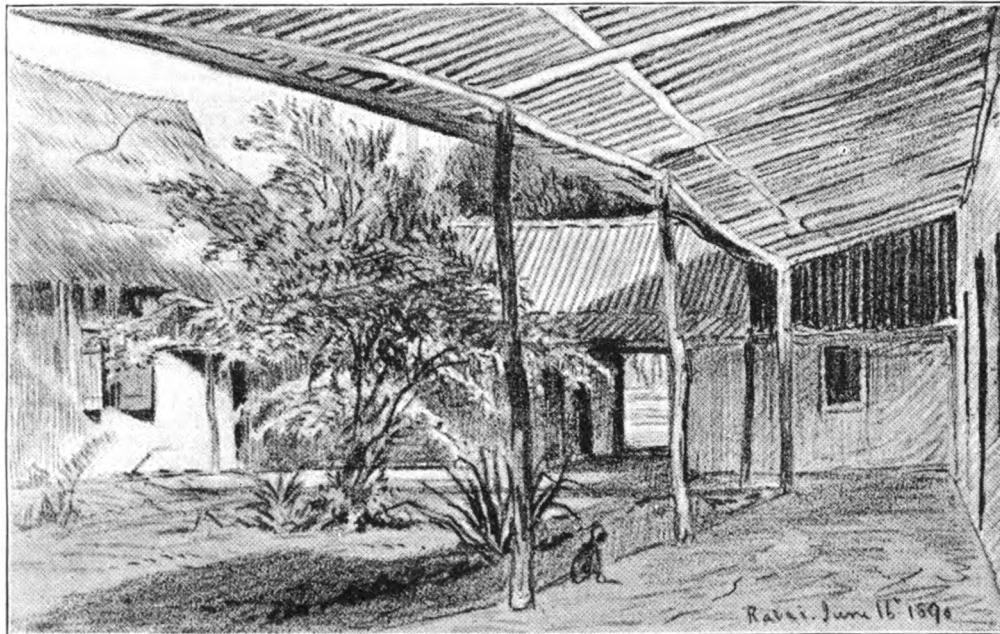
An Indian Church Council.—The District Church Council for Nuddea or Krishnagar met on June 11th. Papers were read by the Rev. G. C. Biswas on the Best Ways of spending Sunday, and Babu Esau Biswas on Self-support. Vernacular Literature, the Age of Marriage, the new Girls' Boarding School, &c., were also discussed. The Rev. T. Biswas gave an address on the Life of Alexander Mackay; and an address was given by Gosa Chand, the evangelist working under the direction of the Council.

About fifty were present, four of them English, viz., three missionaries, and Miss Dawe as a visitor.

Another Death in Africa.—We deeply regret to announce the death, on August 17th, of Miss Caroline Fitch, one of our lady missionaries in East Africa. The telegram arrived on August 20th, too late to be mentioned in the September GLEANER. Miss Fitch was a daughter of one of the oldest friends of the Society, the Rev. F. Fitch, Vicar of Cromer. She went out in 1887, and worked some time at Frere Town, and latterly at Rabai with her brother, the Rev. E. A. Fitch, who went out in 1884 as Chaplain to Bishop Hannington. See the interesting letter from him on page 150.

Baptisms at Rabai.—The Rev. E. A. Fitch, in a letter to Bishop Tucker, writes:—

"We had a special baptism service here on Sunday, July 5th. I do not agree with the principle of baptizing in such large numbers, but when I saw each of these forty-nine candidates personally they seemed so in earnest—one man almost with tears—that I could not refuse them. I trust and pray they may be kept. I spoke to them both personally and collectively, and besought them not to come forward if they did not really mean to take Christ wholly. On the Sunday I tried to show them the great need of 'strength in the Lord' to keep on the



A SKETCH AT RABAI. BY BISHOP TUCKER.

Christian course. May I ask your special prayers for these newly baptized? I feel that the responsibility is great."

A Gallant Rescue.—The Rev. E. T. Higgens, of Ceylon, writes of a very brave act performed by our missionary, the Rev. George Liesching, about two months ago which he (Mr. Higgens) rightly thinks ought not to pass unnoticed:—

"Liesching was staying at the Rest House, Polgabawelle, one morning, when a cry was raised that a Singhalese child had fallen into a deep well. He pulled off his coat and jumped in. The water in the well was nearly thirty feet deep and about five or six feet from the mouth. He of course went under with the force of his descent, but was able to get hold of the child, and as he rose held it up in his arms, and some of the people reached down and lifted it out. Poor Liesching went under again, and when he rose the second time almost exhausted tried to lay hold of the sides of the well, but they were so slippery that he could get no support, and went under again, but by God's mercy rose to the surface a third time, and had just strength enough left to grasp a small cord that had been thrown down to him, too weak to haul him up, but he managed by holding on to it to keep his head above water till a stronger rope was procured, and he was rescued completely exhausted. It was a very narrow escape; but for God's good providence over him he must have perished."

A MEN'S WORKING PARTY.

[This letter is from Professor Mackintosh, Trinity College, Dublin.]

ENNISKERRY, CO. WICKLOW, March 31st, 1891.

DEAR SIR,—A short account of a Men's Missionary Working Party, which my wife and I commenced last October, may be of use in suggesting to other Gleaners similarly circumstanced, a means of interesting men and boys in missionary work. I premise that we are living in a country parish, with the people scattered over a wide area, a condition which necessarily limits the number of available workers. Our first step—taken after much thought and prayer—was to put the proposal individually before some six or eight of the most likely men. Finding that they were well disposed towards it, we next prepared a few "principles," binding ourselves to prayer for the work and workers, to regular attendance, and contribution of materials or money, and to discountenancing all unfiting conversation at the meetings. An invitation was then sent round to the men to meet at our house and discuss the scheme in detail. Enthusiasm was in the ascendant; a proposal to meet once a month was promptly rejected as being "not half often enough"; a counter proposal to meet weekly was mooted freely, and only dropped in deference to my somewhat exacting professional work, which would have made it difficult. Finally, a compromise was tentatively arranged, to meet fortnightly, at eight o'clock P.M. Every one undertook to make something, or if not capable of this, to learn with as little delay as possible. That was in October. It is now March. I waited to write about it in order to see whether the interest would last. Here are the facts. At our first working party we had eight men and boys; three of these have gone to live elsewhere, but nine others have joined (most of them at their own urgent request), so that we have now fourteen on our list, and the great majority of them never miss. This does not look like wanning interest. We meet (at our house) at eight o'clock P.M. for tea; while this is in progress any work done in the interval—often no small amount—is produced for exhibition. After tea a hymn (Sankey's) is sung, and prayer offered by one of the members. The party is then divided; one set under my wife's supervision, doing knitting, netting, crochet, scrap-books, wool balls, and such like "soft goods" work, the rest of us retiring to a room fitted up as a carpenter's workshop, where we make fretwork articles. At ten o'clock we re-assemble, another hymn is sung, a portion of Scripture read (usually the "Living Waters" Bible Reading Union" part), and the meeting closes with prayer. Most of the members take home work to be done in the intervals between the meetings, and at present we have about 120 articles of various kinds completed. So far it

must in fairness be said the "soft goods" men have it all their own way in point of quantity. The work is intended to be sent out to the Rev. Walter Andrews, of Hakodate (Japan).

If any one reading this is minded to make a similar attempt, my wife or I will be very glad to give any information or advice we can.

H. W. MACKINTOSH.

Aug. 1891.

DEAR SIR,—The unavoidable delay in the publication of my letter re the Men's Missionary Working Party gives me the opportunity of adding a few words explanatory of the position of things when we suspended our meetings last June. As the net result of our work we had 152 articles of various kinds. The majority of these, as intimated above, were "soft goods," but still there was a fair amount of fretwork considering that this kind of work is not so easily done at home.

Further, in order that Mr. Andrews might get our work as far as possible free of cost, as they put it, the members made up £3 3s. amongst themselves to assist in paying carriage, &c., to Japan. And this was done altogether of their own accord. So far were my wife and I from having anything to do with it, that we never even thought of it until one of the men told me what they had on foot. We had to stop our meetings for the summer months, but are looking forward to resuming soon again.

H. W. MACKINTOSH.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

X.—APOLLOS, AQUILA, AND PRISCILLA: MINISTRIES PUBLIC AND PRIVATE.

EPHESUS, great city, wealthy, gay, superstitious; splendid temple of Diana; magical arts and books (Acts xix. 19, 24, 27, 35). Capital of province then called "Asia." Paul wanted to go there at one time, but forbidden (xvi. 6). But after long tour in Macedonia and Greece called there on way to Jerusalem, and left there two friends—not great apostles or preachers, but quiet husband and wife, working at their trade (xviii. 18—21; see ver. 2, 3).

Then came another, a great preacher, knowing all the old prophecies, full of fervour (ver. 24, 25), but did not know all the truth. Knew how John Baptist had pointed to Jesus as true Messiah, and had baptized repenting sinners, but did not know of the great gift of the Spirit, or of the baptism Jesus commanded "in name of Father, Son, and Holy Ghost." Like this sometimes in India now: men who believe in Jesus as a great and good man, but don't know Son of God or Holy Spirit.

What did Aquila and Priscilla do? Did they warn people of Ephesus against him; did they preach against him? No; saw he was God's instrument, but needed polishing. "Took him unto them"; kind, private influence; "expounded way of God more perfectly." Then what a work he did afterwards in Greece! (ver. 27, 28; 1 Cor. i. 12; iii. 6, 22; iv. 6; xvi. 12). Reckoned along with Peter and Paul! See now six things about Apollos:—

1. Came from place of learning. Like our Oxford and Cambridge, or Islington College. God can do without man's learning; but He can and does use it.

2. Yet needed to know way of God "more perfectly." Good education not enough for a missionary: must be "taught of the Lord."

3. Was willing to learn: yes, to be taught by a woman! Truly learned man generally humble: all God's servants should be teachable.

4. Not merely an evangelist: "helped them much which had believed" (Acts xviii. 27); "watered" where Paul had "planted" (1 Cor. iii. 6). One great work of missionary to help and instruct believers.

5. Would not encourage party-spirit. Some at Corinth admired him, and would make him leader, "I of Apollos." If he had liked this, would have gone again when invited: but did not go (1 Cor. xvi. 12).

6. Not a great man for a little while only. Persevered in labours; for, years afterwards, Paul commends him to care of Titus (Tit. iii. 13).

So God uses ministries public and private: uses preacher in seven languages, like Bishop French (GLEANER of July last); uses quiet work of Zenana lady, school teacher, &c. In one station in Africa there is a lady too old to learn language and preach and teach; but she keeps house for younger women, and says she consecrates "pots and pans" to the Lord; and she can learn hymns in the strange language, and sing them by bed-sides in the hospital. How good when Christ can say of us, "She hath done what she could." E. S.

THE GLEANERS' SCRIPTURE CORNER.

"The God of Peace."

THERE is no title which seems to reach so far into our most inward needs as this one. "He is our Peace" was the truth which changed all life to us. We had been at war with Him, and though all the loss was on our side it was He who took the initiative in proposing Peace. He is the source of the Peace of Atonement, and because we believe it, we glory in telling it far and wide, and become ambassadors for Him.

"The God of all comfort," "God of Patience," "God of Hope"—all these descriptions occur singly, but "the God of Peace" is repeated over and over again. Why? Surely because the need is so deep;—because His desire for us to have it is so great; because His supply is so unlimited!

It comes as a wish, "The God of Peace be with you" (Rom. xv. 33). Do you think that is powerless—a mere wish? But is not an inspired wish a pledge? When God Himself breathes through His servant, it is an earnest of the gift He has ready.

It comes again as a benediction, something stronger than even an inspired wish, "The God of Peace shall be with you" (Phil. iv. 9). This is conditional: because it follows on the word "Do." Before the command "Do," there had come the pledge of v. 6. It is as that incomprehensible Peace has possession of us, stilling, calming, quieting, that "heart and mind" gain the power to obey the command "Do." Out of that unspeakable Peace springs the best and most fruitful activity. It is like the piston in an engine (illustration in Alex. Mackay's most striking paper in *Intelligencer* of Sept.). As it remains in the heat and fervour, it is able to send force into the outlying crank-shaft which does the brave battle with the cold waves.

Another time the words are, "The God of love and peace shall be with you" (2 Cor. xiii. 11). "Love and Peace"! Do we realise how closely they are connected? When we are in link with the Source of Peace we are also in link with the Source of Love. The sweet Peace which He gives us personally spreads out into our dealings with each other. And in the great difficulties of varying characters living together, there is this unfailing power to weld and smooth. Is it enough claimed?—that the "God of Love and Peace" is with us, ready to keep the social and family peace as unbroken as the heart peace?

Then there comes that limitless wish, "The Lord of Peace Himself give you peace always by all means" (2 Thess. iii. 16). Have we stood and faced that promise with awe? See how every word is emphasised. "The Lord of Peace Himself." It is not a mere gift, but it is the Giver's Presence. As the Lord Jesus foretold the double peace He had for His disciples, "Peace I leave,"—the legacy of the Dying One, which we can only inherit through His death. Then "My Peace I give"—the daily and continuous gift of the Living One: not "Peace I send, but give," because it depends on His own presence. "My Peace," too, in this case. That is what "the Lord of Peace Himself" does; and that is what alone makes the last part possible;—"always, by all means." Oh, how blessed that each one of His children can testify that He has done it!

There remain three times where the name "God of Peace" is used: and each is most telling. "The God of Peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). Why not the God of battles? Because there is a superior power in peace to any warfare. And it is when "the God of Peace" has possession of our hearts that the bruising of Satan goes on most effectually. Do we know this as we ought? Or has it not taken many a defeat before we found that our conflict with Satan has very poor results? It is only God who can bruise Satan, and He does it when He has such full occupancy of our being as can make Him able to say "under your feet." Let us study this point, that it is "the God of Peace" who bruises Satan.

The next is, "The God of Peace sanctify you wholly" (1 Thess. v. 23). We have not sounded the depths of this yet! What is God's meaning of the word "wholly"? Does it not make us stretch upward with hope, even after each discovery of unsanctified corners and recesses? The God of Peace does it. Give that its full weight. It is when He sees in us the quietness of full surrender; then He has room and freedom to carry out His Will in us.

The third is, "The God of Peace . . . make you perfect in every good work to do His Will" (Heb. xiii. 20, 21). There is ground for endless research into these words. Do you see the measureless power there is in Peace? The God of Peace shall bruise—sanctify wholly—make perfect! Then if we want to know power: we must know peace! In the God of Peace is folded all we need and that our souls cry out for: victory—personal holiness—and fitting for service. For this last reference has to do with service: "make perfect," as all will know, being the same word as "mend" in Mark i. 19. The blessed tender Lord, full of power as He is, brings to bear all the might of His power shown in the Resurrection upon the poor, broken, and spoilt frames of His wearied workers. Are we His "nets," whom He uses to convert unto Him the abundance of the seas? Are we broken in the very success, or broken by the very act of throwing? Then He—the God of Peace—draws us in, and gently, patiently "mends" and "makes perfect" again. Yield to His handling, and after the breaking there shall come renewed fitness for service. Give here also full weight that it is "the God of Peace" who undertakes this work.

SOPHIA M. NUGENT.



THE arrangements for our Anniversary on Friday, Oct. 30th, are going forward. There will be a Prayer Meeting at the C.M. House at 10.30 A.M. The Communion Service will be at St. Dunstan's, Fleet Street, and the sermon will be preached by the Rev. John Robertson, Vicar of St. Mary's, Kilburn, who is the originator of the suggestion out of which came the plan of the Gleaners' Union. At the Afternoon Conference in the Lower Exeter Hall the speakers, as last year, will be all ladies, whose names will be announced on the papers sent round to applicants for tickets.

At the Evening Meeting in the Large Exeter Hall the chair will be taken by the Dean of Windsor, Dr. P. F. Eliot, who is himself a Gleaner, and showed much interest in the Union when he was at Bournemouth. The principal speaker, as mentioned last month, will be Bishop Tucker. We would ask as many Gleaners as possible to come to all the gatherings, and if they are unable to be present to unite with us in prayer on the day for a blessing upon all the proceedings.

On another page will be found a notice of the new *C.M. Almanack*. We would earnestly ask our Gleaners to push this Almanack forward. In many places it is adopted as a Parish Almanack, but even where this is not the case every Gleaner and every friend of the missionary cause ought to have a copy, and to hang it up. We would especially draw our friends' attention to the daily texts on the Characteristics of a True Missionary—"Mighty in the Scriptures"; "Strong in Faith"; "Rejoicing in Christ Jesus"; "Filled with the Spirit"; "Walking with God"; "Zealous for the Glory of God"; "A Mind to Work"; "Adorning the Doctrine"; "Loving the Brethren"; "Praying in the Spirit"; "Full of Thankfulness and Joy"; "Looking for Success." These texts have been most carefully selected by the Rev. J. B. Whiting, who makes some interesting suggestions as follows:—

"A good plan is to hold a monthly Bible Missionary Reading, using the Almanack as a syllabus, looking into the context of each passage, the marginal references, the illustrating facts from the *Gleaner, Intelligencer, and Report*, and further information from books. The leader of the Bible Reading has a month for preparation, and the members can also prepare, filling their minds and memories with the texts, and thus a complete view can be obtained of some missionary topic and definite progress made in Scriptural views of the great missionary subject. Moreover an intelligent turn is given to missionary reading, the periodicals being searched in reference to the subject for the month."

We have received several letters approving of the suggestion that we should have a Gleaners' Union badge, but expressing great difference of opinion as to how the suggestion should be carried out. All shall be carefully considered in due time. Meanwhile we thank the writers for their various suggestions.

The Amritsar Branch of the G.U.

THE *Punjab Mission News* reports:—"The members of the Amritsar Branch of the C.M.S. Gleaners' Union met in good force at the house of the Rev. T. R. Wade on Whit-Monday for the annual opening of missionary boxes. This is the seventh year of the existence of our Branch of the Union, and we number above thirty members. Monthly gatherings are held through the cold season, when biographical notices of the lives of such famous missionaries as Paton, or Alexander Mackay, are given to the lady members by ladies.

"It was much to be regretted that the death of a valued catechist prevented the Rev. H. E. Perkins from being with us on the occasion of the box-opening. After tea Mr. Wade began the proceedings with prayer, and spoke on 'Soul-winners' (Proverbs xi. 30), 'The soul, the winners, and the wisdom'; and then began the business of opening the boxes and reckoning their contents. The collectors were Dr. Imad-ud-

din's family, Mrs. and Miss Atkins, Mrs. Mittra, Mrs. Rallia Ram, Mrs. Chatterjee (of Majitha), Mrs. Das, Mrs. West and Miss Cornish, ladies of the City Mission House, ladies and pupils of St. Catherine's Hospital, Miss Wright, Mrs. Basu, Mrs. Sarkar, Daisy and Lilian Wade; and the goodly sum of Rs. 120 proved to be the result of their combined gleaning, an increase of over Rs. 20 on the gleanings of last year. The collections are given alternate years, according to our custom, to 'Near Home' and 'Far-off' portions of the Master's Harvest-field; and the important choice as to the object to which this year's offerings should be devoted was decided by show of hands. By a large majority it was resolved to forward the collection of 1890-91 to the Rev. Mian Sadiq, who is now in independent charge of the Evangelistic work among the men of the Ajnala tehsil [district], where so much is already done to reach the women by the Village Mission of Miss Clay and her companions. An appeal had been received from Mian Sadiq only a day or two before, stating his need of increased assistance, and urging his inability to plead for help from European friends, as his English brother missionaries can do. We trust this proof of most hearty sympathy from the Amritsar Gleaners, English and Indian, will encourage Padri Sadiq in his efforts to break up the hard ground and to sow the good seed in the outlying villages.

"After the distribution of the C.M.S. 'Cycle of Prayer,' our gathering was concluded with prayer that the Lord of the Harvest would graciously accept our offerings, and in His own time and way use and bless them to the winning of souls for the Heavenly Garner."

Local Branches of the Gleaners' Union.

The following new Branch has been registered:—*In the Provinces: Jersey, St. Helier's, Secretary, Miss Clayton, 11, Clarendon Road, St. Helier's.*

Miss A. Morier, not Morice as announced last month, is the Secretary of the St. John's, Tunbridge Wells, Branch.

Gleaners' Union Roll Call.

"They rest from their labours."

R. W. Brown, N.W. Provinces, India, No. 17,674, May 21st, 1891.
Alice Mison, Canonbury, No. 6,972, May 18th, 1891.

Mrs. Barton, Boston, No. 733, April, 1891.

Mrs. T. Harvey, Rowling, Goodnestone, No. 1,623.

Martha Heaps, Shrigley, Macclesfield, No. 26,855, Aug. 18th, 1891.

Marion Valpy, Branch Secretary, Stanford Dingley, No. 9,928, Aug. 10th, 1891.

Mrs. Robert Phillips, Higher Broughton, No. 17,699, Aug. 3rd, 1891.

A. Blanche Herring, West Brighton, No. 15,688, Aug. 12th, 1891.

Shadrach John, Sharanpur, West India, No. 33,837, July 24th, 1891.

Miss L. F. Poole, Kingstown, No. 22,222.

Mrs. Shiels, Kingstown, No. 22,209.

Miss Caroline Fitch, in the Mission, Eastern Equatorial Africa, No. 2,307, Aug. 17.

Miss A. Dugron, No. 11,253, April 15th, 1891.

Miss Netta Anderson, No. 14,371, Jan. 13th, 1891.

Miss Clara Whaley, Sheffield, No. 17,320, Aug. 7th, 1891.

Sergt. Robert Baker, Ipswich, No. 3,484, Aug. 23rd, 1891.

THE CLAIMS OF FOREIGN MISSIONS UPON YOUNG MEN.

IN the March number of the *GLEANER* we mentioned that the Lay Workers' Union for London proposed to carry out in November next, within the Metropolitan area, a Special Mission amongst Young Men to urge upon them the claims of the heathen and Mohammedan world. Since then preparations have been steadily progressing, and as the time is now drawing near we should like more fully to acquaint our friends with the scope and purpose of the movement.

The general plan of action resolved upon is as follows:—

(a) Parochial Meetings—meeting the Young Men in their own parishes, where the sanction of the Vicar can be obtained.

(b) Sermons specially addressed to Young Men.

(c) Local Aggregate Meetings—public gatherings of young men in various districts of London.

(d) Mass Meeting at Exeter Hall on Tuesday, Dec. 1st, at 7.30 P.M.

In addition, arrangements are being made with the various Prayer Unions, Young Men's Societies, and other bodies of young men, to hold meetings during the month. The meeting at Exeter Hall on December 1st will (D.V.) have the advantage of addresses from the Bishop of London, who has kindly promised to preside; Dr. Butler, Master of Trinity College, Cambridge, formerly Head Master of Harrow; the Rev. E. A. Stuart, of Holloway, and others.

It is intended that the tone of the various meetings shall resemble as nearly as possible that linked with the February Simultaneous Meetings, viz., the enforcement of the spiritual and scriptural reasons for missionary work, emphasising what is the will of God with regard to the evangelisation of the world, the need of the heathen, the atoning work of Christ for the salvation of mankind, and the personal obligation in the matter resting upon the individual believer. There will be a call to *Pray*, a call to *Do*, and a call to *Go*.

To ensure the success of an effort of this character, earnest, prayerful, and self-denying co-operation is essential. Any who would like to help clergy, Sunday-school superintendents and teachers, local C.M.S. officers, and others, would be gladly welcomed if they will put themselves in communication with the Hon. Secretaries of the C.M.S. Lay Workers' Union for London at the Church Missionary House, Salisbury Square, E.C.

T. G. H.

MISSIONARY TEACHING OF THE BOOK OF NATURE,
As Read through a Gleaner's Eyes.
BY THE REV. T. WALKER, Tinnerelly.
(Concluded from page 143.)

The Earth.

"The earth is the Lord's and the fulness thereof."—Ps. xxiv. 1.
 "The heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."—Ps. ii. 8.
 "The earth shall be full of the knowledge of the Lord."—Is. 11. 9.
 "The Lord shall be King over all the earth; in that day shall there be one Lord and His Name one."—Zech. xiv. 9.

The Mountains.

"The mountains shall bring peace to the people, and the little hills by righteousness."—Ps. lxxii. 3.
 "How beautiful upon the mountain; are the feet of Him that bringeth good tidings, that publisheth peace."—Is. lii. 7.
 "There shall be an handful of corn in the earth upon the top of the mountains; and the fruit thereof shall shake like Lebanon."—Ps. lxxii. 16.
 "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."—Mic. iv. 1.
 "In this mountain shall the Lord of hosts make unto all people a feast of fat things . . . He will destroy in this mountain the face of the covering cast over all people, &c."—Is. xxv. 6—10.
 "A city that is set on an hill cannot be hid."—Matt. v. 14.

The Rivers.

"The river of God, which is full of water."—Ps. lxx. 9.
 "Everything shall live, whither the river cometh."—Ezek. xlvi. 9.
 "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."—John vii. 38.
 "In the wilderness shall waters break out, and streams in the desert."—Is. xxxv. 6.
 "I will even make a way in the wilderness and rivers in the desert."—Is. xlvi. 19.
 "Thou shalt be . . . like a spring of water, whose waters fail not."—Is. lviii. 11.
 "Living waters shall go out . . . in summer and in winter."—Zech. xiv. 8.

The Trees.

"The trees of the Lord are full of sap."—Ps. civ. 16.
 "By the river upon the bank thereof, on this side and on that, shall grow all trees for meat . . . it shall bring forth new fruit according to his months, because their waters . . . issued out of the sanctuary, &c."—Ezek. xlvi. 12.
 "The kingdom of heaven is like to a grain of mustard-seed . . . When it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge."—Matt. xiii. 31, 32.
 "Ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit."—John xv. 5.

The Fruits.

"Israel shall blossom and bud, and fill the face of the world with fruit."—Is. xxvii. 6.
 "Lift up your eyes . . . on the fields; for they are white already to harvest. And be that reapest receiveth wages and gathereth fruit unto life eternal."—John iv. 35, 36.
 "He that received seed into the good ground is he that heareth . . . and understandeth . . . which also beareth fruit and bringeth forth."—Matt. xiii. 23.
 "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24.

The Sea.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. ii. 14.
 "He shall have dominion also from sea to sea."—Ps. lxxii. 8.
 "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."—Matt. xiii. 47.
 "The abundance of the sea shall be converted unto Thee: the forces of the Gentiles shall come unto Thee."—Is. lx. 5.

The Sand.

"I will multiply thy seed . . . as the sand which is upon the sea-shore."—Gen. xxiii. 17.
 "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered."—Gen. xxxii. 12.

The Dust.

"I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered."—Gen. xiii. 16.
 "His enemies shall lick the dust."—Ps. lxxii. 9.

"Kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down . . . and lick up the dust of thy feet."—Is. xlvi. 23.

The Stones.

"A stone was cut out without hands . . . and the stone . . . became a great mountain and filled the whole earth."—Dan. ii. 34, 35.

"A tried stone, a precious corner stone, a sure foundation."—Is. xxviii. 16.
 "God is able of these stones to raise up children unto Abraham."—Matt. iii. 9.

"Ye also, as lively stones, are built up a spiritual house . . . which in time past were not a people, but are now the people of God."—1 Pet. ii. 5, 10.

HOME NOTES.

ONE of the ablest advocates of the missionary cause, and of C.M.S. principles, has been removed by the sudden death, on Sept. 7th, of the Rev. George Knox, Vicar of Exton. He was formerly one of the Society's Association Secretaries, and was for several years Editor of the *C.M. Intelligencer*, in which he wrote numerous masterly articles. There has been no more powerful defender of Evangelical principles and sound missionary methods. One of his sons is Vicar of Aston; another, Principal of the C.M. Children's Home at Limpsfield; and a third, in an important official position in India, a great friend of our Missions.

The C.M.S. has lost one of its oldest and most honoured home friends, the Rev. Canon Carus, the successor of Charles Simeon at Trinity Church, Cambridge, and the biographer both of him and of Bishop McIlvaine. Canon Carus had long lived in retirement at Bournemouth, but his wise and loving counsels were always at the disposal of the Society, and of all Evangelical enterprises.

We mentioned last month the retirement of the venerable Bishop Caldwell of Tinnevelly. We have now to chronicle his death. Not the S.P.G. only, but the whole Mission cause is the poorer for the loss of such a man.

As previously stated, the Valedictory Meetings will be held about the time this number of the *GLEANER* is in the hands of readers. Following the plan first adopted in 1888, Farewell Meetings addressed by some of the departing missionaries will be held in various centres. At the time of going to press arrangements had been made for the following places:—Preston (Sept. 21st), St. Paul's, Brixton (Sept. 25th), St. James's, Hatcham (Sept. 28th), Stone, Staffs. (Oct. 6th), Burton (Oct. 7th), Hull and Bristol (early in October).

In consequence of the recent decision of the House of Lords in the test case of the Moravian Missions regarding the charging of income tax upon charities, the Inland Revenue Office has repaid to the Society the income tax deducted from the dividends on the various invested funds in the past five years, amounting to £1,383.

The Committee have sanctioned proposals to print an additional 1,000 copies of the Luganda Prayer Book, and to ask the S.P.C.K. to print 10,000 copies of the Luganda Reading Sheets.

The Rev. G. Everard, Vicar of Christ Church, Dover, is leaving home for India on October 8th. He proposes visiting as many as possible of the stations of the Society, and hopes to return home towards the end of February next.

At the monthly meeting of the Canterbury Gleaners, held in St. Andrew's Church House, on Aug. 10th, under the presidency of Canon Fremantle. Admiral the Hon. Sir E. Fremantle (the Chairman's brother) gave some of his experiences of mission work and the slave trade on the East Coast of Africa.

The Annual Meeting of the Ladies' C.M. Union will be held (D.V.) at the Church Missionary House, Salisbury Square, on Thursday, October 15th, at 2.30 P.M., when there will be a Devotional Address of which further notice will be given on the Monthly Card.

We are requested to announce the Valedictory Meetings of the three Zenana Societies which work with C.M.S. The Church of England Zenana Society will hold its meeting on October 2nd, at 3 P.M., at Mildmay Conference Hall; the Female Education Society on October 6th, at 4 P.M., at the Lower Exeter Hall; and the Zenana Bible and Medical Mission on October 13th, at 3 P.M., at Morley Hall.

Some of the Localised Editions of the *GLEANER* are not sent to us. We should be very much obliged if a copy of the outside local pages might be posted to us regularly. They are always read by us with great interest, and they help us to gauge the growth of missionary zeal in the country.

THE C.M. SHEET ALMANACK FOR 1892.

THE Almanack for 1892 is now ready. It contains seven artistically executed Pictures set in a background of Indian Architecture, illustrating the Society's Missions in India. The letterpress includes a Text for every day in the year, descriptive of the characteristics of missionary work; a Poetical Appeal for India by a Native Lady; testimonies as to mission work; interesting Facts about India, &c. Also Statistics of the Society; the Lessons for Sundays and Saints' Days, Postal and other information.

A much larger circulation of the Almanack might be attained, if all friends of the Society would do their best to make it more widely known. Details as to the Almanack itself and particulars as to cost of *localising* it as a Parish or Association Almanack, and a specimen copy, will be sent on application to the C.M. House.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for October.

Only Reference Bible may be used. Concordance not allowed.
Except where "references only" is put, each verse must be written out.

X.—THE CHURCH AND MISSIONS.

46. Prove as fully as possible from John xvii. and the Epistle to the Ephesians, that the Church is intended to be (a) Universal, (b) Holy, (c) United.

47. Find fifteen New Testament verses in which believers (*i.e.*, the Church) are spoken of as the "body" of Christ. Write a short essay showing how this involves responsibility with regard to Foreign Missionary work.

48. Enumerate the principal New Testament figures, similitudes or parables which, in setting forth the office and work of the Church, give special emphasis to its relation to the whole world.

49. Quote three verses, one each from St. Matthew, St. Luke, and St. John, in which our Lord puts forward witnessing to the world as the work of His Church (or its members). Give passages from the Acts showing that the Apostles realised the importance of this witness bearing.

50. Find, in the Book of Revelation, every place where (a) "the testimony" or "the witness" "of Jesus," and (b) the word "testimony" occur.

Answers, marked outside "GLEANER Bible Searching Competition," must reach the C.M. House by October 31st.

For Rules and full particulars, see January GLEANER.

RESULTS OF QUARTERLY MISSIONARY COMPETITION. No. II.

This competition appears to have been more attractive than our first, no less than forty-seven sets of answers to the questions on "Japan and the Japanese Mission" having reached us. Of course they vary very greatly in merit, but all show that the Book has been well studied, and those who have been unsuccessful in winning a place in the Prize List will, we are sure, feel that their time has been well spent in acquiring much interesting knowledge of a most interesting country.

FIRST PRIZE.

Miss Bertha J. Spencer, Montpelier, Weston-super-Mare.

SECOND PRIZE.

Miss Frances M. James, De Peary's Avenue, Bedford.
Miss Caroline Storr, Lansdowne Road, Bournemouth.
Miss Harriet A. Wilson, Wellington Square, Cheltenham.

COMMENDED.

J. Baker, A. Banks, E. Brown, A. D. C. Clarke, L. Hammond, F. G. Hensley,
E. Jackson, E. Malan, C. S. Skinner.

PRAISE AND PRAYER.

Topics from the "Gleaner."

PRAISE.—For the "Advice" of the Archbishop and Bishops (p. 145). For the thirst for God's Word in Uganda (p. 148). For the example of Native Christians at Rabai (p. 150). For results in Japan (p. 150).

PRAYER.—For those bereaved by recent deaths (pp. 145, 156, 159). For all out-going missionaries (p. 145). For Bishop Crowther (p. 145). For Uganda, the missionaries, the converts, and the Imperial British East Africa Co. (pp. 146, 148). For Japan, Egypt, and Palestine (pp. 150, 153-4). For the *Missionary Mission to Young Men* (pp. 146, 158).

Personal.

PRAYER.—For a Mission at Lagos, in November.

Forthcoming Sales of Work.

Mrs. Sandberg, Northrepps, Spring Grove, Isleworth. October.
Mrs. Sargent, Vicarage, Nonington, Kent. Oct. 1st.
West Hampstead, Emmanuel Church. Miss Farnall, Burley Lodge, West End, Hampstead, N.W. Oct. 3rd.
Mrs. Fraser, 12, Broadstones, Ashford, Kent. Oct. 7th.
Mrs. Gabriel, Rockcliffe Vicarage, Carlisle. Oct. 7th and 8th.
Wicken, Soham, Cambs. Surprise Table Sale, Oct. 21st. Mrs. Thomas, Wicken Vicarage.
Ladies' Association, Worcester. Oct. 21st and 22nd. Miss Davies, Croft House; Miss Stallard, Henwick; Mrs. Binns, Diglis House, or Mrs. Albert Webb, St. Mary's Terrace.
Sisters' Band, All Saints', Hatcham Park, S.E. Oct. 22nd.
Mrs. Trower, Otley Vicarage, Yorks. Oct. 22nd and 23rd.
Sideup, Oct. 29th and 30th. Mrs. W. B. Chancellor, The Wren's Nest; Mrs. H. T. Horn, The Boltons; Miss Young, Freshlands.
Rev. J. H. Gray, Keynsham Rectory, Bristol. Oct. 30th.
Miss M. A. Bynold, Claremont House, Lowestoft. End of October.
Miss Slatter, Capital and Counties Bank, Evesham. November.
Mrs. Keeling, 387, Cheetham Hill Road, Manchester. Early in November.
Mrs. Christy, Boyton Hall, near Chelmsford. First week in November.
Mrs. Eville, Mayfield Vicarage, Ashbourne, Derbyshire. First week in November.
Surbiton. Mrs. Strachan, Penrhyn Lodge; Mrs. Furness Smith, 13, Oak Hill Road. Nov. 5th and 6th.
Miss E. A. Keele, Highfield Lodge, Highfield, Southampton. Nov. 17th and 18th.

We are pleased to note that a Sale of Work recently held at Langrish, Petersfield, realised the sum of £37.

QUARTERLY MISSIONARY COMPETITION.—IV.

As previously announced, we now offer prizes, one of a Guinea and two of Half-a-Guinea each, for the best answers to examination questions on the new

C.M.S. Annual Report for 1890-91.

Competitors may begin to prepare at once. The questions, covering the portion of the book between pages 1 and 230, will appear (with the Rules) in the November GLEANER. Reference will be allowed to the Report (but not to the Indices) whilst the questions are being answered. The Competition will close on November 30th.

N.B.—The Annual Report is already in the hands of subscribers, others can obtain it (post free 2s.) on application to the C.M. House.

◆◆◆◆◆ PUBLICATION NOTICES.

The C.M. Sheet Almanack for 1892 will be ready on October 1st. Price One Penny. (Post free, 1d.) Members' price (*direct from C.M. House*) 12 copies, 1s. post free; 25, 2s.; 50, 3s. 9d.; 100, 7s. 3d. Larger quantities, 6s. per 100, in addition to cost of carriage. The special features of this Almanack are noticed in another column.

The above is arranged for localising; particulars (with specimen copy) sent on application.

Monthly Missionary Letter to Sunday-schools. The Letter for October, 1891 (No. 24), is entitled, *The late Mrs. Baker (Senior), of Cottayam, Travancore.* Specimen copies free. Price 6d. per dozen.

Vide also page 2 of Wrapper.

The following recent Missionary Books may be had from the Book Room:—

THE ARAB AND THE AFRICAN. By Dr. Pruen. (6s.) 5s., post free.
NEW CHINA AND OLD. By Archdeacon Moule. (7s. 6d.) 6s. 3d., post free.

MACKAY OF UGANDA. (7s. 6d.) 6s. 3d., post free.

MY THIRD CAMPAIGN. By Rev. W. S. Price. (6s.) 5s., post free.

BRIEF SKETCHES OF C.M.S. MISSIONS. *Vide* page 2 of Wrapper.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1d. post free.

The Subscription for the *GLEANER direct from the Church Missionary House, post free for twelve months*, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.

Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the *GLEANER* is supplied *direct from the Church Missionary House* on the following terms:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the *GLEANER* to be addressed to Messrs. Jas. Truscott & Son, Suffolk Lane, Cannon Street, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the *CHURCH MISSIONARY GLEANER*, C.M. House, Salisbury Square, London, E.C.

◆◆◆◆◆ Contributions Received by the Editor.

From August 11th to September 10th.

Gleaners' Union.

255 Membership Fees	£2 2 5
10 Renewals	0 1 8
59 For Union Expenses	8 11 5
28 For Our Own Missionary	11 12 3
8 For C.M.S.	42 5 6
Total	£64 13 3

Of these the following are the amounts of and above 10s.:—

Miss J. Sutthianadhan (coll.)	£1 8 9	Per Gleaner, No. 10,808	£0 15 0
Mrs. H. W. Lushington	0 10 0	Gleaner No. 31,685	0 10 0
Scarborough Branch	1 9 9	Anon., Thankoffering	50 0 0
Brockley, St. John's, and Hat- cham Branch	0 15 0	Mrs. Hunt., In Memoriam, Gleaner No. 3,838	0 10 0
Edinburgh Branch	1 1 10	Mrs. Compton	1 0 0

General Contributions.

Keswick Convention: Gleaner	"One who owes much"	£20 0 0	
No. 49	£4 0 0	D. Alcock	10 0 0
"E. H." (A Girl's Scripture)	2 2 0	Mrs. Collings	5 0 0
Prize at School)	0 10 0	Sandsford, Dublin, Census Thank- offering	0 10 0
"A Watchchain"	2 0 0	Tucker's Mission	2 0 0

Appropriated Contributions.

Mrs. Edith M. Johnson: For E. E. Africa	£9 10 0	H. R. Ranken: For Nyanza	£5 0 0
W. Flanagan: For Bishop Tucker's Mission	2 0 0	A. W. M., per T. R. Warren: for N.W. America	0 10 0

The Editor has also been requested to acknowledge—

For C.M.S. General Fund: Thankoffering from E. H. H., 20s.; G. H. T. S., 10s. 6d.; "Helping Hands" Sale, Northwood, £27 4s.: Anon., after much enjoyment of "Gleaner," £5. For China: Collection at C.M. Ladies' House, Mombasa, £1 13s.

ERATUM.—In our last issue, under Appropriated Contributions, "For Sz-chuen Fund: G., towards passage and outfit of an additional missionary, £50," read, "For China."

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Church Missionary Gleaner

NOVEMBER, 1891.

EDITORIAL NOTES.

AGAIN we have come round to that period of the year when the Great Eastern Railway Station in Liverpool Street is one of the sights of London. We know no more impressive scene anywhere than may be witnessed there any Thursday, between ten and eleven A.M., in October and November. A train of immense length stretches from end to end of the great departure platform. That platform is thronged with people: not excursionists bound for Epping Forest or Southend; not City men returning from business to suburban homes; but men and women in the front ranks of English society; bronzed veterans in the Queen's service going forth again to India and the East after a time of furlough home; splendid specimens of the young manhood of the country starting on careers that promise fame and fortune; proud and yet tearful wives and mothers and sisters and daughters parting with their nearest and dearest. For that train is the weekly "P. & O. train," which takes to the Docks the passengers by the autumn Peninsular and Oriental steamers; and scarcely anywhere else can you find such a gathering of the bravest and noblest of the British nation. Truly it is a moving spectacle; but there is one feature in it, not much noticed, but of deepest interest to those who look for the Lord's Appearing and His Kingdom. Entering some of those railway carriages are small bands of the servants and messengers of the King of kings: bronzed veterans too, some of them, in His service; noble specimens, others of them, of young manhood, yes, and of young womanhood also; and again, the wives and mothers and sisters and daughters, and the fathers, and the brothers, to be left behind. Upon them, surely, should the eyes of the Church rest with special and prayerful sympathy.

So we wave our hats and handkerchiefs as the long train moves out of the station, our hearts swelling with mingled joy and sorrow, pride and humble thankfulness. "God be with them till we meet again!"

On another page we give a full and vivid account of the Valedictory Meetings. We give elsewhere the list of the missionaries, although, thank God! it is not complete yet. Additional recruits are coming forward every week, and though most of these new ones will not go out before Christmas, some few will. But we must not defer pointing out one or two interesting features of the reinforcement. First, as regards those returning to old fields of labour. North India will rejoice to welcome back Dr. Hooper, the successor of Bishop French in the Lahore Divinity School, and who afterwards founded and carried on the Allahabad Divinity School. He has been for three or four years in New Zealand with his children. In India he is to be joined by one of the most experienced zenana missionaries, Miss Matthews of the I.F.N.S., who is to become Mrs. Hooper. South India will equally rejoice to see Mr. and Mrs. Bishop of Travancore again. They were actually in the list last year, and we specially mentioned them then, but the doctors at the last moment forbade their sailing. Now they go back joyfully. To China Archdeacon and Mrs. Moule return with their daughter; and though they are leaving children behind, they will find three missionary sons labouring in the field they are returning to. It is more than thirty years since

Mr. Moule first went out, and this is his fourth voyage to China. This present GLEANER gives Christian England his farewell message.

Then coming to the new recruits, we notice (1) that the list printed for the meeting contained the names of ten clergymen, and that of these ten nine were appointed to India, and the tenth to Ceylon, which is an appendage to India; but two or three others have been accepted since for other fields. (2) That the list comprised sixteen single ladies, and that there are "more to follow." (3) That there was only one medical man, and we want half-a-dozen more now, at once. (4) That in the list are some members of Mr. Horsburgh's band for Inland China, of which, and of whom, we shall say more another time. (5) We shall only mention one recruit by name, and him we must not omit. The Rev. Edmund F. E. Wigram is the eldest son of our Honorary Clerical Secretary, whose journey round the world with his father many of our readers will remember. His mother's brother was our former Honorary Clerical Secretary, Henry Wright; and a son and two daughters of Henry Wright are already in the missionary army. At least two others from the two families are looking forward to going out in a year or two, which will make six called of God for His work from the one stock.

Bishop Tucker sails for East Africa at the end of this month. Friends are asking whether "the forty men" are going with him. They must think it a very light and easy thing to go to Africa as a missionary. We said before that though more than forty persons had applied to the Bishop, some would no doubt not be accepted, and most of those whose offers were entertained would only be accepted with a view to a course of training. We have every hope, nevertheless, that in the event it will be seen that the year 1891 has given Eastern Equatorial Africa forty missionaries. Five of the forty went in May; eight or ten more will accompany the Bishop; so that one-third will have been supplied within six months of the appeal. That is beyond reasonable expectation. Let us thank God for it.

When, last month, we mentioned the rumour in circulation that the British East Africa Company was about to withdraw from Uganda, we were aware that the orders for withdrawal were already on the way thither, but we were not at liberty to mention the fact. The crisis is a most grave one. It was considered on Sept. 29th at a memorable meeting of the C.M.S. Committee. Not only did Bishop Tucker state the case with overwhelming force; not only was Mr. Cyril Gordon, who had just arrived from Uganda, also present to confirm all that was said of the danger. Sir Charles Euan Smith came, and spoke with the utmost impressiveness; and Sir Arnold Kembell and Mr. G. Mackenzie, two leading directors of the Company, also took part in the discussion. It was resolved unanimously to send a strong memorial to the Government, seeing that the Company having gone to Uganda in pursuance of Government policy, a heavy responsibility rests upon the British nation. Further measures were considered, and will very likely be adopted presently. The Company's difficulty is a financial one. What is wanted is a Government guarantee of a small dividend on the proposed railway; that being granted, capital will be forth-

coming for the Company to use; and meanwhile, until Government can obtain the guarantee from Parliament, money is wanted to enable the Company to hold on. All this is most reasonable, and we pray that the crisis may yet be averted; but if it come, we upon whose hearts is borne the Uganda Mission will not forget the promise to the Church of God, "God is in the midst of her: she shall not be moved; God shall help her, and that right early."

Foreign Missions occupied a prominent place at the Rhyl Church Congress. The subjects on the programme were (a) Qualifications of Missionary Agents, and the Best Means of Obtaining them; (b) Reflex Benefits on the Church at Home; (c) the Society System and its Improvement. Mr. Athelstan Riley read a paper on (a), the chief point of which was that missionaries ought not to marry. Bishop Blyth was appointed to speak on (b), but his address was simply an appeal on behalf of Palestine, particularly of the Jews there. Canon Churton read an able paper on (c), in which he demanded that the Societies should hand over much of their control over their Missions to the Bishops, and "retire into a secondary and subordinate position." The Bishop of Calcutta then spoke on (a), but confined himself to an eloquent exhortation to all Churchmen to be "missionary agents" themselves. Finally, the Earl of Stamford and Mr. Stock defended the "Society system," representing respectively S.P.G. and C.M.S. These two speeches will be printed in the C.M. *Intelligencer*, and the latter, at the request of several friends, is issued as a leaflet. Among the volunteer speakers who followed was our Punjab missionary, Dr. Weitbrecht, who effectively replied to Mr. Riley, observing that missionaries' children were not mere encumbrances: he himself being the son of a missionary, and (he hoped) the father of one. There were very few C.M.S. friends at the Congress; the enthusiasm with which Bishop Blyth was received indicated the views of the bulk of the clergy present; but the defences of the Society system won much more favour, judging by the applause, than could have been fairly anticipated. For this we may well be thankful.

The average "cousin from India" declares Missions to be a failure and a fraud. How is it that so much auxiliary support is given to them by officers and civilians on the spot? Last year, in the Punjab and Sindh alone, Rs. 35,800 was contributed by English people there; that is, about £2,700. Surely this is plain evidence that those who take a sufficient interest in Missions to inquire concerning them, are those who believe in them and support them.

Many of our friends will welcome the intelligence that the Society has brought out a *Christmas book for children*. The want of such a book has long been felt; and now that is at last provided, we hope many will choose it for Christmas, New Year, and birthday gifts, and for school prizes. It is called *Light on our Lessons; or, What is the Use?* Its idea is quite novel. The subjects of children's (especially girls') lessons, Reading, Writing, Arithmetic, Geography, History, Languages, Music, and Drawing, are successively taken up, and shown by many happy illustrations to be "of use" in missionary work. The book, therefore, throws new "light" on "our lessons," while giving much incidental missionary information. Some short articles with the same title have been appearing in *The Children's World*, but they have been re-written, enlarged, and added to for the volume, and are accompanied by many well-chosen missionary pictures. Will our friends order copies (1s. 6d. each), and make the book known? By God's good blessing it should do a great work in stirring the hearts of our young folk.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

XI.—THE FOUR EVANGELISTS: THE WRITTEN WORD.

MISSIONARIES not only preach and teach: some of them also write. How much good done by books, as *Pilgrim's Progress*, or tracts, as *Come to Jesus*, or biographies, as *Henry Martyn* or *James Hannington*. Above all, by "God's Word Written."

This kind of missionary work also in New Testament. New Testament books written by eight men, Matthew, Mark, Luke, John, Paul, Peter, James, Jude. (Perhaps nine, if Paul did not write Hebrews.) Many others whose writings lost (see Luke i. 1); but God used these eight (or nine) to write what were to be His Holy Scriptures. To-day look at writers of Four Gospels. How came they to write?

(1) Matthew, a Jew, knew how Jews looked for a Messiah who would fulfil Old Testament prophecies, so wrote life of Jesus for Jews, pointing out how He fulfilled the prophecies, and how His teaching carried out the old law (see Matt. v. 17). Much in his Gospel about Jesus as King, and His Kingdom, because that was what Jews were looking for.

(2) Mark, a Jew too, but did not write specially for Jews. Some think, for Roman soldiers. Few discourses in his Gospel, many miracles, vigorous Romans would admire mighty deeds. Uses one Greek word, *euthenos* (straightway, immediately, forthwith), more than all other writers put together; just the word for prompt and decisive Romans. Also, some say, wrote under Peter's direction (see 1 Pet. v. 13).

(3) Luke, a Greek, writes Greek language better than the others. Wrote for Gentile readers. Refers to political matters (ii. 1; iii. 1; xiii. 1-5; xxiii. 7, 12); pictures Jesus, not so much as King, like Matthew, or as active Servant, like Mark, but as Saviour of the world (ii. 10, 11, 31, 32; iv. 25-27; ix. 52-56; x. 33; xiii. 29; xiv. 23; xxiv. 47).

(4) John, Jewish fisherman, but wrote in old age, when had long lived among Gentiles. Many errors had arisen: some said Jesus not really God, some said not really Man. John wrote to correct these. Holy Spirit "brought to his remembrance" (xiv. 26) words and doings of Christ long ago. Wrote for Christians who knew not Palestine: explains names, places, customs (ii. 6; iv. 3, 4, 9; v. 2; vi. 1, 4; vii. 2; ix. 7; xi. 18; xix. 13, 17, 31).

If we want to understand Jesus and His life and teaching, must study all four Gospels. (Like four photographs of four sides of great building.) Could we have done with three of them? Suppose Matthew had not written, what should we have lost? Visit of Magi; deliverance from Herod; "Come unto Me, all ye that labour," &c.; Golden rule; parts of Sermon on Mount; Parables of Tares, Pearl, Net, Unmerciful Servant, Vineyard Labourers, Virgins, Talents; words about children in chap. xviii.; picture of Last Judgment in chap. xxv. Suppose Luke had not written? Much worse: look at chap. i. ii., xiii., xiv., xv., xvi., xvii., all contents of these found nowhere else; look at chap. iv., v., vii., ix., x., xi., xii., xviii., xix., xxiii., xxiv., large parts of these nowhere else. Suppose John had not written? Worse still, very few things in his Gospel told by others. Could spare Mark best: yet precious things there also: tells many things same as Matthew and Luke, but fuller details.

Now think of Christians in Uganda, or Ainu of Japan, or Kwagul of Vancouver's Island; only St. Matthew in their languages; no other Gospel; no other part of Bible! (Chiefs in Uganda know also Swahili language, in which is all New Testament; but not common people.) Is not the missionary who sits down patiently hour by hour, day by day, week by week, year by year, translating God's Word, a missionary to be specially valued? Like Bishop Horden in Moosonee, Dr. Bruce in Persia, Mr. Fyson and others in Japan. In C.M.S. Missions alone, fifty different languages. Parts of Bible translated into about 300 languages.

And then, other Christian books. Rev. Dr. Imad-ud-din writes commentaries in Hindustani, Rev. J. E. Padfield in Telugu, &c., &c.

All this very hard and difficult work. Remember literary missionaries, and pray that God will instruct their minds and guide their pens.

E. S.

CHINA: AND HER WOES AND HOPES.

WE cannot help talking about China—long forgotten, long neglected China—in these stirring days. During the past four months letters and telegrams have appeared in the daily papers, announcing riot and anticipated revolution in that great Eastern land. What compels us to direct special attention to the subject of Christianity in China is the significant phenomenon that with rare exceptions missionaries and mission-houses have been the objects of assault by the rioters, and not so much merchants and traders, banks, and go-downs. One exceedingly bitter and irate Chinese has, after years of agonising suppression of the truth (so he tells us) seized on this particularly auspicious moment to unburden his soul, and to assure the world that Christian missionaries are the one great object of hatred in the land, and that the uprooting and deporting of missionaries will be the signal for drawing far tighter the bonds of friendly commercial relationship between China and the Western Powers. The "Powers," however, are not very likely to be deceived by such outrageous apologies for rapine and murder, accompanied as they are by wholly unproven charges and accusations. It is obvious that if the right be once conceded to the Chinese to burn and plunder and murder, because certain individuals of the community do not like Christian teaching, very few months will elapse before the discovery that merchants and traders and explorers are excessively obnoxious to certain sections of enlightened Chinese society, and with this will come the logical conclusion that they too may be harried out of the land by murder, and pillage, and atrocious abuse.

But the pages of the GLEANER are not the field for the further discussion of this subject. Neither need I pause to criticise and answer the threefold assault on Missions delivered by this "Chinese." The *Times* newspaper in its first leader of Sept. 5th, has done this with admirable force, precision, and accuracy.*

But let the readers of the GLEANER observe what an overwhelming testimony is rendered by this violent critic, however unwillingly, to the present power of Christianity in China. Why, this "Chinese" so far forgets himself as to affirm that the Taiping Rebellion, which began nearly fifty years ago, and which almost overturned the Manchu power,† was the work of Christian outcasts! When I reached China in 1861, I understood that the total number of Christians connected with Protestant Missions (and Roman Catholic Christians do not come into the discussion, for the Taipings were viewed with the utmost suspicion by them) did not exceed 2,000 all told. And we are asked to believe that these poor Christians convulsed the whole of China. It reminds us of very recent events, when Christians were suddenly revealed to Europe as attaining such power, after years of persecution and "daily dying," as to hold the balance in the civil war on the shores of the Victoria Nyanza.

The Chinese critic, however, is absolutely wrong, I believe, about the Taiping Rebellion. But if he is right, as he and his friends will stoutly maintain, then we can only exclaim, What a power Christianity must wield in China to-day, for it has increased full fiftyfold in the past quarter of a century, and that observe in a country where, as the *Times* points out, persecution is the normal condition of numbers of the converts. A power! yes, thank God, and a far mightier power than we discouraged missionaries sometimes imagine it to be. But a power not for disloyalty to the powers that be, not potent for rebellion and revolution; but for the leavening of vast and needy China with the enlightenment and the peaceful blessings of the Gospel. Chinese Christians are "a sober, peaceful, and honest class of people," as "another Chinese," strongly criticising his compatriot, assures us; and in 1876, when serious threats of violence were uttered against Christians, the anti-foreign Viceroy of Nankin affirmed in his proclamations that "the Chinese Christians are amongst the most orderly of my subjects."

But now what is the significance of this sudden upheaval in China? It is very difficult just now to state positively the cause or the probable outcome of this movement. Some will trace in the violent and savage scenes at Wu-sieh and I-chang retribution for the anti-Chinese mob violence at San Francisco, and for the relentless anti-Chinese policy pursued in Australia. Some will imagine that China thinks her hour of vengeance has come for the rough treatment she endured so long in con-

nection with the opium traffic, and for the un-Christian deeds wrought in the land under the Christian name and flag. Others will insist upon it that this is but one in the long series of dynastic changes, ever accompanied by bloodshed and devastation, which have scarred and furrowed the face of Chinese history for 2,000 years. The attacks on missions are but a blind. The real force of the movement is anti-Manchu, not anti-Christian or anti-foreign. The rebels strive to force on a war between the Manchu government and Western Powers; meaning to strike home when the government is thus absorbed and crippled; just as the T'aipings had the desperate advantage of the Imperial defeats in the war of 1857—9.

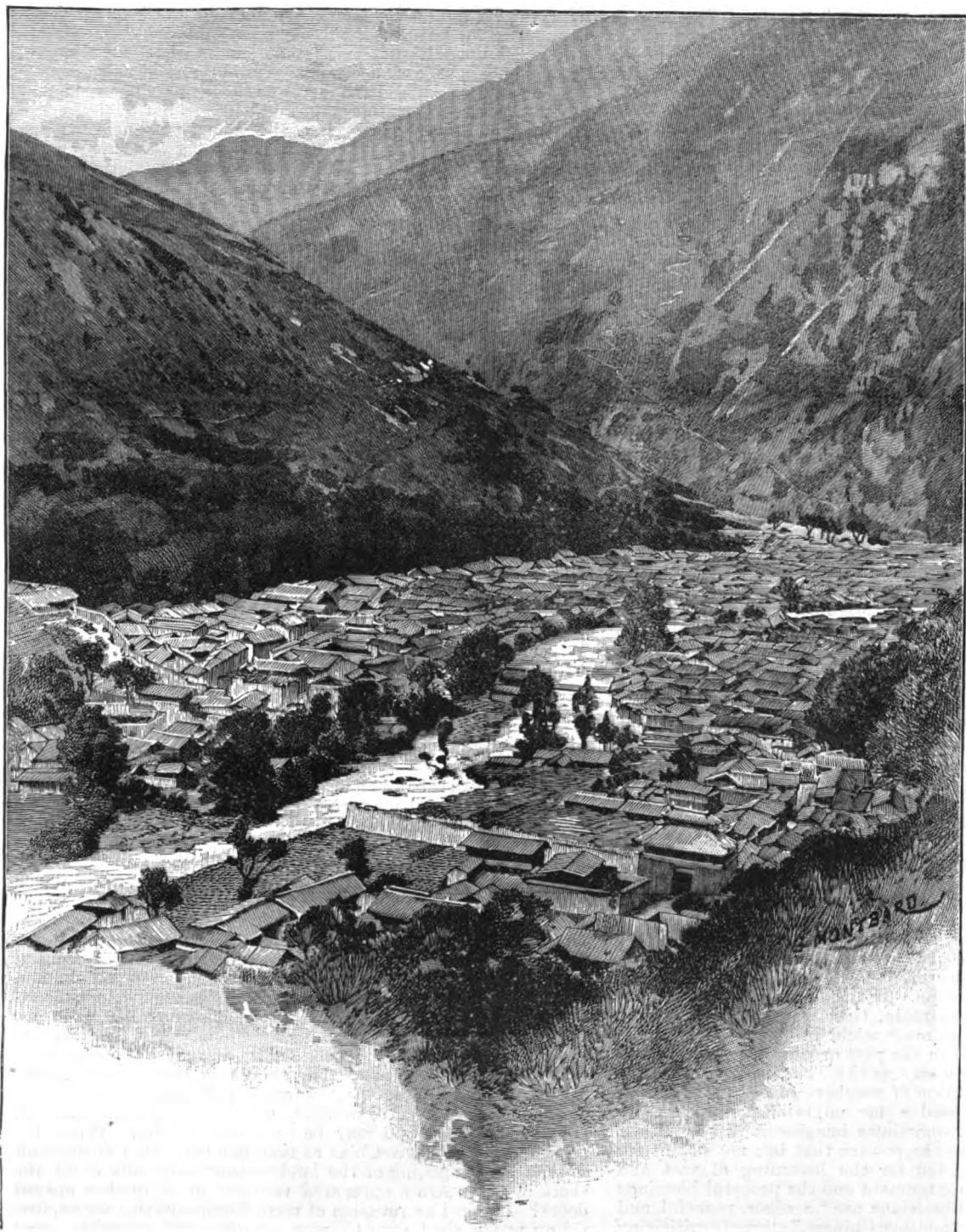
But for those who, like the writer, know and love the Chinese, and can realise from past awful experience what civil strife and rebellion mean in China, the subject is too sad for mere cold-blooded discussion. What does such a prospect involve? The dislocation of the busy industrious life in town and country alike. The devastation by fire and sword of great cities and smiling upland hamlets. The agony of suspense. The gnawing fear of coming woe. High prices. Shattered credit. Want, pestilence, and then, even if the dynasty be changed, no prospect of order restored for some years to come, and then too no change for the better, for so far as the liberties and rights of the people are concerned, and so far as the opening of the country for Christianity and commerce are affected, China is probably as well governed now as ever before. All these prospective woes, added to the disturbance, if not the actual suspension of all mission work, and grave peril for the native converts, combine to make one's heart ache and one's eyes weep for the possible future of this glorious land. Oh! how we long for the setting up of Thy Kingdom, Lord! in China and in all lands.

Think, readers of the GLEANER, of that great Empire as belonging by right to your Lord, and as dominated now in fact by Satan. When shall the time come, not merely for the "running" of the Gospel over a "free course," (thank God that has been largely granted, and one of the great perplexities of defensive action during the recent troubles has arisen from the fact that missionaries are scattered, sparsely indeed, but widely all over the land; 1,000 Protestant workers and at least as many Roman Catholics are there): But it is not free course alone that we desire. It is that the word of the Lord may be "glorified" (2 Thess. iii. 1). When shall we look down from China's fair hills and mountain tops, on vast city in the plain below, or on mountain village nestling half-way up the hill side, and learn that the Gospel is triumphant there, glorified, accepted, obeyed, rejoiced in? When shall the great gorges of the Upper Yangtse, amongst the regions from which the seeds of this upheaval have been wafted, gorges with precipitous walls of rock on either side 1,800 feet high, and these but small pinnacles by the higher ranges near, when shall the Saviour's Name be borne in thunder tones on the mighty echoes, as junks or western steamers stem the dangerous rapids, and the crews sing as they go to the Saviour's praise? Ah! this is not a fancy dream, but a forecaste of a sure reality upon the great awakening which is coming for China. And this awakening might have come far sooner had the Christian Churches been themselves awake, and had they seized on the supreme opportunity for action after the last great political commotion, the Taiping Rebellion. Are we ready now to take prompt and full advantage of what God may be preparing for us? These disturbances cannot leave China as they find her. They must result in the further opening of the land—either peacefully or by the shock of war. Are we prepared to enter in at further opened doors? It is not an invasion of mere Europeans that we require, riding rough shod over Chinese customs and prejudices, and proclaiming rudely and unsympathetically the creed of their enlightenment. The Christian missionary must be above all things "pitiful" in China, and "courteous," observing so far as Christian duty will permit rules of etiquette and social custom; not condoning error or superstition indeed, but shaming them by the light of Divine Truth, rather than condemning them by the harshness of Western superiority. Let it never be said that Christian missionaries have no regard for the powers that be, and are independent of law and order. And yet to all this rightful caution and decorum add burning zeal, and ardent love, and untiring exertion.

And meanwhile let us remember the years of the right hand of the Most High. Perilous times may be before those who are going out this autumn to China. But God is our refuge and strength,

* This *Times* article was reprinted in the *C.M. Intelligencer* of October.

† The Manchu power is the present reigning dynasty in China.



TA-TSIEN-LU, A TOWN IN THE FAR WEST OF SZ-CHUEN.

a very present help in trouble. During the T'aiping Rebellion, missionaries were oftentimes in imminent peril, but God's particular Providence was displayed again and again as by a sign from heaven. In 1870—71, after the terrible T'ien-tsin massacre, the mission-houses at Ningpo were in the minds and talk of the people regarded as designed for their forcible appropriation, and the uses to which they might be put after the expulsion of the missionaries were the common subject of conversation. But they stand still as centres of Christian light and blessing for the City of the Peaceful Wave. So will it be in the future. "Thou hast been our help, leave us not, neither forsake us, O Lord God of our salvation."

A. E. MOCLE.

aid of some cotton wool, torn from the inside of their coats, some brown paper, some unboiled rice, and a plank from the floor, they set to work to repair the breach. In a couple of hours we were on our way again."

II. "Our progress at first was slow. The rain came down steadily, and the paths (properly speaking there are no *roads*) were speedily converted into quagmires. Most of our time on the first day was spent in sitting in the damp, comfortless tea-shops by the wayside. Exposed as they are to the weather, it was but one degree removed from sitting in the road itself. I confess to feeling a little desolate, more particularly as I quickly discovered that the coolies who were to be my sole companions for several days were a grumbling, suspicious-looking set. Nevertheless the day was full of merciful teaching for me. I thought

IN SZ-CHUEN.

SZ-CHUEN is one of the inland provinces of the vast Chinese Empire. It lies to the extreme west, bordering on Thibet; a line drawn directly inland from Shanghai would fairly bisect it. Here the China Inland Mission has several stations, worked on Church of England lines under the episcopal supervision of Bishop Moule of Mid-China. Here the Rev. J. H. Horsburgh took that journey in 1888, the record of which so stirred hearts at home, and here, too, he hopes to return with a party of male and female evangelists. Our pictures are taken on the borders of Thibet, where a recent traveller has been; Mr. Horsburgh's party will not attempt to penetrate so far, though doubtless scenes as beautiful and towns as populous will meet them to the east. A good map of China will show the position of Tatsien-lu, a busy centre of Thibetan trade, and near it is the sacred mountain of Omei-shan, crowned by a Buddhist temple.

Whether the present state of the Yang-tse valley will allow the party to penetrate inland remains to be seen; meantime we reproduce five extracts from Mr. Horsburgh's former descriptions of the journey, in order that the many who are interested may be stirred to prayer:—

I. "With these fragile flat-bottomed boats, merely to touch a rock is of necessity to spring a leak. One afternoon, in shallow water, we grazed a stone; the water rushed in. It did one good to watch the self-possession of the men. Without any confusion they steered the boat to land, carried the cargo ashore, baled out the water, and with the

of our great anniversary meetings taking place *that day at home*, and felt *how* real this missionary work is. By-and-by night came on. We stopped at a tea-shop. They had one dark back room. Into this we bundled, coolies, baggage, myself, and all."

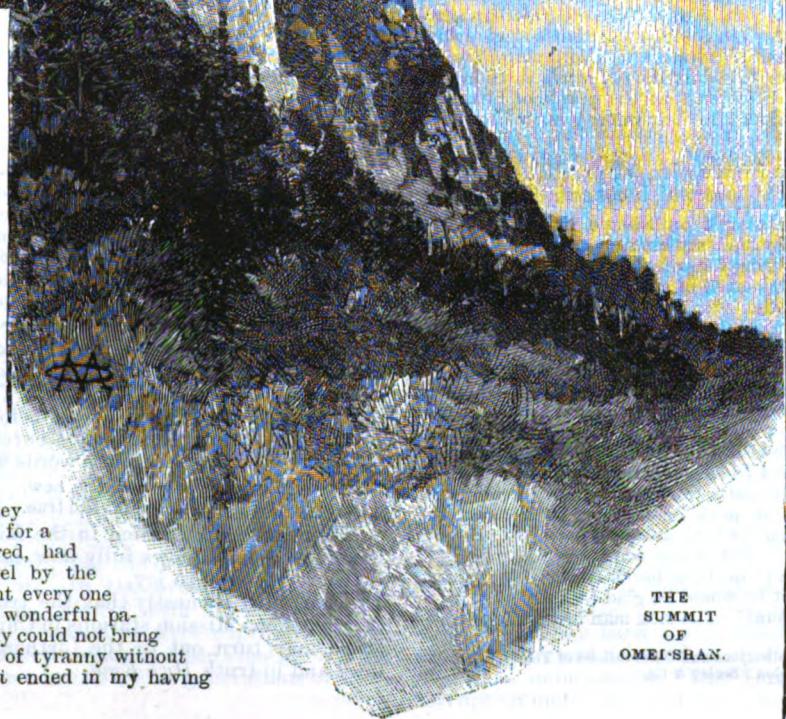
III. "I should like you to have seen that boat full of luggage from end to end, the crevices filled up with people. My shoes, not required for walking, made a fairly comfortable seat. The passengers read my books and smoked opium, lying in turns on the one little floor space which was not blocked with luggage. On disembarking in the evening, the captain and his crew set on us like wolves, trying to get all the money they could. The fare



A RIVER IN TA-TSIEH-LU.

for the day's voyage seems to have been twopence, but most people tried to get off with a penny. The scramble was not edifying. It was new to my experience, but further experiences quite as novel awaited me in this place; for a little later I found myself, with night coming on, an outcast in the street, homeless and supperless, and by the feeble light of a lantern, in the midst of a strange crowd guarding rather nervously my imperilled possessions! No one would take me in."

IV. "Our host had not gone far when the passengers were requested to turn out, and crouch or stand about outside anywhere they could, in order to make room for a bevy of pigs who, it appeared, had taken inside tickets to travel by the same boat. To my amazement every one meekly complied. (Oh! the wonderful patience of the Chinese.) I really could not bring myself to submit to this piece of tyranny without a gentle remonstrance, and it ended in my having



THE
SUMMIT
OF
OMEI-SHAN.

a tiny slice of the compartment to myself, barricaded with bales and baggage from the invading pigs. They, poor creatures, had not imbibed the much enduring Chinese spirit, and could not be reconciled to their new quarters. They resented their woes upon one another, and kept up an incessant fighting and noise and dust and smell; I hardly knew whom to pity most, myself or the pigs."

V. "Sz-chuen is a splendid province all round. The scenery is beautiful, the soil is fertile, the climate is propitious, and the people are well-to-do, intelligent, kind, and reasonable. Being a hilly country the population is less in proportion to the area than in many other of the provinces; but that is no drawback. Its size is enormous. Food is cheaper and wages are lower than near the coast. Coal and salt are plentiful. Opium, alas! abounds—opium growing, opium smoking, opium eating, and opium dying; opium suicides are frightfully common. Wine drinking, too, is a serious bane. The Sz-chuenese are a distinctly religious people, as their numerous and costly temples, kept in excellent repair, abundantly show.

"Here is a great and open field for extensive, earnest, determined missionary operations."

NEW CHINA AND OLD.*

AS a rule, the *GLEANER* does not indulge in lengthy book reviews. An exception is made, however, in the present case, partly because the book is of exceptional interest, and also because its publication in the present Chinese crisis is exceptionally opportune. Our readers will do well to procure the volume for themselves, and to use it freely as a gift book. Its literary charm and broad outlook will induce many outside the circle of missionary students to read it with care. The writer handles ably the religions, politics and literature of the vast Empire; fascinating anecdotes, by no means devoid of humour, illustrate most of his points; we almost cross the ferries, and climb the mountains, or wander through the crowded cities, so picturesque is the language at times, but through all, above all, the author is ever Christ's Ambassador, seeing in the millions of China souls to be won for Him.

But the following extracts are loud-voiced for the whole of the book. It will be readily understood that the more philosophical chapters are not represented here, being too continuous in their argument to admit of one section being separated from the rest.

Very graphic is the chapter on "A Chinese port," in which we approach Shanghai down the river from Hang-chow, noting the long line of palatial buildings by the river side, and finally after a painful glimpse into the behind-scenes of the foreign settlements, find ourselves in the native city.

"Within the walls of the city of Shanghai meanwhile ancient China sleeps on, although the city shares with the settlements the trade and bustle of this great port, and is separated from these settlements only by its moat. Narrow streets, poorly lighted, ill-drained, and ill-scavenged lead into the heart of the city. Towards the river and the harbour the streets are continuous, and densely crowded from morning to late night. Westwards there are large open spaces, with vegetable gardens and some fine trees. But quiet, and antiquated, and untouched, as the city is, with evil smells and sights innumerable, yet the stir and the electric touch of the life outside cannot but penetrate within the walls. The water supply is the great problem for Shanghai; for the wells are very brackish, and the rain water they do not much admire. They depend on their beloved river, well called the yellow, for drinking and cooking purposes. Water-carriers wait by the edge of the moat for the incoming tide, with its fresh but turbid volume. They naturally enough stand as near the city gate as possible; but here, too, the main sewer of the city has its outfall. This does not daunt them. So soon as the tide has made a little way, and the black scum of the sewer is partially hidden by the stream, they fill their buckets and hurry with a rapid run and a loud shout into the streets and lanes of the city, splashing the paving stones as if from a heavy fall of rain. These men charge about a half-penny a load, or more if the distance be great. On a recent occasion the departmental magistrate of the city was consulted as to the carrying of the Shanghai Water Company's pipes into the native city with its constant and bountiful supply of pure water. The old magistrate replied that he had spent seventy years in these parts; that he had always drunk the water from the moat, and that for his part he preferred water with some body in it. And up to this date the old man's taste is still gratified. It must be confessed, however, that the people of Shanghai diminish the danger by putting alum into their water jars, and so precipitating the 'body.'"

Our second extract is taken from a chapter on Chinese superstitions, and refers specially to those which concern the dead.

"Shortly before the T'ui-ping assault on Ningpo in Dec., 1861, a terrible panic prevailed in the city, and my brother gave permission to our little band of Christians to bring for safe keeping in our mission-house a few articles such as they deemed of special value. Our Chinese washerman gratefully accepted the offer, and he appeared next day with a quantity of well-seasoned planks, 'What are these?' we inquired. 'They are for my mother's coffin,' he replied. 'She is in good health; but wood is cheap in these panic times, and it will be a special gratification to her to know that her home is ready.' The old lady came herself to take refuge with her coffin on our premises, and she lived for some years subsequently. On one occasion I was summoned to the hills near Ningpo to visit a Christian who was dangerously ill. As I drew near to the village I paused for special prayer, and then, turning round the last bend of the path, the village came in sight, and to my horror I saw carpenters at work on a coffin in front of the Christian's house. I scarcely ventured to ask the question, 'How is Vengwe?' Surely he is not dead! But whose coffin are you making?' 'No,' they replied, 'he is not dead; he is rather better to-day; but we have spare time, and we thought he would be glad to know that all is comfortably arranged for his funeral.' The sick man heard the noise of

hammer and plane below his window with much satisfaction, and he recovered and lived for some years afterwards.

"Some of the Chinese superstitions connected with the dead are singularly pathetic. It is the custom for the corpse to be kept a long time in the house, till some specially fortunate day for the funeral shall have arrived. Their massive coffins, carefully sealed down and cemented, enable them to do this without serious risk. If this be arranged, in the case, e.g., of a father's death, the sons of the family take it by turns to sleep by the coffin so as to keep company with the dead. In the early morning hot water is brought in, and later on a meal of rice; and when day closes, with bursting tears they say good-night to the silent dead."

Finally, from the closing chapter on Christian Missions in China, we quote an interesting statistical table showing the growth of Christianity in the Empire.

"The most recent statistics of Roman Catholic Missions in China and its dependencies give European missionaries, 625; Native missionaries, 335; Christians, 541,720. Of these, China proper absorbs—European missionaries, 589; Native missionaries, 323; Christians, 496,544. Another list, published in the Roman Catholic Register of Hong Kong, gives the following numbers—Bishops, 41; European priests, 664; Native priests, 539; colleges, 34; convents, 34; Native converts, 1,092,818. The statistics of Protestant missionaries in China proper and Manchuria, reported at the Conference in May, 1890, give—Missionaries, 589; wives of missionaries, 390; and single ladies, 316—or a total of 1,295 European and American labourers. The Native communicants are given as 37,287, and the Native adherents (which title includes all Christians with their children, and all inquirers and catechumens who, though not actually baptized, have abandoned idolatry and conform to the Christian faith) number nearly 100,000. The pupils in Mission schools number 17,000; ordained Chinese ministers are given as 209 in number; unordained evangelists and schoolmasters as 1,260; and Bible women as 180. These figures represent a very remarkable advance in the thirteen years which have passed since the last general conference of missionaries in Shanghai. In 1877 the communicants were returned as 13,000; the adherents as 40,000; and only as many missionaries were working throughout China in 1877 as actually assembled in Shanghai in 1890."

HWÔ KYIH.

A CHINESE STORY.

MANY years ago a man was brought to our mission-house at Ningpo suffering from mortification in his leg. He was very seriously ill; and the English doctors who saw him feared that there was very little hope of saving his life. "He must die," they said, "if his leg is not taken off; and he will probably sink under the operation if it is taken off. The man must make up his mind which he will face; certain death, or some slight hope after a dangerous amputation." The poor fellow consulted alone with his young wife for half an hour, and then they decided to trust the skill of the foreign doctor, and have the leg off. These were heathen people, observe; and it shows that the Chinese are not *always* suspicious and hostile, as some would make you believe in these days. The operation was performed. I was present, and helped as best I could by watching the poor man under the influence of chloroform. Then followed some anxious days. We watched the patient day and night, as it was feared that he might sink from exhaustion, or through the outbreak of an old lung disorder from which he had formerly suffered. Through God's mercy he recovered after long and careful nursing, and at length we were able to rig him out with a wooden leg, which greatly pleased him, and which he soon learnt to use freely. But better far than this, his heart was opened by the Holy Spirit to listen to and to receive the Gospel, while he was with us; and after careful preparation I baptized him by the name, Hwô Kyih. These words mean "changed to happiness." They are part of a proverb which runs thus, "Vong hyuong hwô kyih," which means, "You meet with calamity and it changes to happiness." Just before Hwô Kyih went back to his country home, "discharged cured," he presented me with a pair of red scrolls, with these words written in parallel columns: "Cast off the old, fasten on the new. The body thus is remade. Cast out the false, and plant the true. The soul thus is born again."

My Chinese friend died in the faith about six years ago, and is now where he knows fully how calamity for him was turned by God's mercy into joy.

Let us pray earnestly that the troubles which have recently befallen some Mission stations in China, and all the disturbances there, may turn out to the furtherance of the Gospel, and in deed and in truth *Hwô Kyih*.

A. E. M.

* *New China and Old. Personal Recollections and Observations of Thirty Years.* By the Ven. Archdeacon Moulé, B.D. London: Seeley & Co.

THE MISSION FIELD.

The Mission in Baghdad.—The Rev. C. H. and Mrs. Stileman are about to remove from Baghdad to Julfa, owing to the climate of the former place having proved unsuitable for Mrs. Stileman's health. It will be remembered that they went out to join Dr. and Mrs. H. M. Sutton in the autumn of 1889, accompanied by Miss F. Valpy and Miss A. Wilson, and that the former of these two ladies died last December, and the latter left about the same time on account of health. The Baghdad Mission will thus be deprived of all the members of the little party which joined it only two years ago. It is hoped, however, that two new ladies will set out shortly as an instalment towards filling these gaps.

Calcutta Voluntary Workers' Union.—A Union of voluntary Christian workers has been formed at Calcutta. The idea is the formation of a band of preachers—Eurasian, Bengali, or Hindustani—who shall engage in pioneer preaching and other evangelistic work. Thirty Bengali members have joined already, and eight Eurasians.

Baptism of a Schoolmaster and his Family.—We rejoice to report that Babu K. D. Banerjea, the Head-master of the C.M.S. Boys' Boarding-School, Calcutta, who has been a secret believer for many years past, recently confessed Christ publicly by baptism. The rite was performed on July 28th, by the Rev. J. W. Hall, in Trinity Church, Calcutta, Mr. Banerjea's whole family being baptized at the same time.

A Dispensary Washed Down.—Serious floods have occurred in Kashmir, doing grievous damage to the John Bishop Memorial Hospital and Dispensary, founded by the liberality of Mrs. Bishop (Isabella Bird). The latter has been washed down, and the property ruined to the extent of Rs. 15,000. Arrangements had been made for the ladies to remove to the Sheikh Bagh.

Baptism of a Mohammedan.—It is stated in the *Homeward Mail* that a Mohammedan convert, Moulvie Mirza Abdulla Beg, was baptized by the Rev. J. G. Deimler in St. Paul's Church, Poona, on August 16th. The same paper further states:—"The ceremony was conducted throughout in the Hindustani language in the presence of a large congregation. Police protection was given during the ceremony, and everything passed off quietly. The Moulvie is forty-eight years of age, and is the first Mohammedan in Poona who has accepted Christianity."

The most Northern Station in Japan.—Miss Lucy Payne is working at Kushiro in the Island of Yezo, where she has access to the Ainu aborigines as well as to the Japanese. She writes:—

"To-day has been a holiday at the Japanese School as we have just finished the usual examination. I left Kushiro at 8 A.M., and rode to the Ainu school. I went with the teacher, who accompanied me to several cottages. In one was an old man, who was so ill that I do not think he will live long. He seemed interested in hearing the Bible, and the teacher talked to him so nicely and promised to go and see him sometimes. He said he heard his little boy say something about Jesus that he had learnt at school, but he did not know much yet. We went to another house, and found a woman making that striped cloth of grass, which so many of the Ainu wear. She seemed rather grumpy and disinclined to talk at first, but when she saw we were interested in what she was doing, she told the children to bring us some mats, and I produced a Bible picture and read the description of it in Ainu. She then brightened up very much and listened very attentively."

New Church at Osaka.—The "Church of the Saviour," belonging to one of the C.M.S. congregations at Osaka, Japan, was burned down in September last year. It has been rebuilt, mainly by the Japanese Christians, and was publicly set apart for Divine worship by Bishop Bickersteth, on June 7th. Fourteen clergymen took part in the service, including Canon Tristram, of Durham, who was on a visit to his daughter, the Gleaners' "Own Missionary." There was a congregation of 500 present, and 200 knelt at the Lord's Table. Archdeacon Warren preached the sermon. During the seven years that the old church stood, 143 Japanese were baptized in it. In the evening, Archdeacon Warren baptized three children. One of them was a grandchild of two of the first converts at Osaka, who were baptized in 1876 (see *GLEANER*, June, 1877), and as the grandmother's mother is still alive, and also a Christian, there are now four generations of this family in the Church.

ANOTHER "FORT" IN FUH-KIEN.

THE ENTRANCE OF THE GOSPEL INTO KIEN YANG.
BY THE REV. H. S. PHILLIPS.

Aug. 21st, 1891.

I AM glad to be able to report the wresting from the Devil of another fort for God in this dark province.

Kien Yang is a *hien*, or district city, on the fork of two rivers, the one going down to Kien-Ning-Fu, a distance of 120 li; the other a branch coming down from Ma-Sa, a trading town half-way between Kien Yang and Shan-Wu-Fu. The city may indeed be called beautiful for situation, backed as it is by well-wooded hills, and looking upon a stretch of river as pretty as any I have seen.

It is very hard to say what is the real population, as opinions differ widely; probably, including a large village opposite, it would amount at the lowest to thirty odd thousand. At one time it was an important tea centre, but here, as elsewhere, the trade is much diminished. Within the district there are a fair number of towns or villages, busy trade centres, among them Su Kao, Ma-Sa, Kai-Siu, Siu-Chung-Kai, Ching-Kao, &c., which ought each to be occupied and become centres in turn; one trusts by Natives, whom the Lord will raise up. At least two foreign missionaries are needed then at Kien Yang to superintend the work hereafter, and in the meantime to evangelise. In March my servant, "Beseech grace," and I, went to Kien Yang and took up our abode in an inn. After some six weeks, in which we made several attempts, we at last secured part of a house in the suburb of "Western Water" outside the city.

"Secured," I say; but a day or two revealed to us that it was a very insecure security. First, we learnt that the rooms were pawned to an idol temple, and next that the place had been pulled down. I hurried over and found the truth to be that our roof had been smashed in; later the same day the landlord was arrested. I was therefore obliged to go to the magistrate, who turned out a very unjust judge. He said, "The people don't want you and won't have you." I said I had been most politely treated by the majority, and the opposition arose from a few; that if the magistrate would not put things right I must write to the consul.

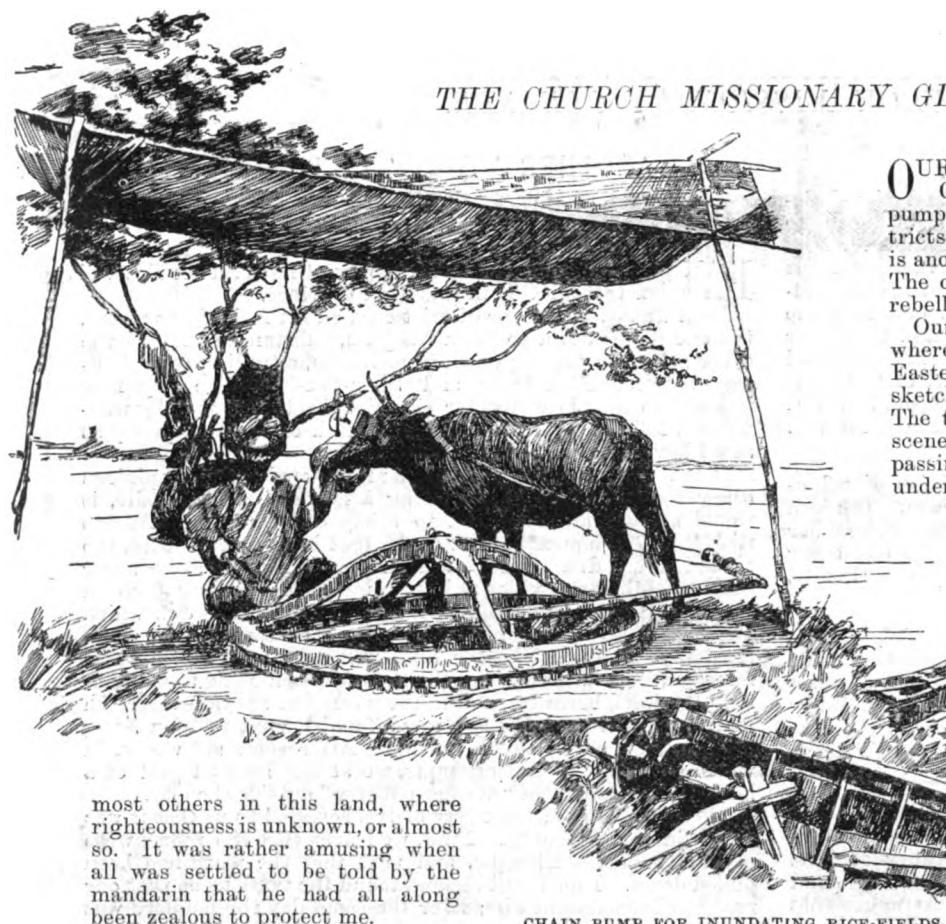
A day or two after, a workman mending the house was dragged to the Yamen. I went also to protest. They promised he should be released shortly; but after some days he was only released to be sent out of the district like a notorious thief, although only an honest day labourer.

The same day, on my return from the Yamen, a crowd gathered in front of the house, a few of whom refused to let me go in, and ordered us out of the district; one commenced to stone the house, but was immediately ordered to desist; the majority evidently not being unfriendly. We then returned to the Yamen and waited till dark, when all was quiet. The magistrate now put out a most useless proclamation, in which he urged people to wait and not annoy us, as letters had gone down to Fuh-Chow, the meaning of which between the lines was clearly, "The foreigner will have to go, but wait awhile."

We were subjected afterwards to various petty annoyances, such as the impossibility of getting workmen to do absolutely necessary alterations, the placarding of small bills warning people not to let, the emptying of filth under our door at midnight, and a flag hung from one of the city gates urging people to assemble and drive out the foreign man. All this opposition was, however, the work of a few, if not actually taught, at least fanned, by the local mandarins in their zeal.

After the flag I have just mentioned had hung almost ninety days, I went one morning with my servant and pulled it down and sent it to the consul; this, added to the Archdeacon's urgency, and the consul's firm insistence on treaty rights, forced matters to a point, and the local magistrate was obliged to issue a proclamation to the effect that I had a perfect right there, had not come to harm any one, and if any malicious person injured me or my property he would be dealt with with the utmost rigour of the law.

I should have said that previously we had been able to rent another part of the same house, which is all unoccupied, so I was able to pay back the pawned part, and thus get the imprisoned landlord released, as by Chinese law the fault is expiated thus immediately. The Yamen hero is a regular pit of corruption and lying, and yet I suppose not far different from



CHAIN PUMP FOR INUNDATING RICE-FIELDS.

most others in this land, where righteousness is unknown, or almost so. It was rather amusing when all was settled to be told by the mandarin that he had all along been zealous to protect me.

And now the Lord has conquered, and Kien Yang is no longer only a stronghold of the enemy, only a name on the map.

Surely, fellow-Gleaners, we will make it a centre first for praise to the all-Father who so earnestly loves Chinese souls, and then for earnest prayer that the victories of the Cross in individual souls may be very many and very real there.

And oh! that it might call some from comfortable over-crowded England to occupy here for the Lord; and that it might but awake us to the vast needs beyond. Another *hien* city, another station; what of that? One is lost in the multitude. Do you not see that great dark cloud resting over much of North-West Fuh-Kien, and stretching its melancholy folds over the vast central *fuh*, or counties of Kiang-Si, and settling down in a darkness that may be felt on the vast province of Hu'nan? What is it?—the bands of the Satanic power which is binding souls whom Jesus came to redeem in the pit of a most awful degradation and unmeaning superstition. And they have never heard of the marvellous power of the One who can make them free.

Certain I am that if the Gleaners' Union take this district to God in praise, earnest prayer, and humble confession, reinforcements will come; yes, some of the pray-ers will be forced off their knees, and find themselves ere long bound for China. God grant it!

HUGH STOWELL PHILLIPS.

P.S.—This place should always be called Kien Yang, and never Kiong Jong, which is but the Foochow dialect. The above is the mandarin spelling, which is adopted in all secular maps, Kiong Ning for Kien Ning is as absurd.

[We have no doubt that much of our spelling of Chinese words is very absurd. But it seems quite hopeless to get uniformity and accuracy. Scarcely two missionaries spell alike!—E.P.]

OUR PICTURES.

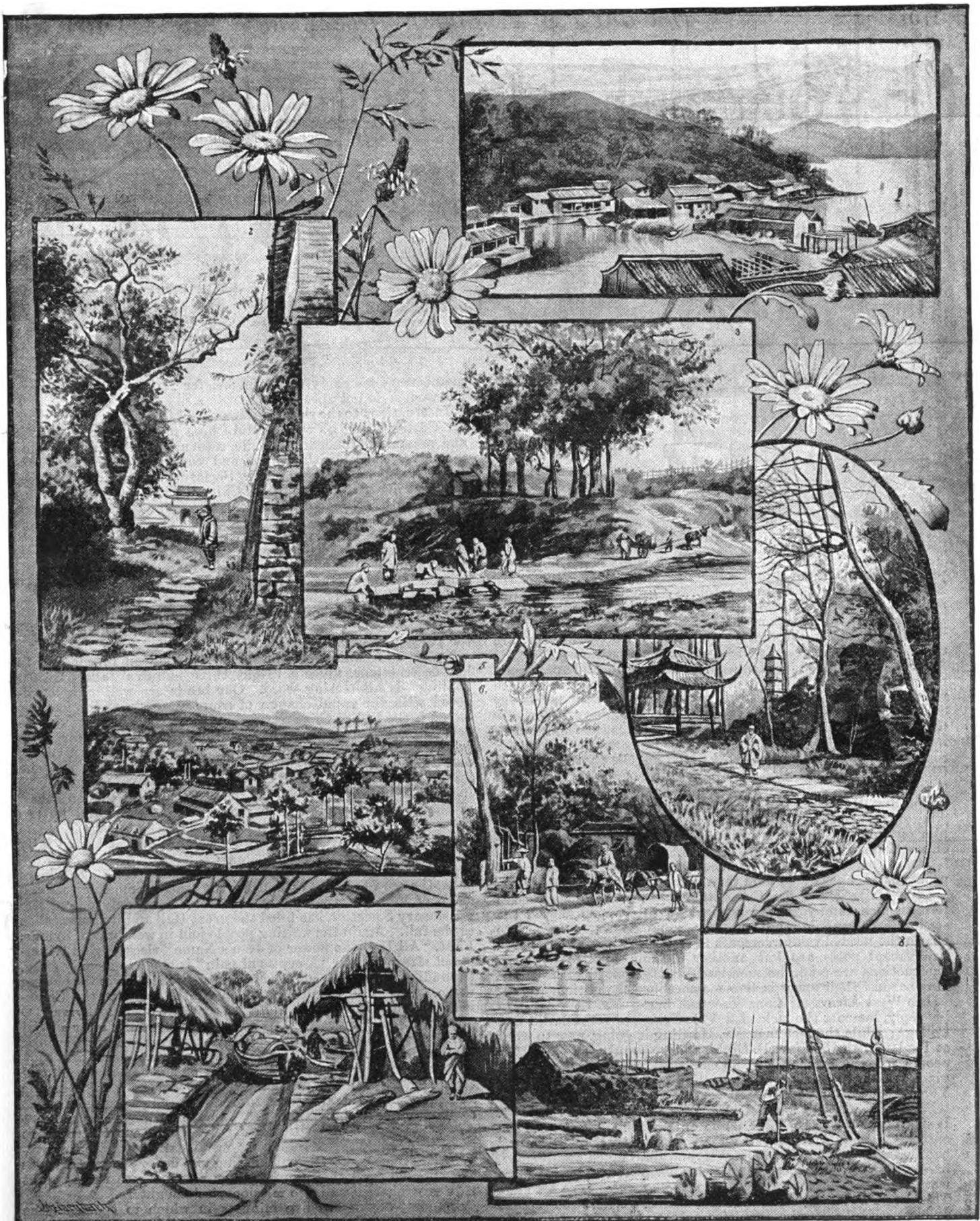
OUR pictures represent scenes in Mid and Northern China. On this page is an etching of a chain pump, worked by a cow, which is used in country districts for the inundation of the paddy-fields. Below it is another etching, showing one of the gates of Ningpo. The city was stormed near this gate in the T'ai-ping rebellion.

Our full-page picture shows (1) a little village where we have a mission school at the head of the Eastern Lake, twelve miles from Ningpo. The second sketch (2) shows the inside of the wall of Ningpo. The third sketch (3) shows a North China roadside scene. The washerwomen have been disturbed by the passing of a wheel-barrow drawn by a donkey. Note under the trees a small wayside shrine, common in China. An avenue leading to Ling-ing-za, a celebrated Buddhist temple and monastery, is shown in (4). A Buddhist monk is approaching the spectator. A large village near Da-chen-sen is partially shown in (5); all the societies working in Ningpo, with the exception of C.M.S., have sanatoria there. (6) pictures the method of travelling on donkey back and in mule litter in North China, there being no boats in that part of the

Empire. The mud-slide (or *pa*), which takes the place of a "lock" on Chinese canals, is shown in (7). Bullocks or else capstans worked by men are used for hauling up the boat; in the picture

a boat is shown just ready for the mad plunge down the slope on the other side. Many missionaries have sent us descriptions of their feelings during the transit from one level to another, and in the closing chapter of "The Glorious Land" Archdeacon Moule draws a striking illustration as to the possibilities of Chinese missionary work from the toilsome ascent, the pause and balancing at the summit, and then the swift rush downwards into new regions on the onward way. A well at Chefoo, North China, is the subject of sketch (8). The water is drawn up by means of a weighted lever.





EIGHT CHINESE SCENES.



pidly shifted out of the large Committee-room, where the Meeting is to be held; in the Library groups of missionaries and friends are waiting for the signal to take their places, and in the old Committee-room the Committee-men who have been patiently working through the agenda since eleven A.M. are taking a hasty cup of coffee before business is resumed.

The signal is given, the little crowd hastens in, and every open seat is filled, the missionaries sitting in groups in the space reserved for them. The room is well sprinkled with ladies, far overflowing the side seats which on these occasions are specially their own. Mr. H. Morris, of Blackheath, takes the Chair; then heads are bowed as the Rev. W. Gray leads us in prayer. A glance at an agenda paper kindly given us tells that the Africa, China, Japan, and Ceylon parties are to be formally dismissed this afternoon.

The Rev. R. Lang is called on to read the Instructions to the African missionaries. Very hearty is the welcome given to him on this his first appearance amongst us after his long-enforced rest.

These Committee Dismissals show one more of the needs and problems of the Mission field than a dozen Monster Meetings in Exeter Hall. Here the Committee and the missionaries are face to face; and how one rejoices in this "peep behind the scenes." Disappointments there are, no doubt, as failure to obtain the needed reinforcements is reiterated again and again, and vacant posts are left another autumn unfilled. As the Instructions are read, the men rise for a few moments to reply. How earnest their spirit is, how memorable some of their words!

The West Africa missionaries come first. Mr. Leyersuch, in his reply, laments the lack of a Vice-Principal for Fourah Bay College; while the fact that Mr. Harding is going now to work at Ibadan with the Rev. D. Olubi, amid a population of 100,000 people, where there has been no episcopal visitation since 1869, gives opening for a sorrowful question as to why no Bishop for Yoruba has been found.

When West Africa is finished, the agenda points to the East. Bishop Tucker's is the first name on the list. "It is not the custom of the Committee to give instructions to Bishops," begins the Chairman; but Mr. Wigram, amid much amusement, breaks in with a request that he be permitted to speak some words of cheer and sympathy to the Bishop who sits at his side. This draws a ringing rejoinder from Bishop Tucker, who reports at least seventy definite inquiries as to service in response to his appeals. Then follow brief cordial instructions to the

members of his party, and still briefer replies from the men; the women do not speak.

Instructions to the three missionaries* for Egypt, and the two for Ceylon, bring us to the Mid-China group of fourteen men and women. Archdeacon Moule, returning for the fourth time to China, speaks with weight and earnestness of his thirty-one years' connection with the Society; and alludes to three sons waiting to welcome him in China. The party of four ladies (including his wife and daughter), who go out with him are not too many, he tells us, for Shanghai. There will be at least 100,000 women for them to work amongst.

Mr. Horsburgh's party, going inland as soon as the way is open to evangelise in the province of Sz-chuen, next receive careful and lengthy instructions, it being emphasised that the party is not yet completely formed. Mr. Horsburgh in replying speaks of the kindness of the Committee in all dealings with him, and appeals touchingly for workers for other parts of China, not for the party which he leads.

Dr. Duncan Main, returning to Hang-chow, in responding to his Instructions, gives a bright three minutes' talk. "Keep smiling" is his closing word. Our heads are well-nigh bewildered with the rapid change of country, work, and voice, but Japan is the last of this afternoon's Mission fields. Instructions are read, Mr. Evington replies, and then Canon Gibbon for a few minutes unfolds the wonderful message of Isaiah xl. as a whole, and the special fitness of the clause, "He giveth power to the faint." Very tender and loving are the earnest words, sustaining in their certainty of strength. The Chairman speaks on behalf of the Committee, and after prayer has been offered by the Rev. A. Baring-Gould, the Meeting closes at five P.M.

It has been a heart-stirring time, we have indeed looked fully at the whiteness of the harvest field.

Just an hour later and we are outside Exeter Hall. The doors open, the crowd surges in, and for the fourth time this year the claim of Foreign Missions, in connection with only one of the Missionary Societies, has filled the great Hall and its approaches to the full. Again the waiting people join in well-known hymns. First, "All Hail the power of Jesu's Name" rises in glad triumphant strains; then "A cry as of pain" is softly, solemnly sung, the audience rising to emphasise the self-dedication in the closing verse. Others follow, until at seven, to the moment, the Chairman, Sir John Kennaway, takes his seat, the opening hymn, "O Master, when Thou callest" is sung, and Mr. Lang, after a brief Scripture portion, leads the Meeting in prayer. After Sir John has spoken, Mr. Wigram goes rapidly through the roll-call, each missionary rising for a moment as his or her name is read, and then he analyses the missionary mass for the benefit of the audience, who evidently want to know all that is possible about each outgoing friend. There are, we hear, 107 outgoing missionaries, all inclusive. Of these fifty are going out for the first time. The fifty-seven returning missionaries include twenty-five clergymen, six laymen (including two doctors), sixteen wives either going with their husbands or returning to them; eight lady missionaries, and two missionaries' daughters.

BISHOP TUCKER has five minutes in which to speak as the representative of the returning African missionaries. He makes

* See list on page 172.

good use of the time in truth. His three thoughts strike home—the *worth* of the harvest, the inestimable value of one immortal soul; the *wealth* of the harvest, some hundred million of un-evangelised souls at the end of the nineteenth century; and the *whiteness* of the harvest, the way in which various agencies have prepared for an ingathering now.

For the Punjab, the Rev. W. THWAITES speaks, picturing the thin white line of missions on the Afghan frontier, and asking with almost passionate longing, "Why have we been left alone so long?" Then Dr. NEVE, of Kashmir, points out that the missionary band are the representatives, amid millions of heathen, of millions of English. There is no one, he tells us, between the thin white line of the Punjab Missions and the Pole, to tell the wandering tribes of Central Asia of the love of God. "Be strong—and work!" is his ringing call.

To represent the returning South Indian missionaries, the Rev. W. G. PEEL speaks. A spiritual biography—his own—is outlined in connection with three consecutive mottos: "My hope is in God," that was good; "Occupy till I come," that was better; but the practical experience of Romans vi.—the death to sin and life unto God—had taught him to say "That I may know Him," and "That the world may know that the Father hath sent" Him. "Where is your self-sacrifice going to stop?" asks the speaker; "At a meeting? at prayer? at service? The true self-sacrifice was shown us on the Cross where Christ was blotted out for a world's sake. Let us *forget ourselves*."

For China, ARCHDEACON MOULE speaks first, touching on the present tried position of missions and missionaries in the Empire, and then the Rev. J. H. HORSBURGH asks that "great meeting of people who are going to stay at home," "Why is it my business to go to China, and yours to stay at home?"

The last of the returning missionaries to speak is the Rev. H. EVINGTON, of Japan, who pleads that hands may be kept upward, heavenward, in prayer, calling down blessings on those that go forth.

We sing "The tender light of home behind," and then Mr. Wigram analyses the "recruits," fifty in all. There are twelve clergymen, nine laymen, including one doctor, two wives going out with their husbands, seven ladies going out to be married to missionaries, and twenty lady missionaries. As to the Universities and colleges—Cambridge has seven representatives, six of them having been in the home ministry, Oxford none, perhaps because, as Mr. Wigram suggests, it was considered that Bishop Tucker was sufficient; Dublin University, two; St. Bede's College, one; St. John's, Highbury, one. Seven of the men have been at the C.M. College, Islington, and two come from the Preparatory Institution at Clapham.

The Rev. D. M. BROWN, going to North India, is called on to represent the C.M. College. He belongs to the Mpwapwa Band at St. James's, Holloway. Touching on the Cycle of Prayer, and the ardent missionary spirit of the College, he speaks of three voices which call us to go out—the voice from the gloom of heathendom, the voice of the wearied missionaries, the voice of the Shepherd Himself. Dr. A. C. LANKESTER, going to take Dr. Henry Martyn Clark's place at Umritsar for the present, pleads for more medical missions on the ground that Christ was a Master of method, and that the Father sent Him forth to bind up and to heal. Mr. J. H. REDMAN, brother of the C.M.S. Missionary at Hyderabad, speaks as representing home evangelistic work. He is going in Bishop Tucker's party, having had long experience in mission work at Reading. He goes out as the representative of the Rev. Hubert Brooke's congregation. For the home ministry, the Rev. J. CARTER, appointed to educational work in Ceylon, and the Rev. J. M. PATERSON, going out with his wife from the curacy of Portman Chapel to North India, are asked to speak. Mr. Paterson urges the fearless laying down of work at home when the call comes to go abroad. "If your work at home is any use," he says, "there will be a hundred workers to take it up." The Rev. L. G. SCOTT PRICE, going to South India, represents Dublin University; he pleads for prayer for his mother. Finally, Mr. Wigram calls on his son, the Rev. E. F. E. WIGRAM, going to the Divinity College at Lahore, to represent Cambridge. He pleads for Central Asia no less than for Central Africa. "The coming of Christ," he says, "depends on the evangelisation of Central Asia; that depends on the Christianising of the Punjab; that depends on the power of the Native Christians; that depends on the holiness of the English teachers; that depends on the prayers of the people at home."

Again we sing. This time it is the familiar, "I am Thine, O Lord." Perhaps the deep appeals of the elder men, the stirring hopes of the younger, have gone to many hearts; certain it is that the refrain, "Draw me nearer—nearer—nearer, blessed Lord," rises with most solemn power. Then Canon MONEY offers a commendatory prayer, and the Rev. G. F. HEAD, of Hampstead, gives the closing address. First, he speaks to the missionaries on behalf of the friends who bid them farewell. Three "Don'ts" form the framework of his message. (1) Don't *forget* your place ("Under the shadow of the Almighty"), your message, your Master. (2) Don't *ignore* the unity of the Church, and the union between temptation and a way of escape; and (3) Don't *mistake* agencies for forces (the telegraph wire for the electric battery), or failings for infirmities. Then he turns to the people and speaks on behalf of the missionaries to them. Again it is a threefold message. "Remember us, Refresh us, Recruit us."

"God be with you till we meet again" is sung, the Benediction is pronounced by Bishop TUCKER, and then the vast Meeting melts away rapidly; the first day's "farewell" has been said.

It is Wednesday morning now. At eleven o'clock we gather in St. Bride's, the church so closely linked with foreign missions in many minds. The choir seats and several of the foremost pews are reserved for the missionaries; and many touching family surrenders are remembered as we glance at fathers, mothers, sisters, drawing closely together with their loved ones before the long parting comes. Mr. Wigram and Mr. Baring-Gould read the Communion Service, Mr. SELWYN (who is linked with three of the outgoing missionaries, two having been his Sunday-school teachers, one the Rev. E. F. E. Wigram, his curate) is to preach. The preacher leads our thoughts to Jabez's prayer (1 Chron. iv. 10); then to the threefold deliverance mentioned in 2 Cor. i. 10, "delivered," "doth deliver," "will yet deliver"; and finally to the statement in Isa. xlvi. 13, "The Lord shall go forth as a mighty man," showing that the work is not to be done because missionaries go out, but because the Lord Himself is with them.

Once more, in the continuation of the service, we thank God for our Liturgy, rejoicing with humble gladness in the deep heart-breathings of the Communion prayers. Earnestly do longings rise that we who gather for the last time, perhaps, together at His Table, may serve and please our merciful Father "in newness of life," whether the service be abroad or at home. Comforted by the tenderness of His "words," we lift up our hearts unto the Lord, and oh! with what a burst of praise do we "laud and magnify" His "glorious name" after the Proper Preface for Whitsunday has been read. Few of us have remembered its missionary form; it echoes with startling force through the stillness, and we realise that the God of Pentecost is here, "according to whose most true promise the Holy Ghost came down as at this time . . . lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light!" Then, not presuming to come to His Table with any trust in righteousness of our own, we draw near to eat the flesh of His dear Son and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we, sundered outwardly by rolling oceans, may still be one with each other, because we evermore dwell in Him and He in us. Afresh we offer and present unto Him ourselves, our souls and bodies, beseeching Him that we may be ful-filled with His grace and heavenly benediction, at home, abroad, whenever He may call.

The Afternoon Meeting in the Committee-room at the C.M. House is similar to that of the day before. Sir Douglas FOX takes the Chair, and the opening prayer is offered by Mr. Baring-Gould. Mr. Wigram reads the Instructions to Miss STIRLING, who is going to Persia, and then Mr. GRAY takes one by one the large Indian groups. North India has several returning missionaries and a little band of new ones, including two ladies going to labour at Mattrā, near Agra, with the cordial assent and welcome of the I.F.N.S., who ordinarily supply the C.M.S. stations with lady workers in that district.

The Punjab and Sindh Mission has only two recruits, but many returning senior missionaries. South India and Travancore are smaller groups. As one after another speaks, the needs of India press heavily on our hearts. Can we not do more?

And can we not do it *soon*? Specially moving is it this afternoon to hear the fathers' words about dear children left behind. When a strong man pauses and falters, it is little wonder that our busy pencil has to stop till rising tears are checked, and that the words "infinitely touching" are jotted at the bottom of the page. The Limpsfield Home calls out words of hearty thanks from more than two or three. It is again evident that deep links of loving sympathy bind the Committee to those going abroad. "I know I have the confidence of the Committee," says one who has been bearing much of the burden and heat of foreign service, "and *indeed* they have mine!"

But we can only summarise the close. Sir Douglas Fox is succeeded in the Chair by Mr. H. Morris, the Rev. Geo. Everard gives an address, and the Rev. T. W. Drury closes with prayer.

As far as the Society is concerned farewell has been fully said; but there are still days, or weeks it may be, before the vessels sail, and those good-byes which are deeper and more sacred have yet to be said.

G.

OUR AUTUMN REINFORCEMENTS.

Those marked thus (*) are going out for the first time.

WEST AFRICA—

Rev. E. Leversuch.

YORUBA—

Rev. T. Harding.

Miss Goodall.

EASTERN EQUATORIAL AFRICA—

Bishop Tucker.

Mr. J. Burness.

Mr. A. F. Pratley.

Mr. J. A. Wray.

*Mr. W. A. Crabtree.

*Mr. C. A. Günthor.

*Miss A. M. Clowes.

*Mr. J. H. Redman.

*Mr. H. F. and Mrs. Gordon.

Egypt—

Mr. (and Mrs.) G. F. Packer.

Mrs. Bywater.

*Miss J. Ellis.

*Miss Eva Jackson.

PALESTINE—

Rev. T. F. and Mrs. Wolters.

Miss E. Armstrong.

Miss E. E. Newton.

Miss H. Campbell.

Miss A. H. Wilson (sails from India).

*Miss A. Welch.

*Miss K. Sache.

PERSIA—

*Miss A. Stirling.

NORTH INDIA—

Rev. Dr. Hooper (sails from New Zealand).

Rev. Dr. Baumann.

Rev. H. M. M. Hackett.

Rev. A. J. and Mrs. Santer.

*Rev. J. M. and Mrs. Paterson.

Rev. R. B. Marriott.

*Rev. J. S. Gray.

*Rev. D. M. Brown.

*Rev. H. J. Jackson.

*Miss M. Stratton.

*Miss E. M. Bateman.

The following are also hoping to go out shortly, but their locations have not yet been fixed by Committee:—Rev. W. and Mrs. Latham, Rev. E. D. Price, Mr. T. M. Sheehan, Rev. C. and Mrs. Bennett.

The following had previously left for their stations:—Miss H. Bisset, *Miss M. Williams (West Africa), *Miss J. J. Thomas (Lagos), Rev. V. W. and Mrs. Harcourt (Mauritius, transferred from Tinnevelly), Rev. J. and Mrs. Martin (South China), *Miss M. West (North Pacific).

The following missionaries' wives are returning to their husbands in the Mission field:—Mrs. Balding (Ceylon), Mrs. Guilford (Punjab), Mrs. J. Brown (North India), Mrs. Harrison (South India); and Miss Harrison, to join her father (South India).

The following ladies (engaged to C.M.S. Missionaries) are also proceeding to the Mission field:—Miss Matthews (to Rev. Dr. Hooper, North India), Miss Brindley (to Rev. H. J. Hoare, Punjab), Miss Shaul (to Rev. F. B. Gwynn, North India), Miss Burges (to Rev. C. E. Tyndale-Biscoe, Punjab), Miss Everard (to Rev. C. W. Thorn, Western India), and Miss Brandram (to Rev. A. E. Goodman, South India).

¹A few locations have been altered and some names added since the Dismissals. Hence this List will not in all cases agree with the numbers given in the foregoing article, based as it was on the List in our hands at the Meeting. —Ed.

WHAT WILL IT BE WHEN THE KING COMES?

Sung at the Gleaners' Union Anniversary, Oct. 30th, 1891

They come and go, the seasons fair, And bring their spoil to vale and hills; But
 oh, there is wait-ing in the air, And a passionate hope the spi - rit fills:

accell. cresc.

Why doth He tarry, the absent Lord? When shall the kingdom be re - stored? And
 earth and heav'n, with one ac - cord, Ring out the cry that THE KING COMES!

CHORUS. a tempo.

What will it be when the King comes? What will it be when the King comes?

When He comes? When He comes? What will it be when the King comes?

When He comes? A ransomed earth breaks forth in song,
 Her sin-stained ages overpast:
 Her yearning, "Lord, how long — how long?"
 Exchanged for joy at last—at last!
 Angels carry the royal commands;
 Peace beams forth throughout all the lands;
 The trees of the field shall clap their hands—
 What will it be when the King comes?

Now Zion's hill, with glory crowned,
 Uplifts her head with joy once more:
 And Zion's King, once scorned, disowned,
 Extends her rule from shore to shore.
 Sing, for the Land her Lord regains!
 Sing, for the Son of David reigns!
 And living streams o'erflow her plains:—
 What will it be when her King comes?

Oh, brothers, stand as men that wait,
 The dawn is purpling in the East,
 And banners wave from Heav'n's high gate:
 The conflict now—but soon THE FEAST!
 Mercy and truth shall meet again:
 Worthy the Lamb that once was slain!
 We can suffer now—He will know us then—
 What will it be when the King comes?

E. S. ELLIOTT.

THE GLEANERS' SCRIPTURE CORNER.

"The God of all Grace."—1 Pet. v. 10.

THIS name of our God—"the God of all Grace"—takes us back to the very foundation of our standing in Christ, for all we have and are is owing to grace alone, the free and unmerited favour of our God. "Ye are saved by grace,"—"justified freely by His grace,"—"called by His grace," are words which each disciple leans upon with more and more grateful fervour as the years go on. St. Paul said in an early Epistle, "By the grace of God I am what I am," and in a later one years after, he intensifies the word, saying in reference to his conversion, "The grace of our Lord was exceeding abundant" (1 Cor. xv. 10; 1 Tim. i. 14).

But salvation does not exhaust "the exceeding riches of His grace." He has grace for life as well as grace in rescue. Grace has brought us into "the household of God," and then grace fits us for our place in the family. First grace for position, then grace for practice. He is "the God of all grace." There is nothing He cannot fit us for, nothing in us He cannot meet. His grace is as free and universal as His light, His gift to all lands and all climes, and which rests equally on the sweet blue gentian by the snows, where hardly any eye but His ever enjoys its beauty, as upon the flowers which bloom to be every one's joy. It is "manifold grace," or grace of "many colours," which suits all needs, and meets and fills all desires.

Have we some one now in view who seems out of reach? The God of all Grace is able! Is there something in ourselves which has defied all conflict and all watching and even all shame? "The God of all Grace" is still there, and there is yet hope. "Let us come boldly unto the Throne of Grace . . . that we may find grace," for "grace is enthroned," grace is royal, and grace can "reign" even in our hearts.

"Come, that we may find!" And what shall we find? That there is grace for *living*; "By the grace of God we have had our conversation in the world" (2 Cor. i. 12). That there is grace for *giving* (and it does need grace to give graciously); (2 Cor. viii. 1, 2). That there is grace for *wise building*; "according to the grace of God which is given unto me, I have laid the foundation" (1 Cor. iii. 10). That there is grace for *suffering*; "My grace is sufficient for thee" (2 Cor. xii. 9). That there is grace for acceptable service and worship (Heb. xii. 28).

Have we proved all this? that grace is *needed* for everything, and that grace is *to be had* for everything, for living, for giving, for building, for suffering, for worshipping. All these testimonies are given by the Apostle who had most of his own to boast of, both of character, and of learning; he had all the qualities, natural and cultivated, which might have made him independent of grace. And yet there is no one who assigns every power to grace as he does, and brings it forward under every aspect, summing up all into the unlimited assertion, "God is able to make all grace abound in you."

If such grace is to be had, and God is its source, why are we not richer in it? Perhaps it is because we do not fully believe that grace is needed for everything.

We want that link with Grace Himself. For "Grace is a Person," even the Lord Jesus Christ. It does not only mean the blessed future Coming when it bids us "hope to the end for the grace which is to be brought unto us at the revelation of Jesus Christ." For all along it is the revelation of Jesus which brings in the grace. When we have Him, we receive "grace upon grace." And He is "full of grace and truth."

Then, if He calls to it, there is Grace for missionary enterprise. "Commended unto the grace of God," was the fresh consecration upon St. Paul for every new venture. Over and over again, through the Acts of the Apostles, the grace of God is spoken of, as the one source for living, and for preaching, and for building up. Those who lived nearest the Master leaned most on His grace; and if we want Apostolic success, we must have Apostolic humility, and conviction that *all* depends on His grace, not on our merit, or effort.

The same Apostle who speaks of the "God of all grace," bids us "grow in grace." You are planted in it, now root yourselves there deeper and deeper in His alone worthiness. This is the contrast to those who "grow in their own soil" (Ps. xxxvii. 35, margin).

Which shall we root in? self or grace?

SOPHIA M. NUGENT.

"FRIEND, GO UP HIGHER!"

In Memoriam. Rev. G. H. V. Greaves.

OUR loss is Africa's gain," said one of two friends, as they waved farewells to dear George Greaves, on May 11th of this year, whilst the s.s. "Madura" slowly swung from her berth in the Albert Docks, *en route* for Zanzibar.

"I feel sure that it will prove a short road to glory for him," sighed another friend, with almost prophetic truthfulness. Both were right. For in ways which we know not now, God will assuredly use this mysterious event to the furtherance of His kingdom and glory in Africa, though His servant now rests from his labours on earth. Himself the grandson and son of C.M.S. missionaries, dedicated from his earliest years by loving parents to God for missionary work, called of the Holy Ghost to that work when only sixteen years of age, George Greaves seemed as though Divinely designed for a long and useful career in the foreign field. And yet he had little more than landed on African soil, when he was struck down by fever and dysentery, and received his home-call at the early age of twenty-five years.

There was a singular fragrance of his Master's felt presence noticeable in the life of His dear servant, who has now passed into the unveiled Presence of Him whom having not seen, he loved with so devoted a heart. One who had learned to love him, wrote on hearing of his early home-call: "His gentle unobtrusive spirit rebuked any unholy thought or action. His spirit seemed always with his Saviour. His farewell to his earthly labours can only be joy to his pure soul." Shortly before his leaving England he was photographed in Birmingham. One of those serving in the shop said to a lady who was purchasing a portrait of him, "I shall never forget that face. The moment he entered the shop I saw by his face and behaviour that he was a holy man; I felt sure that he was a true Christian."

Are these sad gaps in the ranks of the missionaries only Divine underlinings sent to emphasise His urgent call for more men for that particular field? Surely a loss so serious as that occasioned by the removal of dear George Greaves must be intended to teach the Church of Christ at home some very weighty lessons. May God the Holy Ghost find in England many hearts inquiring in a teachable and obedient spirit, "Lord, what is Thy lesson to us Thy people through this sore loss?" and asking, as in His immediate presence, "Lord, what wilt Thou have me to do in regard to that *vacant place* in East Africa?"

His last request was that St. John iii. 16 should be placed in the Swahili language over his grave. May we ask the Members of the Gleaners' Union to pray, that though the voice which would have given the message is hushed in death, this text may be used of God to the conversion of some who read it?

For further interesting records of this fragrant life, Gleaners are referred to a little book, "In Memoriam: G. H. V. Greaves," which is just published by Nisbet & Co.

MARTIN J. HALL.

FALLEN ASLEEP.

A LETTER has been sent us from Ceylon, through the Rev. A. R. T. Dowbiggin, giving an account of the life and labours of Mrs. De Silva, wife of the Head-master of our English school at Cotta, who died in the spring of this year. Space forbids more than a brief extract, which, however, sufficiently indicates the earnest purpose and loving Christian character of our deceased sister. Her husband writes:—

"She was probably the first female Native voluntary worker in the Cotta district who began to make known to the heathen the Gospel of Christ. Associated with one or two Christian sisters and some of her children, she was privileged to visit from time to time several families in her own as well as three neighbouring villages; she also endeavoured to get people to the weekly prayer meetings and Sunday services. She exerted herself in all good work, helping according to her means the poor and the sick with money, food, medicine, and in some instances with personal attendance. Though physically unfitted for activities of any kind, she has been known to leave the house at midnight in order to minister to the wants of some sick person in another village. During her last illness, in reply to the question whether Satan had not attempted to disturb her peace, she said, with a smile, 'Oh no, I am in the fortress; he can do me no harm.' A few hours previous to her death she begged earnestly her family doctor and a sister of hers—both of whom are Buddhists—to accept Jesus as their Saviour, calling their attention to her own happiness and joy, which, she said, 'Jesus is alone able to give,'



IN former years, the day of our Gleaners' Union Anniversary has been observed by Gleaners in many places, who were unable to be with us in London, as a day of special prayer, both for the Union itself and for the great cause of which it seeks to be a handmaid. We hope this may prove to have been the case this year; and we shall be grateful for any intimations sent to us of prayer-meetings held by our members among themselves. More and more is it necessary to remind one another that the work is not ours, but God's, and that therefore prayer is the mightiest weapon we can use in it. The best thing the Gleaners' Union has done for the missionary cause has been to set its members praying. "Ye have not, because ye ask not." "Ask, and it shall be given you."

Next month, as usual, we shall give a full account of the Anniversary. We have already announced most of the proceedings. The afternoon speakers are ladies, viz., three missionaries, Miss Goodall, of Lagos; Mrs. Pargiter, of Agra; and Miss Bushell (Female Education Society), Fuh-chow; and three home workers, Mrs. Tottenham, a member of the C.M.S. Ladies' Candidates Committee, on the "the Gleaner's High Privilege"; Miss C. L. Maynard, Principal of Westfield College for Ladies (the London Girton), on "the Gleaner's Studies", and Miss Lillie Lucas, of Hartwith, Yorkshire, on "the Gleaner's Influence in Little Things." The evening speakers, after Bishop Tucker, are the Rev. W. G. Peel, of South India; the Rev. J. H. Horsburgh, of China; and the Rev. J. E. Rogers, Vicar of St. Peter's, Tunbridge Wells.

The great "badge" question has called forth a large number of letters. The majority of correspondents are in favour of it; but there is a strong minority, and we think the letters we print below from this side will change the views of many of the majority. To us the considerations urged in these letters seem decisive on the question. But it will be seen that they are far from being merely negative. They contain some excellent practical suggestions for Gleaners, which we hope many will act upon.

We heartily hope the appeal of our kind friend Mr. Percy Brown will meet with an immediate response. He and Mrs. Brown have undertaken a self-denying and troublesome work in organising and carrying on the Gleaners' Circulating Library, and they ought to be cordially supported.

An important branch of the Gleaners' Union has been started for North India, with the Rev. Hsley W. Charlton, C.M.S. missionary, as Central Secretary. On September 4th, a large number of ladies and gentlemen, both Bengali and European, attended a meeting at the invitation of the Rev. A. Clifford, C.M.S. Secretary at Calcutta. Mr. and Mrs. Clifford, Mr. Charlton, Mr. S. Jacob, and Babu Nathaniel Sircar spoke on the subject, and the result is that the Gleaners' Union is started with 150 members. The small branches already in existence at Christ Church School and the Normal School have been affiliated. Mr. Charlton gives in the localised pages of the *North India C.M. Gleaner* an admirable account of what the Gleaners' Union is. We heartily wish God speed to this interesting development of our work.

LETTERS FROM GLEANERS.

The "Gleaner" as a Badge.

As you ask for Gleaners' opinions on the suggestion of having a badge for Gleaners to wear, I venture to write to you. My own opinion is very decidedly against having any badge at all. Why bring down such a very spiritual organisation (as the Gleaners' Union is) to the level of the Prim-

rose League or a Temperance Society, both very valuable institutions in their way, but both of them have suffered from badges. It is of course very nice oftentimes to know if your railway companies are Gleaners or not, but one does not want at all times and in all places to parade the fact of membership, or to enter into conversation with every Gleaner you meet. As to suggestions, I should say, Let every Gleaner, when going on a long journey, or at any other time when it would be convenient to know if any one they met was a Gleaner or not, take his Bible and courage to speak for the cause of Foreign Missions, or in a way better still, always be provided with a copy of the current number of the *Gleaner*, just as so many take the current number of *Tit-Bits* as an insurance policy, and if both parties produced the well-known magazine, it would not be long before they got into conversation. I have myself done much the same thing in times gone by, and with success, not with the *Gleaner*, but with the old *C.M. Record*.

JACK SNELL.

A Missionary versus a G.U. Badge.

I should think a Missionary badge would be more likely to work than a G.U. one, which could be worn by the workers for other societies, and so there would be a strong home-tie between those who mind the stuff as well as those who are in the front rank, where there is of necessity a strong bond of union. Missionary work can only be really successful when it is carried on for Christ's sake, and not for a society only. This temptation is always in the way of G.U. members. With regard to railway journeys, I should like to say that I always take a copy of the current *Gleaner* with me. After reading it (it bears reading twice) I give it away. I have not had the good fortune to meet another Gleaner, but I have had good opportunities of speaking for the Lord Jesus, and the gift has never been refused. I hope other Gleaners will go and do likewise. If we realised a little more the awful responsibility resting on us, who know the need of the heathen, to tell others, we would not be so absurdly silent.

Fellow-Gleaner, ask God to open your mouth to speak what others don't know anything about.

LOUIS BYRDE (No. 9,768).

A Departure from Simplicity.

May I enter my small protest against the adoption of any outward badge by the Gleaners' Union? It seems to me that such a step would indeed be a departure from the simplicity which has hitherto characterised our Union. Let the Blue Ribbon Army hoist their flag: they need that rallying-point in order to concentrate their forces on one particular stronghold of the enemy; that once fallen, they may disband. But those who unite for "prayer and work" can surely do without such public recognition: the true workers and kindred spirits will sooner or later find one another out.

GLEANER No. 323.

A New "Do-without" Suggestion.

You ask for the opinion of Gleaners on the subject of a badge. Personally I should be sorry to see one adopted, for several reasons. Of course it would be pleasant to recognise fellow-Gleaners at once, but surely if we are really in earnest in our membership there can be no need to advertise it by any outward mark. And then, what about the expense? Several thousand people cannot be provided with the simplest badge without some expense, however small. We hear a good deal of "do-without" and kindred societies for filling missionary boxes; would it not be well if our friends who desire a badge were to "do without" one, and put the money into their box? I wonder how much that would realise for C.M.S., reckoning the price as 4d. or 6d. Is it too ascetic to say that a Gleaners' badge is a *needless luxury*? I think we may be detracting a little from the beautifully spiritual character of our Union by adopting one. I cannot see the same need for wearing one as there is, for instance, in such societies as the C.E.T.S. or even the Y.W.C.A. Is it not so much the *duty* of a Christian to pray and work that the fact of his doing so is a *sine qua non*, and his membership of a *Union* for doing so in a systematic way in concert with others, only an incident which does not need to be published?

E. L.

Where could we put it?

It would be very nice indeed to know any of the members, but where is one to hang or pin or fasten all the badges one ought to wear of the various Unions, &c., one belongs to? A Peninsula hero would look tame beside us!

A GLEANER.

Principle and Practice.

May I plead against a G.U. badge on the ground of (a) principle, and (b) practice?

PRINCIPLE.—Are we to announce our *obedience* to Christ's commands by a badge? If so, why the Missionary command only? A *protest*, such as a Total Abstinence badge, or such a link as is indicated by a Y.W.C.A. badge (which tells a young woman that the wearer will help her about her journey, or lodgings, or work, if she is in need), I can understand. To me a badge would savour of "Gleaners' Union"—the mere organisation—rather than of the humble yet holy work which Gleaners are pledged to do. The G.U. has always been a *hidden power*; I fear it would lose in spiritual strength by the proposed prominence.

PRACTICE.—Surely *wheat* is what sets gleaners to work, and a field with no gleaners is the best place to gather ears! If we need to see a badge to set us talking we shall only capture the people who are already caught! Once give Gleaners a badge, and they will go and talk to *one another* and leave the outsiders outside. May I suggest as the best way of indicating our membership, that we be so instant in *gleaning*, as God shall give us wisdom and power that all we come in contact with shall, unfailingly see that badge, and know us, not as members of the Gleaners' Union, but as workers in the Harvest Field of God.

GLEANER No. 25,915.

Gleaners' Union Circulating Library.

DEAR MR. EDITOR.—I think it may interest members of the Gleaners' Union to know that the Library, which was started last January, has been

taken advantage of by several branches and groups of Gleaners. There are now some fifty subscribers, and each quarter the number increases, whilst many encouraging testimonies have been received as to the interest created by the circulation of the books. It is a matter of regret, however, that disappointment is often caused by our being unable to send out certain books that have been specially asked for; but this is at present unavoidable, in consequence of our only having a limited number of copies of those new works most in demand. The 5s. yearly subscription is in many instances entirely absorbed by the payment of the return carriage of the parcels, leaving no margin for other expenses, much less for the purchase of books. May I ask some of our fellow-Gleaners to help forward this home effort by sending us some donations, which would be spent entirely in the purchase of new books. A statement of accounts will be forwarded to subscribers and donors at the end of the year.

PERCY BROWN,
Treasurer G.U. Library.

Missionary Maps on the Sands.

I should like to tell you of the wonderful success of missionary maps on the sands. The children attending the seaside services at Llanfairfechan made the first. We drew the outline of Africa, which the children filled in with stones, then the rivers in green seaweed. Religions, countries, and mission stations were also put in. The mission stations were marked with sand pies. The map was about forty-five yards long, and took over two hours to make. When finished, we spoke for hours to the assembled crowd. Night and the tide put an end to the proceedings, but not the interest stirred up. The children learnt the names, and the elders heard news which few, if any, had heard before. The enthusiasm shown was intense at the time. God grant that it may not all die. Two others were done at other places with great success. Others might take the hint and draw maps elsewhere. Could not one be done on a vicarage lawn with flowers and flags in the spring—an excellent preliminary to a lawn meeting or Sunday-school treat? I must also say that Miss Headland's Sketches of C.M.S. Missions was most useful.

LOUIS BYRDE (No. 9,768).

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Anerley, Holy Trinity, Secretary, Mrs. Romilly, 17, Weighton Road, Anerley; Holloway, St. Barnabas, Secretary, Miss E. Wilkinson, Newtowndale, Cholmeley Park, Highgate, N.; Peckham, St. Mary, Secretary, Rev. S. Edge, 51, St. Mary's Road, Peckham, S.E. *In the Provinces*:—Burslem, Secretary, Mrs. M. W. Wilkins, The Countess' Bank, Burslem, Staffs.; Widnes, Secretary, Miss Mary E. Nayler, 43, Irwell Street, Widnes; Birmingham, St. Jude's, Secretary, Mr. E. J. Baynard, 178, Balsall Heath Road, Birmingham; Kimberworth, Secretary, Mrs. Hinch, 6, Cross Street, Kimberworth Road, Rotherham. *A broad*:—North India Branch, Secretary, Rev. I. W. Charlton, 33, Amherst Street, Calcutta.

Gleaners' Union Roll Call.

"They rest from their labours."

Mr. F. Bishop, Cannes, No. 31,142, September, 1891.
Mary Elizabeth Henderson, Chester, No. 3,924, Aug. 16th.
Rev. G. H. V. Greave (of the E.E. African Mission), Zanzibar, No. 626, July 12th.
Miss E. L. Pearce (very suddenly), Clapham, No. 34,081, Aug. 2nd.
Miss Mary Rawes, Rydal, Ambleside, No. 2,092, July 29th.
Mrs. John Hinde, Turvey, Bedfordshire, No. 3,923, Sept. 6th.
Frank Clarke, Nottingham, No. 19,068, in August.
Mr. H. G. Pitt (Cashier of the R.T.S.), Haiverstock Hill, No. 4,835, Oct. 4th.
Miss Annie Shaw, Bilton, Harrogate, No. 32,975, Oct. 1st.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for November.

Only Reference Bible may be used. Concordance not allowed.
Except where "references only" is put, each verse must be written out.

XI.—CHRIST THE ONLY SATISFACTION OF HUMANITY.

51. Quote all the Old Testament verses containing the word "satisfied" which have reference to spiritual satisfaction in God.

52. Quote from St. John's Gospel seven titles, prefaced by the words "I am," under which our Lord reveals Himself. Write a short essay to show how these indicate that He is Himself the satisfaction of every human need.

53. Quote verses from the Old Testament which give forcible expression to the longing of the human soul after God.

54. Quote sayings of New Testament saints which show their belief that in God or in Christ alone could full satisfaction of soul be found.

55. Narrate briefly, and classify, all the events which are stated to have occurred at the feet of Jesus, as illustrations of the fulness of the supply which goes forth from Him.

Answers, marked outside "GLEANER Bible Searching Competition," must reach the C.M. House by November 30th.

For Rules and full particulars, see January GLEANER.

NOTE.—In order to encourage Competitors, a friend kindly offers to double the number of Prizes offered in this Competition. We hope this may stimulate some to redoubled energy at the close of the year.

QUARTERLY MISSIONARY COMPETITION.—IV.

WE give this month, as promised, the Rules and Questions for our Examination on the C.M. Report, in connection with which a Prize of One Guinea, and two of Half a Guinea each, were offered in our last number. We expect that the study required for this Competition will prove specially helpful to all who hold missionary meetings or classes.

Questions on the Annual Report.

1. What missionaries' names are associated with the translation of the Holy Scriptures into Tunneb, Malto, Persian, Taveta, Ainu, and Cree?

2. At what places has the Society Divinity Schools? Give the names of their Principals, and some particulars regarding two of the Schools.

3. Where are the following Schools:—Garden Reach, Jay Nurnain's, Robert Money, Noble College, Bishop Gobat, Annie Walsh, Sarah Tucker, Bishop Poole's? State what you know of any three of them.

4. At what places are Medical Missionaries of the Society located? Mention any encouraging facts regarding medical work at Lokoja, Giza, Fuh-ning, Kiong-ning-fu. Where were Dr. Harpur, Dr. Baxter, and Dr. Ardagh during last year?

5. In what respect and in what connection was missionary work attested during the year by a distinguished traveller, by a high Indian official, by Mohammedans, and by Hindus; and where has it been hindered by members of the Arya Samaj, by Theosophists, and by Te Kootites?

6. Illustrate from the Report the following fruits of the Spirit either as exhibited by European Missionaries or Native Christians: Love, joy, peace, faith, meekness; and the following works of the flesh as exhibited by the heathen:—Idolatry, witchcraft,

7. To whom and to what do the following refer:—A right down good man, "The man of the wilderness," "This pest here too," "Church cocoanuts," "This house is used for prayer and Bible reading," "I am not afraid to die, for Jesus Christ has died for the sins of the world," "I feel like a thorn piercing," "That will be one blanket to-morrow," "Universal brotherhood healing office."

8. Mention some political events in Africa which have affected missionary work, and some in India and Japan which have been affected by missionary work.

9. Where did the following die? Bishop French, Rev. D. Hinderer, James White, J. W. Dunn, T. H. Harvey, Mrs. Sathianadhan, and Miss F. Valpy. State what you know of those whose names are in italics.

10. Distinguish between the following persons:—Cole and Coles, Higgins and Huggins, Horsburgh and Horsley, Johnston and Johnson, McClelland and McCullagh, Neve and Nevitt, Peck and Pickford, Roberts and Robson, Sander and Sandy, Simmonds and Symons, Wade and Wood; and the following places:—Brass and Busti, Chagga and Chunar, Kumammett and Kumamoto, Gwayasundum and Kwun-hac-we, Madeba and Mengo, Ode Ondo and Onodana, Salt and Selkirk.

11. What influences in the Mission field can be traced to the Keswick Convention; and which missions have benefited by short visits of Evangelists from Europe and America?

12. Refer to some ordination and confirmation services, and mention any circumstances of interest regarding them.

13. What instances of extensions occur in the year under review, and from which Missions have come urgent invitations to extend?

14. Give instances of baptisms of a Mohammedan, a Babu, a Sheikh, a Fakir, a Mullah, a Buddhist priest, an Eskimo, a fireworks-maker, a soldier, and a man under sentence for murder.

RULES FOR COMPETITORS.

1. The Competition is open to all readers of the *Gleaner*.

2. The Report may be freely consulted while the questions are being answered, but no use must be made of any of the indices.

3. The name and address of competitor must be written on the answers.

4. Only one side of the paper may be written on.

5. The papers can only be returned when stamps to cover postage are sent.

6. Any questions regarding the Competition must be accompanied by stamped addressed envelope to ensure reply.

7. The total length of the answers to the questions must not exceed 7,000 words, but this total may be divided as competitors desire.

Answers, marked outside "Quarterly Missionary Competition," must reach the C.M. House by December 30th.

HOME NOTES.

SINCE the publication of our last number, the following have been accepted as missionaries of the Society:—Rev. C. Bennett, M.A., Durham, Vicar of St. John's, Barnsley; Rev. J. S. Phillips, B.A., Emmanuel College, Cambridge, Curate of St. Mark's, Portsea; Mr. Richard Baker; and the Misses G. E. Stanley, R. Lloyd, L. M. Mann, E. D. Mertens, B. Child and L. A. Turner, and Mrs. E. Gardiner.

The following locations of missionaries have been fixed since our last announcement:—The Rev. O. M. Jackson, Miss R. Lloyd, and Miss E. D. Mertens to Inland China with Mr. Horsburgh's party; Miss G. E. Stanley to Shanghai; Mrs. E. Gardiner to East Africa; and Miss Eva Jackson to Cairo,—all going out for the first time; and Mr. G. F. Packer, late of the Niger Mission, to Cairo; and Miss A. H. Wilson, late of the Bagdad Mission, to Palestine.

A most successful Missionary Exhibition has just been held at Belfast, lasting five days, when much interest was aroused. The Exhibition was opened on the first day by the Lord Bishop of Down. The exhibits were both numerous and interesting, and among the Lecturers were the Revs. R. W. Stewart and C. Shaw, of China; H. M. M. Hackett, of Allahabad; W. Morris, East Africa; and Miss Dewar, of the C.E.Z.M.S.

It has been arranged to hold a Missionary Loan Exhibition and Sale of Work in Manchester, on the 28th, 29th, and 30th April, 1892. The co-operation and prayerful sympathy of all interested in Foreign Missions is asked, and the early promise of the loan of objects of interest is requested. All articles will be most carefully guarded while under the charge of the Committee. Hon. Secretaries, Rev. J. A. N. Hibbert, 117, York Place, Harpurhey, Manchester; and Herbert Oldham, Gladwick, Oldham.

Many of our readers who have friends in the Mission fields will be glad to know that the postage of 2*d.* per half-ounce is now applicable to letters for all parts of the world outside the United Kingdom, except to the interior states of South Africa. Foreign Post Cards (1*d.* each) can now be sent to all places within the Postal Union.

The Society has issued a plea for a great extension of Mission work in Mohammedan Lands, entitled "Diex li Vuelt" ("It is the Will of God!"), by the Rev. W. St. Clair Tisdall ("James Long" Lecturer on Islam). We strongly recommend the pamphlet to all.

Do all our friends know the Monthly Missionary Letters to Sunday Schools written by Miss Symons? If not, let them send at once for specimen copies from our Publication Department. These delightful letters are intended for reading to the children either in the class or from the superintendent's desk, but we think other children not attending Sunday Schools would enjoy them, to say nothing of those who are no longer children.

Awake!

The Society's new publication, *Awake!* now nearly twelve months old, is shortly to be enlarged. With the new year it will be printed on larger paper, and will contain twelve pages instead of eight. The price will still be one halfpenny.

A Gift—"In Memoriam."

THE following communication has been received, accompanied by £25 and a box of jewellery:—

In Memory of R. H. F.

Not long ago the following entry occurred in the diary of a young servant of Christ: "This evening I have been to a meeting of the C.M.S., and I promise this night with the help of God I will endeavour my utmost to become a missionary, to preach the Gospel of Christ to the thousands who have as yet never heard the name of God. O God, help me to fulfil this promise. Keep it ever before me. O grant that it may be my sole object in life. I ask it for Jesus Christ's sake. Amen." Surely that prayer was heard and the life offering accepted, although in a few weeks the writer was laid aside by sickness. "I can trust Him," was his simple declaration of faith, as one by one every hope of earthly usefulness was laid down at the Master's bidding. Only a year and the call came to Rest—may we not rather say to the higher service above? Those who loved him, long to be able to support a substitute for their darling in the Mission field; but as that is not in their power, they will be thankful if the enclosed, which they have collected together, can be applied towards the start of some young missionary whom they may specially follow with their prayers, and contribute towards his maintenance as God shall prosper them.

PRAISE AND PRAYER.

Personal.

PRAYER.—That the way may be opened to form a branch of the Gleaners' Union in a country parish, and that one who has time and opportunity may undertake the secretaryship. For two working parties and a monthly Bible reading in connection with a G.U. branch.

Topics from the "Gleaner."

PRAISE.—For our autumn reinforcements (pp. 161, 172). For the Dismissal Meetings (p. 170). For "another fort" in Fuh-Kien (p. 167), and the growth of Christian Missions in China (p. 166).

PRAYER.—For all out-going missionaries and friends left behind (p. 161). For Uganda and the I.B.E.A. Company (p. 161). For Sz-chuen (p. 164) and Fuh-Kien (p. 167). For the disturbed districts in China, and the workers there (p. 163). For the G.U. meetings (p. 174).

Forthcoming Sales of Work.

Mrs. Hooper, Gateshead Fell Rectory, County Durham. Nov. 6th.
Mrs. Simons, St. Helen's, Low Fell, Gateshead-on-Tyne. Nov. 6th.
Miss Matthews, Rectory, Chesham Bois. Nov. 10th and 11th.
Rev. H. B. Streeterfield, Trinity Vicarage, Louth. Nov. 10th and 11th.
Mrs. P. Jervis, Uttoxeter. Nov. 24th.
Mrs. Hird's, Cheshunt Street, Cheshunt. Nov. 25th.
Mr. A. T. Barber, 13, Foyle Terrace, Fairview, Dublin. Nov. 26th.
Mrs. Soames, Ravenscroft, Bromley, Kent. Nov. 26th and 27th.
Mrs. Ross, 4, Apsley Crescent, Bradford. Nov. 27th.
Miss Seddall, 1, Palmerston Road, Rathmines, Dublin. Dec.
Miss E. Rayner, St. Mary's School, Paddington Green. Dec. 1st.
Mrs. Gregg, Kirkley, Eastbourne. Dec. 1st and 2nd.
Miss Hood (Juvenile), Osborne House, Eastbourne. Dec. 1st and 2nd.
Mrs. Gibbons, 61, Canning Street, Liverpool. Dec. 1st and 2nd.
Mrs. Storrs, 9, Victoria Square, Reading. Dec. 1st and 2nd.
Mrs. Clayton, 14, Elton Road, Reading. Dec. 1st and 2nd.
Mrs. Hughes, Archers Road, Southampton. Dec. 1st and 2nd.
Miss M. King, Blechynden Terrace, Southampton. Dec. 1st and 2nd.
Mr. Caesar (Juvenile), 22, Fenton Street, Pentonville, N. Dec. 3rd.
Mrs. F. T. Cahill, Avenue House, Richmond. Dec. 3rd and 4th.
Misses Thistleton, Berwick, Shrewsbury. Dec. 3rd and 4th.
Mrs. Watkins (Juvenile), 71, Fordwich Road, West Hampstead. Dec. 5th.
Mrs. Marden, St. Peter's Rectory, Stamford. Second week in December.
Miss Swift, 14, North Terrace, Wandsworth. Dec. 8th to 10th.
Miss E. M. Godden, 10, Ellerdale Road, Hampstead, N.W.
Miss Walker, 36, Elsworthy Road, Hampstead, N.W. Dec. 10th and 11th.

PUBLICATION NOTICES.

New Pamphlets, &c., issued since our last Notice:—
Diex li Vuelt! ("It is the Will of God"). A Plea for a great Extension of Mission Work in Mohammedan Lands. By W. St. Clair Tisdall. A 24 pp. pamphlet, illustrated lithographed wrapper. Single copy supplied for 2*d.* post free; but a reduction will be made to friends taking a number of copies for distribution.

The Lambeth Advice, and other Papers on C.M.S. Work in Palestine. Reprinted from the *C.M. Intelligencer* for October. 24 pp. Price 2*d.* post free.

Sudan Mission Leaflets, Nos. 8 and 9. Single copies sent free on receipt of a penny stamp for each leaflet. [Nos. 10 and 11 are in the Press.] *A Hymn for the Sorers' Band.* Reprinted, in leaflet form, from the *Children's World* for October. Price 2*d.* per dozen, or 1*s.* per 100, post free.

The following new Publications will be ready EARLY IN NOVEMBER:—
The Church Missionary Pocket Book for 1892. Bound in roan, with tuck or band. Price 1*s. 4d.* post free.

The Church Missionary Pocket Kalender for 1892. In lithographed wrapper. Price 3*d.* (4*d.* post free).

A BOOK FOR A PRESENT OR A PRIZE.

Light on our Lessons; or, What is the Use? A Missionary Book for Boys and Girls. Well illustrated, and bound in a specially designed lithographed cover. Price 1*s. 6d.* post free. [A limited number of copies on superior paper, bound in cloth, price 2*s. 6d.*]

Monthly Missionary Letter to Sunday Schools. The Letter for November, 1891 (No. 25), is entitled, *John Coleridge Patteson, First Missionary Bishop of Melanesia.* Specimen copies free. Price 6*d.* per dozen.

N.B.—These Letters can be obtained in *Packets containing single copies of Nos. 1 to 12, or of Nos. 13 to 24; Price 6*d.* per Packet, post free.*

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1*d.* post free.

The Subscription for the *Gleaner* direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1*s. 6d.*; Two Copies, 3*s.*; Three, 4*s.*; Six, 7*s.*; Twelve, 12*s.*; Twenty-five, 24*s.*

P.O. Orders to be made payable to General Cinnell Collingwood, Lay Secretary.

Contributions Received by the Editor.

From September 11th to October 10th.

Gleaners' Union.

323 Membership Fees	£2 13 10
16 Renewals	0 2 8
54 For Union Expenses	11 7 6
22 For Our Own Missionary	37 11 9
6 For C.M.S.	3 13 0
Total	£55 8 9

Of these the following are the amounts of and above 10*s.* :—

Two Gleaners	£0 13 5	Miss C. H. Locke	£1 17 6
St. Paul's, Onslow Square, Br.	1 5 0	"From a missionary," Thank-offering	5 0 0
Working Party, St. Bride's, Liverpool, per Mrs. Gibbons	0 18 0	"Gleanings" and "Thankoffering," per Miss H. Nisbet	1 5 0
Worth and Three Bridges Branch	0 10 0	"D. G.," Thankoffering	25 0 0
E. M. G.	0 10 6	Rev. J. V. Dermott	1 1 0
Farnham Branch	1 9 3	Portman Chapel Branch	3 8 6
Meeting, per Miss Chorlton	1 3 1	General and Mrs. Noble	2 0 0
H. Woodgate	1 0 0		

General Contributions.

Lady Kathleen M. Cairns	£25 0 0	A Gleaner, to make a Life	
A Friend	7 0 0	Memorial	£10 10 0
Pelham Bible Class, per Miss Neve	1 11 0	Anon. Jewellery	1 0 0
"For a Lady Substitute"	25 0 0	A Gleaner	1 12 10
Ditto, from "One who cannot count her mercies"	100 0 0	Women's Bible Class, Shenley, per Rev. R. H. T. Jackson	1 3 0
Gleaner No. 5,037, "Hall Table Missionary Box"	2 0 0	Miss F. E. Bosanquet, "Towards the 1,000 missionaries"	12 0 0
Miss M. L. Jacques	1 1 0	Gleaner No. 557	5 0 0
		"Blackberries, Surbiton"	0 8 4

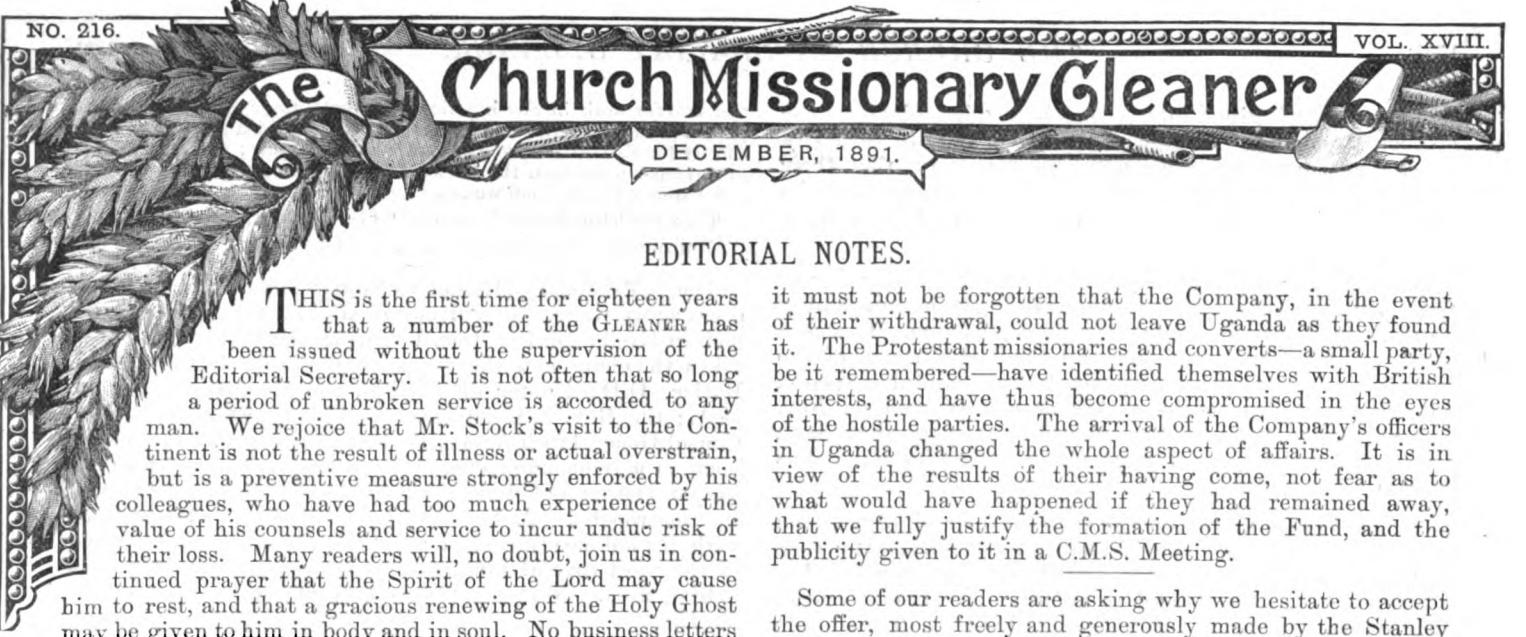
Appropriated Contributions.

Collection, per Redhill Gleaner: For the Sudan and Upper Niger	£20 12 0	For Mrs. Percy Brown: Purchase of Luganda Gospels	£10 10 0
Mrs. Luxmoore: For E. E. Africa		Ditto, Miss M. Burgess	0 10 0
(should have been acknowledged last month)	1 0 0	Mrs. Atkins, per Miss Edwards: Boat for Nyanza	1 0 0
		Box, per S. N. Wincham: Kashmire Medical Mission	0 10 0

The Editor has also been requested to acknowledge—

For Bishop Tucker's Fund: Gleaner No. 24,205, £100. For purchase of Luganda Testaments: A. W., 10*s.* For Bible-woman for China: Miss Lindsay, £12.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.



The Church Missionary Gleaner

DECEMBER, 1891.

EDITORIAL NOTES.

THIS is the first time for eighteen years that a number of the GLEANER has been issued without the supervision of the Editorial Secretary. It is not often that so long a period of unbroken service is accorded to any man. We rejoice that Mr. Stock's visit to the Continent is not the result of illness or actual overstrain, but is a preventive measure strongly enforced by his colleagues, who have had too much experience of the value of his counsels and service to incur undue risk of their loss. Many readers will, no doubt, join us in continued prayer that the Spirit of the Lord may cause him to rest, and that a gracious renewing of the Holy Ghost may be given to him in body and in soul. No business letters will be sent after him, but we expect that he will have a word to say to Gleaners in our columns next month.

That the order for the withdrawal of the I.B.E.A. Company's force in Uganda has been withdrawn is already known to most of our readers. Whilst the Memorial to Government, mentioned last month, was "receiving attention," time was hastening by, and the instructions sent out by the Company to Captain Lugard were nearing their goal. The Directors of the I.B.E.A. Co. were willing and anxious to rescind these orders, if a sum of £40,000 could be raised, to cover the charges of the occupation of the country, pending the Government's fulfilment of their publicly announced intention to ask Parliament for a subsidy towards the railway to the Lake, and for a guarantee of a dividend. Some of the Directors were prepared to make great personal sacrifices in raising a considerable portion of this amount, but they could not see their way beyond £15,000 or £20,000. Several friends of the C.M.S. felt that every effort ought to be made to secure the Company's continued occupation of Uganda, so they, in their private capacity, resolved to open a Fund, of which Sir John Kennaway and General George Hutchinson consented to act as trustees, and endeavour to raise £15,000 in about a week. The very next day after this was settled came the Gleaners' Union Annual Meetings. What the Exeter Hall Meeting had to do with the £15,000 will be found in the account of the proceedings on pp. 185-6. The publicity given by it to the formation of the Fund drew responses from every part of the kingdom, and within four days the telegram rescinding the order for withdrawal was on its way to Zanzibar. There is every reason to believe that it will be in time. But instant and urgent prayer is still needed that the Lord may "order all things peaceably by His governance," for in that is our hope. It will be seen that the whole £40,000 is (at the time we write) not covered; but as the C.M.S. friends have in their generous enthusiasm given already more than £15,000, the surplus will be appropriated towards the completion of the total sum.

The attitude of the C.M.S. with regard to this Uganda matter has caused some unfavourable comment. It has been said that we are leaning upon an "arm of flesh." It would be difficult to prove that from the past history of the Uganda Mission! If ever there has been a work dependent only on the Lord it has been the work there. We never asked for British protection; our missionaries sent no invitation to the Company; the Committee never proposed withdrawal even when persecution was rife. But

it must not be forgotten that the Company, in the event of their withdrawal, could not leave Uganda as they found it. The Protestant missionaries and converts—a small party, be it remembered—have identified themselves with British interests, and have thus become compromised in the eyes of the hostile parties. The arrival of the Company's officers in Uganda changed the whole aspect of affairs. It is in view of the results of their having come, not fear as to what would have happened if they had remained away, that we fully justify the formation of the Fund, and the publicity given to it in a C.M.S. Meeting.

Some of our readers are asking why we hesitate to accept the offer, most freely and generously made by the Stanley Fund Committee and the proprietors of the *Record* newspaper, of £4,000 towards placing a steamer on the Victoria Nyanza. No conditions as to the size of the steamer, or the time when it is to be placed on the Lake, have even been asked of us. Further, the need of some effective means of transit across that great inland sea has been proved again and again, and even expressed by the Committee. Why then do we hesitate, and why is a Sub-Committee appointed for conference with the donors before so simple a matter is decided? The fact is that the matter is by no means simple. Each time the Committee have considered the question of a steamer on the Lake, Bishop Hannington, Mr. Mackay, and Mr. Pearson have so forcibly pressed the difficulties upon them that they have shrunk from the enterprise. The heavy responsibility of maintaining a steamer in working order at such a distance from the nearest point of contact with the civilised world, of obtaining fuel where there is no coal, of safely navigating at high speed an unsurveyed lake with numerous sunken reefs, besides the enormous cost involved in carrying some 800 miles both the steamer itself and all the necessary supplies of tools, cannot lightly be undertaken.

The Rev. J. H. Horsburgh's Band for Inland China consists, besides himself and Mrs. Horsburgh, of the Rev. O. M. Jackson, Mr. E. B. Vardon, Mr. D. A. Callum, Mr. A. A. Phillips, Miss G. Wells, Miss A. Entwistle, Miss E. D. Mertens, Miss E. Garnett, Miss R. Lloyd, and Miss M. A. Thompson. Miss Wells and Miss Entwistle sailed last January, and have been awaiting their leader at Hang-chow, Mr. Phillips and Miss Thompson will sail (D.V.) in the course of a few weeks. The rest are travelling via Canada and Victoria. Mr. Horsburgh with Mrs. Horsburgh and the other ladies sailed Nov. 4th, having arranged to meet Messrs. Jackson, Callum, and Vardon, at Montreal. On reaching Shanghai they will be joined by the two ladies from Hang-chow, and will proceed, as soon as the route is considered safe, by steamer up the Yang-tse-kiang River to I-chang, about 1,000 miles. From this place it is uncertain whether they will proceed by water or by land. Mr. Horsburgh will take counsel with the missionaries of the China Inland Mission and other Societies, whom they may find at I-chang and subsequently in Sz-chuen, regarding this and other questions of practical moment, such as the place at which they will reside while learning the language. Many problems need to be solved in a forward movement such as this. There are peculiar difficulties to be faced, especially now, owing to the disturbed state of the country through which

they must pass. Much interest has been stirred by our dear brother Horsburgh throughout the land, and we earnestly ask for constant prayer for him and his party, that their journey may be prospered, that they may quickly learn the vernacular, and that they be privileged to gather in many true converts to Christ's Church.

No particulars have been received at the time of going to press regarding the severe earthquake in the main island of Japan, which caused such wholesale destruction. It was a great relief to the Committee, and to all the friends of the Society's missionaries, after several days' painful suspense, to receive a telegram from Archdeacon Warren on Nov. 3rd, reporting, "All well." We deeply sympathise with the survivors of the many poor Japanese who have thus suddenly been called away.

We learn with much concern that the Church of England Zenana Society is in serious financial difficulty. Its work has much grown of late years, and its income, though it has advanced, has not advanced so rapidly. In its first year of independent existence (after the old I.F.N.S. divided into two parts), its receipts were £13,639. Last year they were £30,647; so they have more than doubled in ten years. But it then had thirty-six lady missionaries, and now it has one hundred and forty-two, with a large number of Eurasian and Native helpers. Its work in India—especially in Bengal, the Punjab, and some parts of the Madras Presidency—is of essential importance to C.M.S. It has also a noble band of women in the Fuh-Kien Mission, China, besides two missionaries in Ceylon and two in Japan. Any crippling of its operations would be a serious disaster, and we hope our friends will come to the rescue quickly. Although its office is also in Salisbury Square (No. 9), and it works in close co-operation with C.M.S., it is an entirely independent society, raising its own funds, and managing its own affairs. Contributions and letters of inquiry should be sent to Col. R. F. Lowis, at the above address.

The Day of Intercession for Foreign Missions will be close at hand when this number appears. The Society has published a paper, in which the suggestion is made that, as the eve of St. Andrew's Day will fall on Sunday, November 29th, the Day of Intercession may very appropriately be observed on that day. If our clerical friends adopt this suggestion it will afford opportunities for bringing the great Missionary subject before the ordinary Sunday congregation. There are many grounds for supplication, as our readers do not need to be told, and many also for humiliation in view of the tardiness of the Church in the past to take up, and its lukewarmness now in prosecuting, the Missionary enterprise; but let not our friends forget thanksgiving. The subjects for thanksgiving suggested in the paper alluded to above, are: (1) The marked growth of a Missionary spirit among all classes; (2) the altered tone of the public press; (3) the undoubted tokens of spiritual blessing in many parts of the foreign field.

"Men ought always to pray, and not to faint." In October, 1890, as one of the results of the "Keswick Letter," prayer was offered in connection with a certain church, that within a year ten new workers from it might come forward for missionary work. Between one and two hundred friends united in the petition. From the first the request was not limited to offers to the C.M.S., nor was it asked that all who offered should be accepted for service. Was the prayer answered? Listen!

"God has set His seal of approval to this petition, and answered it to the very letter. On October 16th, 1891, the tenth offer had been decided on, and it was definitely made the week following. The offers for service were as follows: Five offered to the C.M.S.; one to the F.E.S.; one to the I.F.N.S.; one to Mr. Grattan Guinness's Institute;

and two for work in South Africa. Of these, three have been refused on the ground of health; one has started for China; one is starting shortly for East Africa; one has entered for training; and four are still in correspondence with the Societies they hope to work under. Four offers from men, six from women."

This striking letter is signed "One of the Three." Verily, "Men ought always to pray, and not to faint."

The "Missionary Mission to Young Men" is in full progress as we write. It will culminate in a great meeting for men in Exeter Hall on Dec. 1st, when the Bishop of London takes the chair, and the speakers are to be the Rev. H. M. Butler, D.D., Master of Trinity; the Rev. E. A. Stuart, M.A.; the Rev. E. Cyril Gordon; Col. Stewart, C.B., H.M. Consul-General at Tabreez, Persia; and others. The movement is a remarkable one, and must tell. Never before has so systematic an effort been made to enlist the young men of the metropolis. A twelve-page pamphlet is closely filled with lists of meetings and speakers, the organisation being of the most careful kind, scattered over the whole metropolitan area. Next month we shall give some report of the meetings.

Last December we announced changes as to paper, type, and illustrations of the GLEANER. This year we have only to mention some of the proposed contents for 1892, and to ask for continued cordial co-operation in enlisting new subscribers. The January and February numbers will contain Bishop Tucker's sketches of "God's Acre" at Usambiro, where Parker, Blackburn, Mackay, Dunn, and Hunt are laid to rest; the great tomb of Mtesa, built by Mackay; Mwanga's palace at Mengo, and many other scenes, both north and south of the Lake. A series of papers on Home Preparation for Foreign Missionary Work, giving hints on Bible Study, Christian Work, Character, Habits, &c., will begin also in January; we commend these papers to the careful attention of our readers. For Sunday School Teachers and workers amongst children we are arranging some Missionary Object Lessons, and later in the year we hope to give Bible Studies on the book of Nehemiah, by the Rev. T. Walker, of Tinnevelly, whose Notes on Ezra appeared in last year's GLEANER. As to missionary matter, having completed our careful survey of the C.M.S. Mission Field, most of next year's numbers will deal with topics rather than with territories. As early as possible the second Medical Missions number, already announced, will be arranged.

AWAKE! makes a decided step forward for the New Year. It will in future contain twelve pages, of a larger size than at present. The large type and simple style will be adhered to, but the Paper will have more force and body, regular editorial notes, &c. Monthly Bible Questions are being also introduced. The price remains unchanged, except for quantities. If the Paper is to cover its expenses, largely increased circulation is needed. A sale of thirty thousand a month is good for the first year; we want to double it in the second. One clergyman has sent us a localised copy of AWAKE! We should be glad to hear from any others using the Paper in this way. The missionary book for boys and girls, "Light on our Lessons," mentioned last month, is being welcomed widely. It is evidently "the thing" for Christmas gifts and prizes. We are also issuing a useful game for children, "Missionary Lotto." Particulars as to price will be found on page 196; we only here commend it to the notice of parents and others.

This month's number is fairly absorbed by the Gleaners' Union. In addition to the report of the Anniversary Meetings, we give letters or news from all the past Gleaners' Union "Own Missionaries," except Miss Bywater of Egypt. A letter from her appeared in the GLEANER for October, and has already resulted in three offers of missionary service.

FIFTH ANNIVERSARY OF THE GLEANERS' UNION.

THE hand of the Lord can still bring much out of little.

The fifth Anniversary of the Gleaners' Union has had its influence already multiplied beyond the thousands of those who gathered to celebrate it, beyond the tens of thousands of Gleaners, beyond the circles of those touched with the fire of missionary zeal, beyond even the great and good Christian philanthropists who form the link between Missionary Societies and the State; the influence of that Anniversary has already reached to darkest Africa, where dusky messengers are at this moment speeding onward, bearing with them, as far as human eyes can discern, the freight of British honour, taking the reinstatement of British protection to those dear Uganda Christians who have borne so much for Christ.

God, who is Almighty, could have done all this without the Meetings of Oct. 30th, but we do praise Him for the share He gave us in the work. It is a fresh proof of His presence with us, a fresh manifestation of His multiplying power. Well may we ask with David of old, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."

A Prayer Meeting in the large Committee room at the C.M. House began the day at 10.30 A.M. It was a lovely morning; for the first time the sun has shone cheerily on our Anniversary Day. Mr. Stock led the Meeting, which was bright and informal. The number present was not large, but that was scarcely to be wondered at, considering how much awaited the Gleaners later on in the day. Many, both laymen and clergy, took part in prayer, special petition being made for several matters outside the immediate interests of the Union, notably for our Missionary brethren and sisters in Southern Japan, about whose safety we were in painful suspense. At this Meeting the hymn paper for the day was first made public. The hymns have always been rather a feature of the Anniversary. This year they were very solemn and beautiful. Perhaps, if one wanted to criticise, it might be said that some of the music was a little difficult for general singing. The connection of the Anniversary with All Saints' Day, which has been marked from the first, led to the selection of Watts' well known "Give me the wings of faith to rise," and Heber's triumphant "The Son of God goes forth to war." The Second Coming of the Lord, which is to be the special thought of the Union for 1892, was illustrated by Miss Havergal's "Thou art coming, O my Saviour," and the familiar "Ye servants of the Lord, each in his office wait." Then, as distinctly new hymns, we had "They come and go, the seasons fair," by Miss Elliott, which appeared in last month's GLEANER; a beautiful hymn, "The purchased slave of Jesus," with music by Livesey Carrott, which we give in this number (see page 195); and perhaps most striking of all, the Unyamwezi tune which was brought home by the Rev. W. E. Taylor, from East Africa (published in the June GLEANER), to which Miss Stock has put suitable words. These latter will be reproduced in leaflet form. Other hymns on the paper came in with singular appropriateness during the day.

From the C.M. House we went to the church of St. Dunstan's in the West, close by, where the Gleaners were gathering in goodly numbers. Once again, with fresh power and meaning, the Communion Service expressed the deepest thoughts and feelings of our hearts. Well might we sing—

Thou art coming! At Thy Table
We are witnesses for this;
While remembering hearts Thou meetest
In communion clearest, sweetest,
Earliest of our coming bliss,
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming, and Thy Throne,
All for which we long and wait.

The Anniversary Sermon was preached this year by the Rev. John Robertson, of St. Mary's, Kilburn, who made, nearly six years ago, the original suggestion which led to the formation of the Gleaners' Union. We print the sermon verbatim below. As we listened to it, the Church of Philippi grew instinct with life; it stepped out of the past into the present; the link between it and the great loving heart of the Apostle Paul became a reality; the words of the preacher were full of point and power for us all.

THE ANNIVERSARY SERMON.

"I thank my God . . . for your fellowship in furtherance of the Gospel."—PHIL. i. 3 and 5, parts, R.V.

"The Enthusiasm of a Missionary."

The Emperor Julian—Julian the Apostate to give him the name by which history generally knows him—is described by Gibbon as having been once heard to declare, "with the enthusiasm of a missionary," as the historian remarks, "that if he could render each individual richer than Midas, and every city greater than Babylon, he should not esteem himself the benefactor of mankind, unless at the same time he could reclaim his subjects from their impious revolt against the immortal gods."



It was an enthusiasm worthy, alas! of a better cause. But where did Gibbon get his idea of "the enthusiasm of a missionary"? It must have been from the past, for the world knew little enough of such enthusiasm then. At the time that Gibbon was writing his history, between the years 1776-1788, all that England was doing for the cause of missions to the heathen was helping to support, through the Society for Promoting Christian Knowledge, Schwarz and two or three other German missionaries at work in India. But in those very years a fire was kindling. In 1781 a certain Northamptonshire shoemaker, by name William Carey, had reached his twentieth year and had just begun to preach; and in the same year one Henry Martyn was born at Truro.

In 1786 a certain Huntingdonshire clergyman, named Henry Venn, wrote telling his daughter that a chaplain had been sent to the convicts at Botany Bay, and saying, "With what pleasure may we consider this plan of peopling that far distant region, and other opening connections with the heathen, as a *foundation* for the Gospel of our God and Saviour to be preached unto them." The prospect of a *possibility* of heathen missions filled the good man's soul with rapture, and he exclaimed, "To be the means of sending the Gospel to the other side of the globe . . . what a favour!" Three years after this (1789) arrangements were made for sending two young clergymen as missionaries to India. And then in 1792 (two years before Gibbon's death), the Baptist Missionary Society was formed, and Carey sent to India; while closely following this was the foundation of the London Missionary Society in 1795, and then our own Church Missionary Society in 1799.

The "Convertisseurs."

Perhaps Gibbon had an uncomfortable presage of what was coming, for when he used the phrase "enthusiasm of a missionary," he thought it worth his while to append a footnote to this effect:—"Under the reign of Louis XIV. his subjects of every rank aspired to the title of 'Convertisseur,' expressive of their zeal and success in making proselytes. The word and idea are growing obsolete in France: may they never be introduced into England!" Yet it took another fourscore years and more after the formation of the Church Missionary Society before anything like the French order of Louis XIV.'s time was initiated on behalf of English missions to the heathen. But may we not now say that the Gleaners' Union has at last realised the idea? The very thing that the sceptical historian deprecated, God has in our time brought to pass. Thirty thousand Gleaners "drawn from every rank," like the French "convertisseurs," "aspire to a title which is expressive of their zeal and success in making *proselytes*," shall we say with Gibbon? Yes, in making proselytes if you will—or as we would rather put it, using Christ's own phrase, in "making *disciples* of all nations."

The Church's "Marching Orders."

"I thank my God . . . for your fellowship in furtherance of the Gospel." The words come to us in the natural order of our service this morning, by a strange *Sors Liturgica*, as it is sometimes called, and one hesitates to pass it by for any other Scripture text, however often "Gleaners" may have heard the words used before as an apostolic description of what their Union should be. Not of course as if any special missionary unions existed in apostolic times. They had no existence, for there was no necessity. The whole Church was of itself an active missionary union then. How came it about that it ever ceased to be such? There is only one explanation I know possible. "An enemy hath done this." Tares amongst the wheat impair even the wheat's fruitfulness. "Because iniquity shall abound, the love of many shall wax cold." A worldly Church can never be a missionary one.

Yet "God left not Himself without witness" as to the Church's missionary duty, even in times when the Church's slumber was most profound, and the sacred writings that contain her "marching orders" left a neglected volume. For are not the Church's two sacraments the ever-abiding witnesses to her world-wide call? How can Holy Baptism be ever administered without the reminder that we are "to baptize all nations"? And how can Holy Communion be ever celebrated without the reminder that the sacrifice it commemorates is "for the sins of the whole world"? The word which St. Paul uses, and which we translate here "fellowship," is the same that we elsewhere translate "communion." And should not every administration of Holy Communion be what ours will be to-day, a missionary appeal—a "Communion in furtherance of the Gospel"?

The Example of the Philippian Christians.

Our business to-day, however, is not to awaken a missionary spirit, but to quicken existing missionary zeal. Let us try to do so, with God's help, by the example of the Philippian Christians. What was their "fellowship in furtherance of the Gospel"? What does St. Paul mean by the phrase? What sort of co-operation did it involve? To what lengths did it reach? In answering such questions, "Gleaners" should find something to stimulate and encourage them in their work.

Money Contributions.

And first, then, by "fellowship in furtherance of the Gospel," let me insist that St. Paul did not mean only money contributions. This was included, but there was also included a great deal more. Towards the

close of his letter the Apostle acknowledges to the Philippians their "fellowship with him in the matter of giving and receiving," "Once and again" they had sent to supply their missionary's need when he left them to carry on the work in Thessalonica. And now, too, during the Apostle's imprisonment at Rome, Epaphroditus had been the bearer from Philippi of offerings which the Apostle pronounces "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." There is the true light, by-the-bye, in which to view a missionary collection. But you have only to read this letter through to tell that such "fellowship in the matter of giving and receiving" was the very least part of that for which the Apostle gave thanks on the Philippians' account. Money contributions may seem to some the "all in all" of missionary devotion. Not so with St. Paul, and not so, surely, with members of the Gleaners' Union. Missionary zeal in a church is sure to find expression in a missionary collection; but *expression* is the word for it. There must be something behind it which the collection only serves to express.

Missionary Sympathy.

That which was behind their collections at Philippi was, in one word, *sympathy*. Missionary *interest* is a phrase we often use. Missionary *sympathy* would be a better one. Yes, sympathy is the word to best describe what the Philippians felt for the furtherance of the Gospel at Rome. Between them and the Apostle in all his missionary trials was so perfect a sympathy that he could speak of their "fellowship in his affliction." However welcome the gifts that Epaphroditus brought, the Apostle's sturdy spirit of independence makes him assert that he could have done without them. But the sympathy which prompted the gifts he could have less easily afforded to lose. That seemed to annihilate the distance between Rome and Philippi, and to multiply the solace of companionship in his prison life. So he writes, "Howbeit ye did well, that ye had fellowship with my affliction," or, as Lightfoot paraphrases the sentence, "Though I could have dispensed with your contributions, ye did well by making common cause with my affliction, by your readiness to share the burden of my trouble." "It was not the pecuniary relief," as the Commentator adds, "so much as the sympathy and companionship in his sorrow that the Apostle valued." And is not this what our missionary brethren value still? Do they not tell us that a sense of isolation is their worst temptation, and a sense of our fellowship (next to the Lord's own fellowship) their chief support? Is it not when our missionaries feel that there is a "fellowship in furtherance of the Gospel" at home which makes common cause with them in all their vicissitudes and trials, that they take "heart of grace" again in the face of difficulty and danger, and realise that they are but the outposts of a whole army in the rear, whose constant care is to maintain its communications and to keep in touch with its advanced lines?

The Force of this Sympathy.

Why, look at the effect of the force of sympathy on St. Paul as he writes this very letter, as he sends back to Philippi, just as our missionaries send home to us, a report of missionary work. Note first, how he links the Philippians with him in the work, how he feels that he has them "with him," as he says, "both in his bonds and in the defence and confirmation of the Gospel": how he takes them into his confidence as he balances the hopes and fears for the mission in Rome. And then mark his hopeful verdict on the mission prospects: how he "would have them know that the things which have happened unto him" (that was his own imprisonment) "have fallen out rather unto the progress of the Gospel." Do you think there is no connection between these two things—between this sense of sympathy and this assurance of success? I maintain that they stand in the relation of cause and effect. I maintain that St. Paul, inspired Apostle that he was, was thus hopeful of success in no small measure because he was so sure of sympathy. And St. Paul himself bears me out, for when he speaks of what was his worst trial of all—the bitterness added to his imprisonment by some (may we not liken it to recent experience in Uganda?) who were proclaiming Christ of fact, not sincerely, thinking to raise up affliction for him in his bonds, yet he could say even of such opposition, "I know that this shall turn out to my salvation, *through your supplication* and the supply of the Spirit of Jesus Christ."

Missionary Prayer.

But here we come to a fresh feature in the Philippians' missionary fellowship. The force of Christian sympathy is what it is, because it carries with it the efficacy of Christian prayer. "Through your supplication"—there the Apostle touches a third and final point in "the fellowship in furtherance of the Gospel" at Philippi. Besides contributions it meant sympathy, and through sympathy, it meant prayer. "I know that this shall turn to my salvation *through your supplication*." St. Paul's own "salvation," as he puts it, i.e., the development of his own spiritual life, as Lightfoot takes the phrase to mean, together with the corresponding progress of the Gospel in Rome: all this the Apostle holds to be in great measure dependent on the prayers of the Philippian Church. What a testimony to the efficacy of Prayer! What an argument for its necessity in the missionary cause—when even the spiritual development of the great Apostle to the Gentiles, even his own

salvation, as he does not scruple to call it, turns in a measure on the intercessions of a distant church. With brethren circumstanced as ours are to-day in Uganda or in China, do we need the application of the lesson of our own immediate duty on their behalf?

But, to sum up, contributions, sympathy, prayer—these were the three chief features in the missionary fellowship at Philippi, and are they not the three chief features in the Gleaners' Union with ourselves? Of the first feature we need say little, for that of necessity belongs to every missionary organisation set on foot. But with sympathy and prayer it is otherwise—these are the features which our Gleaners' Union specially aims at developing—and which, under God's blessing, I believe it has developed in a very real way and to a very appreciable extent. Surely sympathy has been increased, and become a more active force felt throughout the length and breadth of the whole mission field. Is it nothing that our missionaries can feel to-day that Christians at home are now banded in their tens of thousands under a distinctive name which argues a special personal interest in the missionary cause?

Gleaners, the *mere* sympathy, as some may slightly call it, that

The Afternoon Conference.

At three o'clock there was scarcely standing room in Lower Exeter Hall. The six speakers were ladies. Mr. Stock took the chair, and gave the Annual Report of the Union, which will be found, together with the Motto Texts for 1892, on page 193. An almost verbatim report of what was said by the lady speakers lies before us; shall we give it, or shall we not? Not one of the six made "a speech," not one attempted "eloquence," it was just simple heart-to-heart talking, and therein lay its power. No! the evening speeches shall be verbatim as far as space allows, but we shall best enjoy the Conference if we turn over the reporter's pages together, commenting on them, and quoting from them here and there.

"The Gleaners' High Privilege"—Mrs. Tottenham, of Wimbledon, talked to us of that. We had a Commission, she said, and a Command. The Commission was, "Behold, I send you forth as sheep"—"poor, silly, feeble sheep"; the Command, "Occupy till I come." Taking the Command first, we were given four points of "occupation"—Pray, Beckon to each other, Encourage each other, Gather up the fragments. One paragraph about these "fragments" we must record:—

"Perhaps we cannot go to the heathen, but God tells us that we may go and reap the grounds already sown. That seems such a responsibility, and such a privilege. It makes one feel so small, so humble. It makes us feel that we just want to look up and say, 'Lord, let there not be one that I could reach, but that I do not reach.' There are souls unnoticed, that nobody has thought about. Could we not do something more to reach them?—something more to win them into the kingdom? There are fragments of time. Could we not gather up the *moments* better—that not a moment should be lost? Then there is our influence. Shall we not just look up to the Lord, and say, 'Let there not be one little bit of influence as a fragment lost in my life, which I could lay at the Master's feet'?"

Then we were shown that all the "doing" must be in the power of the Holy Spirit; it is when there is "a sound of going in the top of the mulberry trees" that we must "bestir" ourselves; we need to know what Gideon did, when "the Spirit of the Lord clothed Himself with Gideon" (Judges vi). In closing, the universality of the Commission was pressed home:—

"Until we hear the Commission with our own ears straight from the Master, we dare not go, but that Commission is to every one of us, is it not? 'As My Father hath sent Me, even so send I you.' You, individually, to do this work of praying, beckoning, encouraging, and gathering up the fragments. We want to be able to *realise* that this is our Commission. Unless we go forth in faith, we could not go at all, and faith cometh by hearing the living Word. If we listen, God does speak to us through that living Word, 'Even so send I you,' and in the power of that Word we can go forth."

"The Gleaners' Studies" was the subject given to Miss Maynard, Principal of Westfield College. Mr. Stock told us the College had a special link with the Gleaners' Union, because one of the Lecturers there, Miss K. Tristram, had gone out to Japan as "Our Own Missionary," in 1888. Miss Maynard also adopted a fourfold division of her subject, working from the circumference to the centre. The Gleaners' first study,

your Union aims to engender, and which it strives to foster, is, under God, a real force which St. Paul's own experience should teach us never to underrate, much less despise. And hand in hand with sympathy amongst Christians has always gone, and will ever go, prayer. Though the Gleaners' Union demands no pledge and lays down no rule for regular intercessory prayer, the proverb holds, "Noblesse oblige." And can any one gauge the increase of prayer which must have attended the definite enrolment of 30,000 Gleaners in a Union which bears on its forefront the watchword "For prayer and work"? Will not every friend of the Gospel then be ready to greet the Gleaners' Union on its fifth anniversary with the thanksgiving which St. Paul sent to Philippi, "I thank my God . . . for your fellowship in furtherance of the Gospel"? And shall we not too share his confidence that for however long or short a period this special organisation of ours shall last, the good work it has already done, and, please God, yet will do, shall endure to the end of all time, "being confident" with St. Paul, "of this very thing, that He which began a good work in us, will perfect it until the day of Jesus Christ."

she said, should be the world, "not one land here, and another there left out, but the *whole* world is our interest. That is a grand idea expressed in one of Faber's hymns, 'We cannot stray, where all is home.'" Having briefly pictured Africa as it was, and as it is, Miss Maynard powerfully pressed upon us that the result of knowledge would be sympathy; not the sentimental sympathy which preferred a black skin to a white one, or represented "Uncle Tom" as a natural product of slavery, but the deep sympathy which recognised the presence and awful power of Sin, and set itself against the tyranny of evil. The second study which she indicated was the Contact of Civilised with Heathen Races. "That contact is, perhaps, as a whole, the very blackest page of human history." Instancing "a few bright points closely connected with England," such as the law courts in India and the occupation of Egypt, the speaker continued:—

"But the rest of the record is black, chiefly black. Think of the Spaniards in old days and the awful tales of Cortez and Pizarro in Mexico, and of their greed and treachery toward the Incas of Peru. Think of the Portuguese in quite recent times, purposely distributing small-pox and measles among the natives of Eastern Africa to weaken their forces in dealing with them. Think of the Boers' treatment of the Kafirs, think of our own years of slave-trading, and of our two opium wars. Think of the universal introduction of drink and of fire-arms, think of the unavenged crime and cruelty—we of the white skins have a terrible score to pay off to the black skins! It seems that contact with an inferior human race brings out the very *worst* side of human nature; it is too strong a test, and we cannot stand it. Nothing but the Spirit of Christ can stand it—nothing. We see it even in our own little children, who, if they are kept too long in India, will slap the faces of their bearers in a way they would not think of striking an English nurse; they cannot stand the test of contact with an inferior race. Here again is something to study, and on this head the chief *present* point is the opium legislation with regard to India, Burmah, and China. This is a point which, if we understand, we can *act* on and be useful, act at this very time, for it is sorely needed, and help to take this blot from our nation, this stumbling-block out of the way of the missionaries."

The third study suggested was the Contact of the Christian Church with the Heathen. Under this head, though time was quickly passing, we had some vigorous telling words, and an earnest impressive testimony to "the powerful influence of the true lives of saints" who lived and laboured abroad "in humble, momentary obedience to God." We should like to have heard more from Miss Maynard on her fourth point, the study of the Bible itself. Very briefly and lucidly she gave an example of how to search out the treasures of God's Word. She took the New Testament use of the word "study," pointing out the force of the Greek words which it stood for, and linking together the leading passages in which it occurs. Gleaners will do well to work out this subject themselves.

"The Gleaners' Influence in Little Things" was the subject given to Miss Lillie Lucas, of Hartwith, Yorkshire. Mr. Stock explained to us that not one word of the previous addresses had been heard by her; not even the singing; for years she had been

absolutely deaf. He told us of the wonderful knowledge of C.M.S. matters which this girl had gained in her father's quiet Yorkshire parsonage. When she began to speak we felt that, in addition to reading, she knew the secret of that "listening" to which Mrs. Tottenham had referred. Again and again, the stillness was absolute as a solemn word went home, yet more than once an irrepressible ripple of laughter ran through the hall at some pithy saying or quaint home-thrust. To "report" that fresh racy Yorkshire talk would only be misleading, unless we could reproduce the one who gave it. Bits taken almost at random here and there must serve as samples of the whole. Speaking of gleaning she said:—

"I want you to mark the point that a gleaner does not mean a reaper. A gleaner is one who, having finished regular work, goes out to pick up grain in the leisure minutes. The leisure minutes are your ungirded times, and it is when you are ungirded and lay down your armour that the world looks at you professing Christians, to see if the very soul of your being belongs to Christ. It is in your ungirded times, the times of holiday, the times when your duties are over, the times when you can *please yourself*, that the world looks at you. It looks at the book you take up, the topic you select for conversation, the dress you wear; it looks to see whether these are for Christ or against Him. It is in the family circle, when the business of the day is over, that your really important gleaning begins. . . . Remember that you should never be off duty; you have a world that is never asleep. The consciousness of a watching world is an *agony*; but you are in the hand of a watching God, that is *strength*."

Passing on to the Gleaners' *Influence*, Miss Lucas vividly pictured the river, clear as crystal, proceeding from under the Throne, "a rushing river which the breath of the Lord driveth." That she took as a picture ("I like pictures," she naively remarked) of what influence should be. But it was a river issuing from a *throne*. We give her own words again:—

"Mark that word 'throne.' We Gleaners have a King. He is not only a Saviour; He is not only the comforting Jesus; He is a King, a KING, a KING. The dear words of 'God,' and 'home,' and 'father,' and 'mother,' and 'loyalty,' and 'master,' are dying out of the world, but you will pray, Gleaners, that they may yet be saved. You can show by your life that you believe in them though the whole secular press is against them; it is undermining the idea of 'Kingship,' it is throwing dust in our eyes about 'home.' We must keep these words true. We have a King; we must show how that King ought to be served."

Showing how the Gleaner's influence might be used in little things, the speaker touched on many details of house and home, but pleaded that, above all, an essential condition of influence was unbroken communion with God:—

"You *must* preserve unbroken communion with the Lord Jesus. You *must* be in His Hand, not passive but active. Your will must be laid in His will, but it is not a dead will, it is an active will; can you understand it? It is not that you are to be so quiet that Jesus works through you, but He is to work through you with your active consent and permission. You are a *living* soul. You must be ready with your 'Yes's' all along the line. . . . People dear, I have to stop. Remember, communion with God maintained is the secret of strength. Broken communion means instant failure, to the injury of all you have to meet. God *can* give you full communion and keep you for Himself, and you have to be 'kept'."

Canon Gibbon next led in prayer, summing up the points of the preceding addresses. The three missionary speakers then followed quickly, and truly heart-stirring they were. Mrs. Pargiter, wife of the Rev. G. E. A. Pargiter, Principal of St. John's College, Agra, came first. She testified to the great increase of missionary interest in England "which had astonished

and gladdened" her. But still she appealed with simple pathos for more labourers in the harvest field:—

"Surely if the Lord ever gave the word to the women, He has given it to us now. There are forty millions of women in India who have never seen the face of a man. Who is it that can go and take them the tidings, but we women of England? The Lord is so anxious that we women should not be left out. It is the women of India who are keeping India back from Christ. Many a young student would like to be baptized, but he cannot resist his mother's tears and threats. There is many a native in high position who would become a convert, but that he is afraid, perhaps, of his grandmother! Although so down-trodden in almost every respect, it may be said that, in this, the woman rules the house. But, after all, it is *not* the women of India who are keeping India back from Christ—it is the women of England!"

Then, turning from those who could go, to those bound to stay at home, Mrs. Pargiter sent a straight arrow to many hearts by her comments on prayer for missionary work:—

"People from England who come out to India, and come to see our missions, generally end up by asking—especially in the North-West—'How many baptisms have you had this year?' When, perhaps, we say, as we often do have to say, 'None,' we see the interest fade out of their face. They will say, 'No faith!—if the missionaries had more faith they would see more results.' That is quite true, but have you never thought that perhaps it is *your* faith that is wanting? Not only that of the missionaries themselves. You have your own pet mission stations; perhaps, you say, 'I will pray for them individually—they seem to be doing a grand work—but we want your prayers for the places where there isn't a grand work, but where the ground is cold and hard and barren. If you will only go on praying for the difficult places, fervently and in faith, there will be showers of blessing."



her missionary work in far-distant climes.

The last speaker was Miss Goodall of Lagos. She called on Gleaners to look *unto* the fields, and to look *up* to the Lord. Only a few of her quiet loving sentences can we give; we felt they came from her heart; they went to ours. "We want to be *close to His side* for our inspiration; it is only as we drink of His Spirit that we can look on those fields as He looks. If God's Holy Spirit should send some of your hearts there this afternoon, they would never come back again, and your bodies would go too."

Then Miss Goodall told us a little of her work—very little, but it showed that *her* heart was in it indeed. The story of the "Peace Society" formed by some of her naturally quarrelsome little black pupils, with its meetings in a shed, when the children used to "kiss and be friends," was quaint and touching. In closing she referred to the thought in next year's motto of the Second Coming of the Lord. Perhaps the sentence that has left the deepest mark in heart and mind of all that were spoken at the Anniversary Meetings was one simple pointed question of hers. May the Holy Spirit make it a power wherever this number of the *GLEANER* goes:—

"How can you say, 'Even so, come, Lord Jesus,' with the world as it is, and you where you are?"

The Conference closed at 5.30, but for some time after knots of town and country Gleaners were busy exchanging greetings in the Hall.

The Evening Meeting.



MISSION BUILDINGS AT NASSA. I.

contact with one another and with Him. The great meeting was felt from the first. The platform was lined with well-known men, and the choir behind them sang hymn after hymn with force and skill. The Dean of Windsor, on taking the chair, called on Mr. Stock to give the Annual Report of the Union. Some paragraphs from this will be found on page 193. Mr. Stock mentioned that the meeting was not purely a Gleaners' one, it was also a farewell to Bishop Tucker. In reference to "the great badge question" some one had said that the beauty of the Gleaners' Union was its invisibility, but Mr. Stock suggested that it would be an interesting proof of visibility if all present who were members of the Gleaners' Union would rise to their feet. It was like rising for a hymn! Certainly the Gleaners were in an overwhelming majority. Nevertheless, as Mr. Stock remarked, there was still a goodly number to be enrolled.

Then came the Chairman's Address, which we give almost word for word.

THE DEAN OF WINDSOR'S SPEECH.

Christian friends: The very first thought that comes into my mind as I rise in the presence of this great assembly to-night, is a thought of intense thankfulness to see a great hall like this crowded with the sons and daughters of the historic Church of this land, and all of them bent upon the fulfilment of the emphatic command of the Divine Master, "Go ye into all the world and preach the Gospel to every creature"; for I take it, speaking especially to you who are Gleaners, that you have all caught something of the fire of that missionary enthusiasm which God the Holy Ghost has in these latter days so plentifully imparted to the Church, and that you have come here to-night to have the enthusiasm stirred up afresh by the sympathy which pervades a great assembly animated by one common purpose.

The Meaning of the Meeting.

Now the question is sometimes asked by those who know little about the proceedings of Missionary Societies, "What is it that you good people mean by all this fuss about missionary work? What is this thing that you are all so keen about, and which you all declare that every one who professes and calls himself a Christian ought to have a share in?"

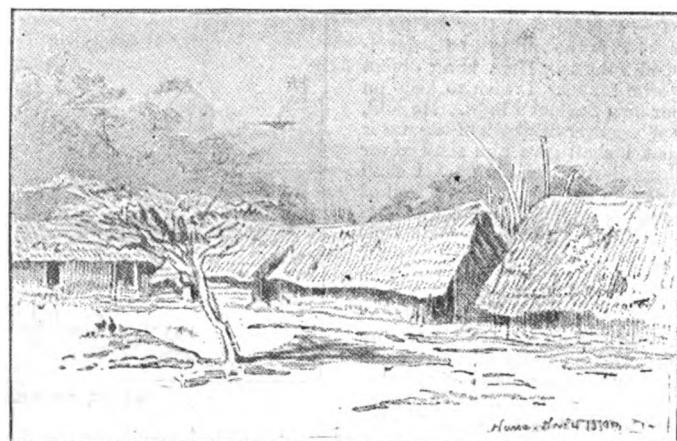
I should like to have any such questioner present by my side on this platform to-night. I should first of all say to him, "Look in the face of Bishop Tucker. There is one who has been, and who is on the eve of going again, out into distant lands of heathenism with the message of the love of God in Christ upon his lips, and he is but one of many who, in obedience to the call of God, which came to the secret chambers of their heart, have been willing to surrender home, and friends, and country, and civilisation, and comfort, and to submit to exile, and hardship, and disease, and peril of every kind, with one great single purpose burning in their hearts,

namely, to teach the saving knowledge of Jesus Christ to those in distant parts of the world, who do not know Him." I would say to our questioner that we mean by missionary work, men and women—women many of them, especially in these latter days—who, having heard the call of God in their hearts, have instantly

with their whole soul's devotion made reply, "Here am I, send me"; and have straightway gone forth to the north, south, east, and west—anywhere—so long as they could be messengers of the Gospel of Jesus Christ. These of course are but very few in number, a mere handful compared with the millions of the heathen to whom they seek to bring the Gospel, but nevertheless they are many in number compared with the time, not so very long ago, when not one single English clergyman had gone out into the distant parts of the world to preach the Gospel to the heathen.

Further, I should tell our questioner, whom I am supposing to be present to-night, that this is not all that our missionary work means. When I had bidden our friend to take a good look at Bishop Tucker to see what a missionary is like, I should tell him to turn round and face this great assembly. I should say to him, "Do you see these hundreds of men and women? Who are these? These are those who, most of them, are staying at home to support the missionaries abroad by the mighty force of their sympathy, their prayers, and their efforts." I would say that most of these upon whom he looked were members of the Gleaners' Union, who have bound themselves together to promote in every possible way the cause that is so sacred and so dear to their hearts. I would tell our questioner, therefore, that missionary work means, first of all, men and women who go away, but that it means also men and women who stay behind, that, by their prayers and their efforts, they may help those who go.

We remember when in days gone by Amalek had to be conquered, Joshua must go with a drawn sword right down into the thick of the battle, face to face with the foe, but Moses also must go up to the hill-



* MISSION BUILDINGS AT NASSA. III.

top, and pour out his supplications unto heaven. The fighting Joshua would have been of no avail without the praying Moses, and the praying Moses would never have overcome the foe without the drawn sword of Joshua. And so if Christ's command is to be in any true sense fulfilled, and the heathen made to hear the Gospel, and the strongholds of Satan are to be stormed, there must be those who are ready to go forth right into the battle; and there must likewise be Gleaners and others staying at home and doing what Moses did upon the hill-side.

You who are present to-night will be anxious to hear what Bishop Tucker has to say to us in his words of farewell before he goes forth again to the mission field, before he puts on his armour once more, and girds himself afresh for the conflict. I am sure that you will all give me leave to assure him that if he, in obedience to the call of God, is going forth to play the part of Joshua, we shall not forget, who are remaining behind, to play the part of the praying Moses.

A word about the Gleaners' Union.

Let me say, in conclusion, that I do earnestly trust that God's blessing will continue to rest upon this Gleaners' Union, of which this is the annual meeting, so that it may become an increasing strength to our dear old Church Missionary Society in the different parishes of our land.

If I must say it, there is just one little fear that I have, and having it, I think I am bound to express it, namely, that it might happen that the Gleaners' Union in some places might not be in absolute and perfect harmony with the parochial Church Missionary Associations, and with the parochial clergy. I would beg, if you will allow me to do so, of all those who are secretaries of Gleaners' Unions in all parts of the

* The three pictures on this page are from sketches by Bishop Tucker. They show the Mission premises at Nassa, near Usambaro, at the south end of the Lake. Nassa was opened by Mr. Douglas Hooper in 1888.



MISSION BUILDINGS AT NASSA. II.

country, to be on their guard against any danger of this kind, because I am quite sure that if this danger were to prevail to any great extent, it would turn the Gleaners' Union into a hindrance rather than a help to the work of our great Church Missionary Society. Keep clear of this and all other dangers which you see to come across your path, and remember that it is your work especially to pour out the wealth of your prayers before the Throne of Him who sits on high; for when the cry goes up, "Oh, Lord, arise and help us," you may be sure that the answer will speedily come down, "Fear not, for I am with thee."

"Oh, Christian brother, glorious
Shall be the conflict's close,
The Cross hath been victorious,
And shall be o'er its foes."

The Rev. W. G. Peel, formerly Acting-Principal of the Noble High School at Masulipatam and Acting-Secretary of the Society's Madras and South India Mission, gave a deeply helpful devotional address, after which the hymn, "Seek ye first not earthly pleasure," was solemnly sung.

REV. W. G. PEEL'S ADDRESS.

I feel it an inestimable privilege to stand here in the presence of the Master to give you a word to-night, to be His mouthpiece to you for a few moments. I believe He has asked me to speak to you, and in His strength, I, His weak vessel, will convey to you what He has given me.

An Object Lesson.

In the west of India there is a tiny spring and straggling stream fifty miles from the sea coast. On the east coast, about one hundred miles or so north from Masulipatam (with which town I have the privilege of being connected), there is a magnificent river which, at the point where the delta is formed, is some miles in width. I might stand and look across that river and say to myself, "Can this be that tiny spring?" Yes! it is the spring in its developed fulness. Here is an object lesson for us. I wish to keep on our own Saviour's lines. He said, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life." And again, "He that believeth on Me, out of him shall flow rivers of living waters. This spake He of the Spirit, which they that believe on Him might receive." Yes, St. John iv. gives the tiny well, and St. John vii. shows you the gathering fulness of the spiritual life as the Christian passes on through the length and breadth of Christ's love, gathering streams of grace, which, becoming at last the mighty waters of the closing life, spread out as they pass over the delta to be received into Christ's fulness. But just as this river Godaverry at its delta is pent up, and its waters are turned back again, and used to irrigate the land and bring food to the people, so the Christian, as he passes away from earth, does not lose all his fulness, but God turns it back again, and the memory of what he was and did lives in the world.

Possibilities in Service.

As I look upon you I realise the possibilities of your lives. You cannot estimate your power with God by effort and prayer; but you must be joined to Jesus Christ and made part of Him if you would be of real service to Him. Are you part of your living Head? Are you unchoked channels of grace? Are you ready messengers? Are you fit instruments? Are you really empty vessels? We are not only to be joined to Jesus in His grave, but in His risen life, if we are to be possessed of these characteristics. If you are fully joined to Jesus, you have entered upon the least offer of service. Jesus was a servant of servants, and all His servants must be servants of others. Many of us live a very unsatisfactory sort of life. We keep just enough in touch with the world to deaden our spiritual feelings, and just enough in touch with Christ to make us unhappy. We must give up all that interferes with our having full and perfect union with Christ. When the King has put His Bible into your hands, as one enrolled on His list for active service, from that moment it becomes to you what it became to St. Paul, "Woe is unto me if I preach not the Gospel." Just as the recruit may be ordered to India or elsewhere after he has joined his regiment, so you, who have been enrolled on the list of Jesus, will have to go where He tells you.

Total Surrender.

This involves the total surrender of yourselves, and here, God helping me, is the chief thought I wish to impress upon your souls to-night. "I beseech you, . . . by the mercies of God, that ye present your bodies

a living sacrifice." By all means count the cost, but do not count your sacrifices singly, or else it will be a long time before you give up all for Jesus. Again, when you have decided to surrender yourselves to the Lord, do not begin to weigh against your surrender the things that you have given up for Him; otherwise the fleshpots will prove too savoury for you, and you will with shame go back again to what you gave up. If, however, you entirely surrender yourselves to Jesus, you may claim from Him the fulness of His Holy Spirit.

Is it practicable?

We are sometimes told that when we talk like this we are talking of something unpractical and impracticable; but really this is the only practical thing, for the resurrection life which Jesus gives shows itself in doing the work which He has given us to do. May I tell you something about myself? It may help some of you here.

"For many a year
My heart was a region of turmoil and fear,
Mine eyes could not see,
And my ears could not hear."

After a very bitter experience of struggling with self and before God, these words came home to my heart, and I entered through the door of them into peace:—"I stand at the door and knock; if any man hear My voice and open the door, I will come in and sup with him and he with Me"; and I said, "Lord Jesus, I am included in the 'If any man'; I have struggled long to surrender myself wholly to Thee; come in, Lord Jesus, come in." And then the last turn of the road came to me. I gave up my "system" of Bible reading, I gave up my "system" of prayers, and prayed to the Lord that He would lead me to the realisation of what I was seeking. He then led me to see that I had offered myself to Him, body, soul and spirit, and that He had accepted me; and further, that just as I was trusting to Him for the cleansing of my sins with His own precious blood, so I must trust to Him also for the life which came with my surrender of all to Him. I tell you what the Lord has done for me in the hope that some of you to-night may yield yourselves unto the Lord Jesus.

The Story of Jacob.

A word in conclusion. A young man set off to the east. He had had great trouble at home; he had fallen into sin; he had deceived his brother. It had led to a quarrel between them. Separation was inevitable, and the young man, with a weary heart set out for a foreign country. But he had within him feelings after God, and, as soon as he

started, he said to God that he would serve Him if God would have mercy upon him and keep him. He went abroad; he made a fortune, and he thought of coming back; but there was the horrid thought that he had an unreconciled brother. However, he went, and as he was nearing his country he had to cross a river, and, having become rich, he sent over his herds, his servants, his wives, and his children first. As he was going into the land promised to him and his seed for ever, there wrestled an Angel with him until the breaking of the day; and the Angel said, "Let me go"; to which the man replied, "I will not let thee go except thou bless me." And the Angel blessed him there. And the Lord changed his name. He was no longer to be called Jacob, the supplanter, but Israel, a prince of God. He had prevailed in striving with God. Take this home to your hearts. This may be your Peniel if you will. Say, "Lord, I will not let Thee go except Thou bless me," and He will bless you here.

Of course the great feature of the evening was Bishop Tucker's speech. It was listened to with unflagging interest for some three-quarters of an hour. All that he said we cannot reproduce for lack of space, but the greater part of it will be found below.

BISHOP TUCKER'S ADDRESS.

My dear Fellow-Gleaners: It is hard, very hard, to speak to those with whom I stand face to face—it may be for the last time—who, on my return to England, greeted me so warmly and lovingly, and who, ever since, by their prayers, as also by their sympathy and love, have upheld me in the midst of difficulties, perplexities, and weariness, at times well-nigh overwhelming; and who to-night have come in such large numbers to breathe out, as I believe they do, from the depth of their heart, those words of comfort, "Good-bye."

A "Returned Empty."

It is now some five months ago since last I stood upon this platform, in the character, for so I was described by some, of a "returned empty."

I can only say that if I was empty then I am utterly exhausted now. If I was empty on my return to England, to-night, as I stand upon a public platform for the 110th time since my arrival, I must be the nearest approach to a vacuum that science has ever yet been able to discover!

Why he came back.

But was that a true account of one's position, a true explanation of one's appearance? I did not come back seeking rest. Had I done so, I fear it would have been a vain quest. I did not come to recruit my health, for my health was better at the end of my journey to Uganda than it was at the beginning. The fact is, I came back, not because I was empty, but because I was *full*—full of the vast and growing needs of that great field, East Africa; full, welling up, and brimming over with the story of God's grace and love; brimming over with thankfulness and praise to God; burning to tell to the Church at home the marvels of God's grace in the hearts of the people of Uganda—and because, forsooth! I came back on such an errand as that, I was dubbed a "returned empty." But I must not complain. I suppose that even Paul and Barnabas would have been called "returned empties" by these "critics of acridity," as Mr. Fox of Durham has termed them.

The Results of his Return.

And I may say further, that the outcome of my visit to England has in my opinion more than justified the step. God has been glorified, I believe, as never before in that work which is pre-eminently a work of the Holy Spirit of God. Men have been stirred up to do more, to pray more, to give more, to deny themselves more, than they have ever done before. Yea, and men and women have been moved, like the Macedonians of old, to give their own selves unto this work, and unto the Lord. I never expected to take forty workers back with me, but I believe God will give the forty workers for whom I asked. Six have already started, seven will, I hope, sail with me, so that within six months there will be actually thirteen fresh workers engaged in the field. Of the seventy or eighty who have offered themselves for service, many, I hope, will be accepted and go into training, some for twelve months, some, perhaps, for two or three years. To God be the glory and the praise!

"God be with you!"

And now I am going forth once more to my work, and I suppose that one of our objects in meeting here to-night is to say a farewell, to bid each other "Good-bye." If that word means anything at all, it means "God be with you"; and that is my prayer for you, and that I take it is your prayer for me. We part to-night, you to your work as Gleaners, I to my work in East Africa, believing and realising that the presence of the Lord will be with us.

God's Presence means—Guidance.

And that presence means what? First of all, it means guidance. It is not in the power of any of us to know what a day or even an hour may bring forth, neither is it for any man to direct his own steps. Hence the necessity for this guidance, and hence its blessedness too.

"Where Thou art Guide no ill can come."

Oh, what a helpful thought for you Gleaners in the great home field; in your daily employments, in the home, in the office, in the shop, in the factory, in the school, in the university, in the delights and pleasures, the joys and sorrows, of your daily life. If you need guidance at home, much more do we in the mission field. There are perplexities and difficulties there of which you know nothing; there are problems there which at times seem well-nigh insoluble. What a comfort to know that the blessed Lord is with us, and will be our Guide! There are questions connected with the slave trade on the East coast—questions of a most perplexing and harassing character. There are questions connected with the institution of domestic slavery which touch us at all our up-country stations—questions of a most delicate and complicated kind. Then there are questions connected with the training of Native agency—for the one great lesson, it seems to me, that the recent losses we have sustained in East Africa, teach us, is that every nerve must be strained, every effort must be put forth, to raise and build up a Native ministry. I believe in the evangelisation of Africa—Africa for Christ is our motto—but I believe that Africa will be evangelised by Africans, trained and taught and educated by Europeans in Africa. And then there are questions connected with the reinforcing of old stations, and the completion of new ones; questions connected with schools for the children, with Zenana work, and medical missionary work—in a word, questions connected with the evangelisation, for nothing less is our aim, of Eastern Equatorial Africa. And with regard to Uganda, what need we have for guidance in the many perplexing problems that meet us there. There are problems connected with the political situation, with the rivalries and jealousies that unhappily exist between the two contending Christian parties—problems connected with extension, and discipline, and the organisation of the Church. What a comfort then is it to hear that word of yours, "Good-bye," ringing in my ears. We know that with the presence of the Lord we shall have the blessing of Divine guidance, whatever our outward conditions may be.

God's Presence means—Protection.

In the second place, the presence of the Master implies not merely guidance, but protection. How thankful and praiseful you should be for this in your work of gleaning. Your work lies through the territory of a skilful and wasteful enemy. Oppressed by weakness, burdened with cares and griefs, blinded by ignorance, easily duped and easily seduced, with but little experience and little skill, how precarious and perilous is your life, and way, and work. But "God be with you." There is your encouragement, for with the presence of the Master you have Protection. God is your director, your shield, and your weapon, and with a helper so Divine, what reason have you to fear, or doubt, or be discouraged?

And as with you, so with us in East Africa. In the mission field there are peculiar and special temptations of Satan; there are the dangers of the climate, perils by land, perils by water, and perils, as have threatened Uganda, of civil war, persecution, and revolution. I grieve to say that the situation in Uganda, at the present time, is one of extreme gravity, danger and peril.

Exeter Hall, London, the Gleaners' Union, the C.M.S. itself was forgotten, as the speaker pictured quietly, but with intense earnestness, the situation in Uganda. There was no appeal to sentiment, no expression of personal fear, no trace of dependence on any arm of flesh—had he not been telling us that GOD'S presence was protection?—only a ringing call to care for our country's honour, a piteous plea that the bleeding wound of slavery might be staunched, and a few pregnant sentences showing that both these issues were "from a human standpoint, of course," bound up with the continuance of the British East Africa Company in Uganda. The Bishop in his speech gave no assurance that such continuance was possible; but our hearts burned with longing to do all that lay in our power. An outlet for the deep feeling of the meeting was inevitable. The Bishop went on:—

Your word to me to-night, "God be with you," assures me of protection—Divine protection. I think of God's wisdom, which can make all things work together for good, and I think of God's love, how He loveth His own that are in the world, how He feels for His people in all their trials and griefs and sorrows, how He is so bound to them and they to Him that nothing can separate them from His love. That love is on our side. And I think of God's power which has watched over and protected that infant Church of Uganda in the midst of persecution, pestilence, revolution, and the sword, that power before which Satan trembles and all hell quakes. That power is on our side.

God's Presence means—Supply.

Thirdly, the presence of the Master means not only protection and guidance, but the supply of every need. How shall He who has given and vouchsafed His own blessed presence refuse anything else? It is utterly impossible! We shall find that having the presence of Christ, afflictions are blessings, sickness is health, and death is life for evermore. "My presence shall go with thee." Let this be the beginning of the Gleaner's hope, the history of the Gleaner's experience, the fulness of the Gleaner's joy; guidance in every difficulty, protection in every danger, and satisfaction in every need. And so, as I stand here in the solemn silence of this mighty throng, I hear the whisper of your voice breathing hope into my soul, and these sweet words of comfort and peace, "Good-bye—God be with you." And you, as you sit there, hear I beseech you my last prayer for you—"Good-bye, God be with you."

"God be with you till we meet again,
By His counsel guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again.
'Neath His wings securely hide you,
Daily manna still provide you;
When life's perils thick confound you,
Put His loving arms around you;
Keep love's banner floating o'er you,
Smite death's threatening wave before you;
God be with you till we meet again."

Scarcely had Bishop Tucker resumed his seat when Mr. Stock arose. Something practical was evidently to be done. Briefly and lucidly, the financial aspect of the matter was put before the meeting. The action of the Directors and their disinterested bearing was explained. Mr. Stock told us the order for withdrawal from Uganda had been sent, and was as he spoke probably nearing Captain Lugard, but that if a sum of £40,000 could be raised in a week the Directors would feel justified in holding on in Uganda, and it was possible that a countermand might reach the Company's officers there before the withdrawal had taken place. Some of the Directors were prepared to make large personal sacrifices for this, but they were naturally asking what would others do for a cause no less dear to them.

The C.M.S. itself could do nothing; its funds were pledged for the pure and simple work of spreading the Gospel, and its trust was *entirely in the Lord*. If God said, "Keep in Uganda," He could keep them there. But at the same time—oh, how the meeting listened!—it was a great *national* crisis, and the honour of England was at stake. Some friends of the Society—not the C.M.S. itself—had therefore arranged in their private capacity to open a fund, hoping to raise a sum of £15,000 in a week to be used to assist the Company to continue in Uganda. The names of Sir John Kennaway and General George Hutchinson were given as Trustees of the Fund. There would be no "collection" made for the Fund, the collection would be as usual for C.M.S., but any freewill offerings might be sent to the platform. And truly they came! The outlet had been found at last! First we knelt in prayer. Who so fitting to be our spokesman as the Rev. C. G. Baskerville, whose son is in Uganda even now? Humbly, but confidently he rolled our burden on the Lord. Then during the heartfelt singing of "Forward let the people go," packets and promises quickly came forward, and the meeting was burning with quiet enthusiasm, when the Rev. J. E. Rogers of Tunbridge Wells rose to speak. It was not an easy time for a speaker, but he held the audience well.

THE REV. J. E. ROGERS' ADDRESS.

I am sure we must all feel that this is an exceedingly solemn hour. There are many here to-night whose hearts have been touched, and who have been asking themselves, seeing the many demands for missionary labour on all hands, "O Lord, what wilt Thou have me to do?" I trust that to-night the Spirit of the living God will make you each ask yourselves the question, "Is it the Lord's will that I go forth into the mission field to work for Him?" Let us go to God filled with the one thought that we will, every moment of our lives, seek for the glory of our Lord Jesus Christ, and, whether at home or abroad, win souls for Him.

Twofold Encouragement.

I would ask you to look back with me and see God's people on the

eastern side of Jordan waiting there for God's commands. Before they started for the work which God gave them to do, God came to them and gave them encouraging words. There are two encouragements in the first chapter of the Book of Joshua. The first was, "Turn not from it to the right hand or to the left, that ye may do wisely whithersoever thou goest." I take it to-night that we who are Gleaners, and those who want to become Gleaners, will take the word from our loving Master, Jesus Christ, as He gives us our marching orders. Some of us can look back and see that in the work of the past there has been folly, and disappointment, and mistakes. To each the Master says, "Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." To those in this hall who may be going to offer themselves for foreign service, what a power is it to know that you have this blessed word of Divine truth.

Watch those men and women of old as they go round about the city of Jericho. How foolish they must have looked to the people inside, but still God had told them, "Turn not from it to the right hand or to the left," and having carried out His command the walls fell down, and they captured the city. It is the Word of God that gives us strength, and it is the Word of God that shall teach each Gleaner how and where to glean.

But there was another encouragement. In a verse further on, we find the Lord saying to His people, "Be of good cheer, be not dismayed, for the Lord thy God is with thee whithersoever thou goest." Shall we take God's encouragement to-night? You are going back, perhaps, to your work in some little country parish, where you have found little success in the past, and have been standing almost alone. Go back to your work in the power of God, and with the Bible more clearly your guide than ever before, and your efforts will prove increasingly fruitful. Let us take courage that, whether in the country, or town, or village, or city, at home or abroad, the Lord our God is with us. If we will keep God's Word we need not fear. Will you say to God to-night that you will be altogether for Him? If so, there will be a large number in this hall that will be in foreign fields next year. Let us say from our hearts this night—

"Whatsoever Thou dost command, that will I do, and whithersoever Thou sendest me, there will I go."

Again Mr. Stock rose quickly, and the Meeting settled again into perfect stillness to hear of the offerings that had been sent in. One after another, some of them extremely touching, the announcements were made, capped by one noble gift of £5,000. This £5,000, by the way, is quite distinct from another £5,000 given by a lady of rank, not to the Trustees of this Fund, but to the Company itself. At the call of the Chairman, the meeting rose and heartily sang the Doxology, no less than £8,000, including some promises made prior to the meeting, having been offered to save Uganda.

Next came a hymn, "The day Thou gavest, Lord, is ended"; then the Dean of Windsor called on the meeting to rise and say, with one voice, "Good-bye" to Bishop Tucker, and finally the Benediction was pronounced.

Not quite "finally," though, for the organist, by a happy inspiration, began to play, "God be with you till we meet again," the choir caught it up spontaneously, and the vast departing audience paused in their places, and sang the first verse and chorus with all their hearts.

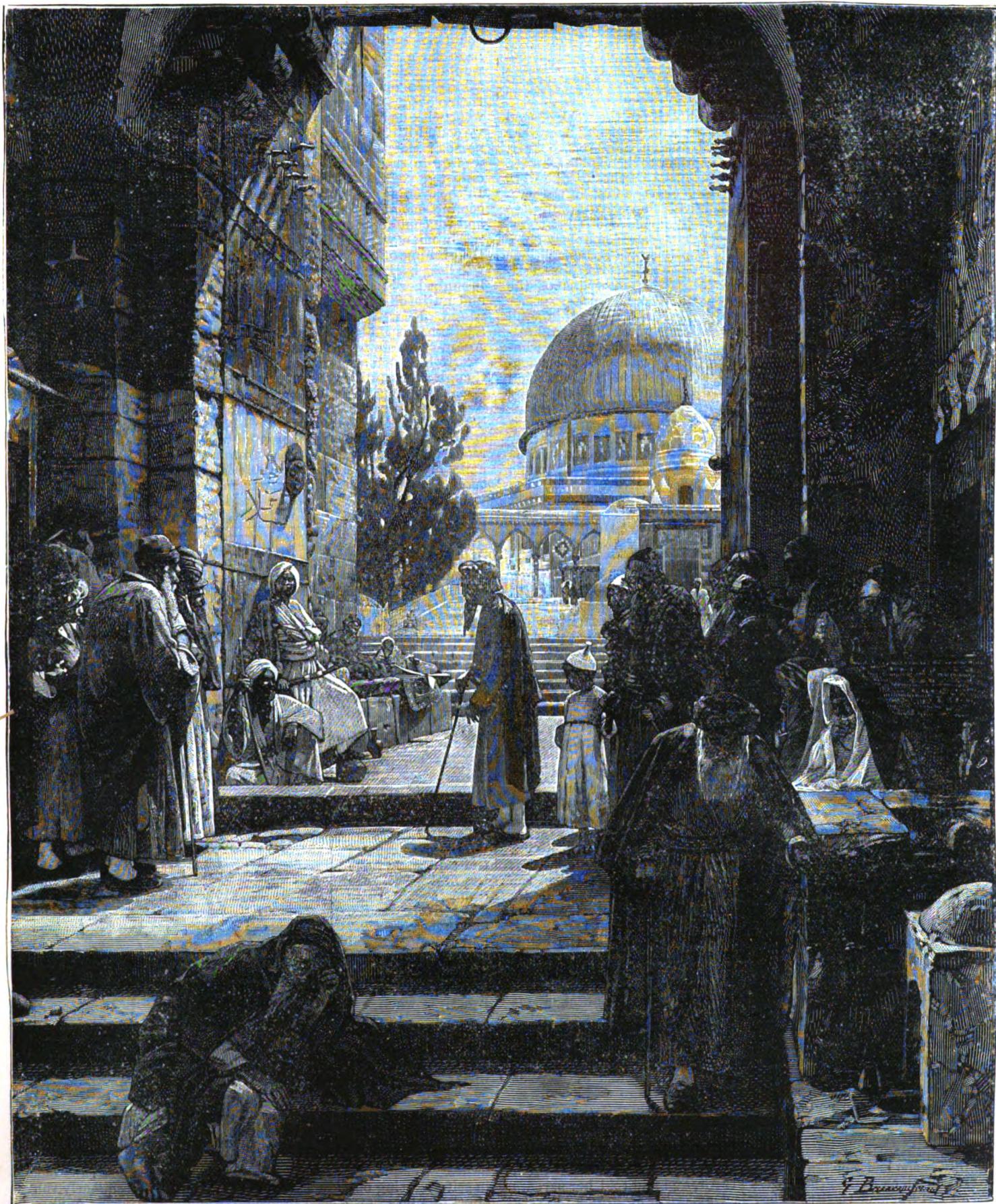
The remainder of the Uganda story is summarised in the Editorial Notes. G.



BISHOP TUCKER AND THE UGANDA MISSIONARIES.

(From a photograph kindly lent by Mr. Ernest Gedge, of the I.B.E.A. Company.)

The above photograph was taken just outside the Bishop's house at Mengo by Mr. Ernest Gedge on the last day of his stay in Uganda. In the back row, looking from left to right, we see Mr. F. C. Smith, Rev. E. C. Gordon, Bishop Tucker, and Rev. G. K. Buskerville; in the front row, also from left to right, we see Rev. D. A. L. Hooper, Mr. G. L. Pilkington, and Rev. R. H. Walker.

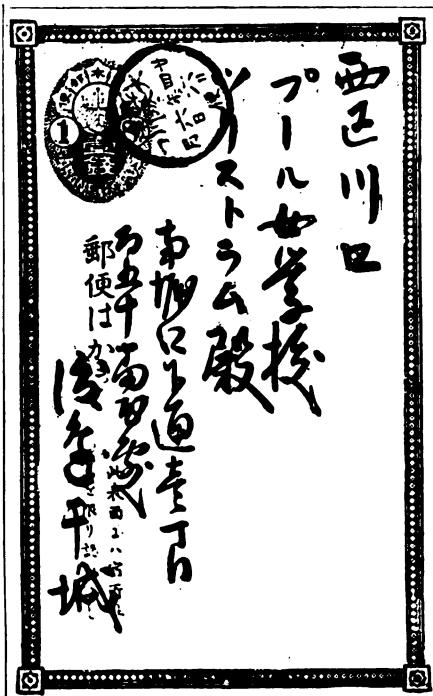


WITH CHRISTMAS GREETINGS. "AT THE TEMPLE GATE AT JERUSALEM" (see p. 192).

FROM MISS TRISTRAM'S JOURNAL.

[Miss Tri-tram was our first G.U. Missionary. She went out in 1888. In reference to the pictures of the Japanese post-card herewith, Canon Tristram writes:—"The accompanying pictures show a Japanese inland post-card, the price of which is a sen, or halfpenny. The writing is read from top to bottom, beginning at the right-hand corner. The address is in the correct Chinese character, which was adopted before Japanese history began.]

IT is with deep thankfulness that we write of the work of God in the Bishop Poole Memorial School, Osaka. Last year (1890) saw four of its pupils baptized, and on Sunday, 5th July, 1891, four others were admitted by baptism to the visible Church.



A JAPANESE POST-CARD—THE ADDRESS.

rejoiced God will be.' I don't think there is anything that helps one so much when work is difficult or disappointing as this thought, together with the grand promise, 'Surely I come quickly.'

The number of pupils in the school is about forty, the majority of whom are boarders. Lessons commence each morning at seven A.M., and the teaching consists of daily Bible instruction in Old and New Testaments, the English language, and the ordinary branches of Japanese education, including the serving of ceremonial tea and the arrangement of flowers in vases. These latter are quite sciences in their way, and it was amusing to see the teacher hold up an English Christmas Card in the class as an illustration of "barbarous bad taste," while its faults in formalism and combination of colour were pointed out to be avoided. But the work is not only within the school. Every Sunday morning a Sunday-school is held in the house of a Native Christian. Some of the girls teach there, and the children are invited to tell their parents of a weekly meeting on Thursday evenings in the same place. Miss Tristram writes:—

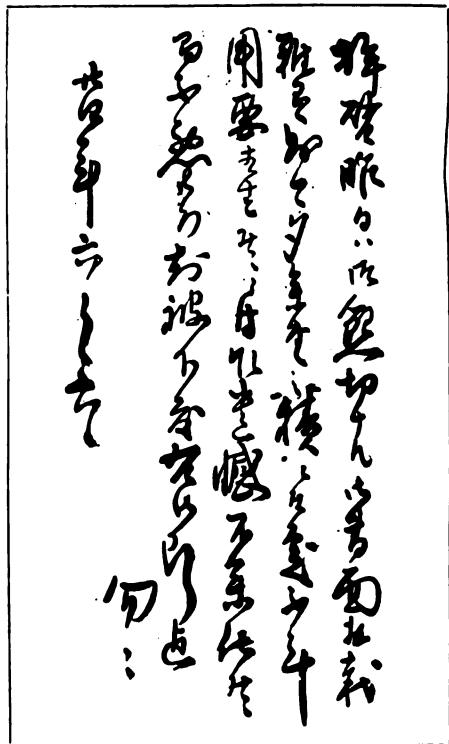
"When I first took over this work from Miss Hamilton, about two years ago, there was one little girl who specially attracted my notice by her intelligence and interest, and was the most regular of all the children. I found out her father was a Kuruma man near, and that she always told her parents what she learned at school. Last autumn she began to look ill, and by degrees dropped off coming to school, and I used to go and visit her. She became worse, and eventually Dr. Taylor admitted her to his hospital, but said the only chance for her was an operation which might prove fatal. I knew her to be such a true Christian in heart that I was anxious to have her baptized. During her illness she had constantly said over a little prayer I teach them in school, as well as the Lord's Prayer, and had told her parents all she knew of Christ. They had agreed that it was all very

good; but when she told them to put away their shrines, they could not quite bring themselves to that, and said they would have them and worship God as well. 'No,' she replied, 'that would not do; God must be the only one.' The operation was to take place on Sunday afternoon, and her parents had given their consent to her baptism. So that morning Mr. Terasawa went with us to the hospital, and there, in the little room where we found her, we had the service, and she was baptized by the name of Mary. Mr. Terasawa had previously talked to her, and was quite satisfied that she was ready. The poor little thing, only ten years old, looked so wasted and ill as she lay there. In the evening we heard that she had died from the shock before coming out of the chloroform. It was a happy release for her, and we could only feel thankful about it."

A woman who attended these meetings was also baptized on the evening of the 5th July. She had been much helped by the wordless book and its explanation. Since her baptism she has brought her husband to hear of Christ. He is an old Samurai, and an intelligent well-read man, and is now very much interested. He went home after a long talk, and sat up till midnight studying his Bible. One man sent a special request for a visit. Again we quote from Miss Tristram's journal:—

"He has been studying his Bible to a remarkable degree, and though not yet fully convinced, made some unusually thoughtful remarks. He said he had read a great deal of the writings of Confucius and others, and that there was a remarkable difference between the Bible and any other book he had ever read. In other books he generally consented without difficulty to what he read; but there were not many things to speak to his heart and make him think. But in the Bible he found much to which he could not yet consent, but it was marvellous how every word went home to his heart, and he was thinking all day about what he read. He had been reading the story of our Lord's temptation. He said he could not understand it fully, but he, as an unlearned non-Christian, thought the lessons to be learned from it were these: That if one worshipped God at all, it must be God only, and no thought of a sage or idol must be allowed any room. Also, that whether it were right or not to think about making money, and providing for family wants, the needs of the soul must have the first place. He came again some days afterwards, and in the meantime had bestowed much study upon his Bible. He could easily turn to the Epistles when requested. He said he did not need any one to tell him that he was a sinner; he knew that well, and often wished to do what was right, but had not the power. Turning to Rom. vii. he was most struck to find almost his own words; and then we talked about the one power that can bring about righteousness."

We might add more, but these are instances of a widely spreading interest and encouragement in a work, often attended with disappointment, among a people whose high intelligence and desire "to know more about Christianity" sometimes runs out in self-asserting objection. But, thank God, it is frequently the effort of a heart awakened to feel after and find Him. A. T.



A JAPANESE POST-CARD—THE COMMUNICATION.

THE MISSION FIELD.

Baptisms at Port Lokkoh.—The Rev. S. Taylor, the African clergyman who is in charge of Port Lokkoh during the Rev. J. A. Alley's absence on furlough, writes that he baptized four adults—three men and one woman—on Sept. 13th. The number of Timneh worshippers, he says, has recently increased fourfold. Five lately delivered up to him their idols of stone and charms. On Sept. 19th a service was held in the king's palace before the king and many of his chiefs.

Special Mission at Lagos.—It is proposed to hold a special Mission at Lagos, in West Africa, in December, when it is hoped the Bishop of Sierra Leone will be visiting the colony. Our readers are earnestly invited to unite with the workers, African and European, in fervent prayer that the power of the Holy Ghost may be revealed in refreshing and quickening the professing Christians in that place. The Rev. H. Tugwell, the Secretary, mentions a striking answer to prayer recently vouchsafed. At the Agents' monthly meeting for prayer, held at Aroloya on Oct. 5th, special intercessions were offered for rain, and for a blessing upon the forthcoming Mission. The same evening a heavy fall of rain filled their hearts with joy and gladness, and encouraged them to expect "showers of blessings" upon pastors, and workers, and people in December.

The Cholera in the Levant.—The appearance of cholera at Damascus has led the Turkish authorities in Palestine to enforce a strict quarantine. A cordon of soldiers has been stationed, extending from Cæsarea over the mountains of Ephraim to the Jordan, in order to protect the pashalic of Jerusalem. As a consequence of this it was necessary to defer the conference of missionaries which had been timed to meet at Nazareth on Nov. 15th. The Revs. A. B. Nash and C. Fallscheer and Dr. H. J. Bailey were being detained at Beyrouth at the date of the last despatches, unable to return to Jaffa and Nablous, as no steamers were allowed to carry passengers from Beyrouth to Jaffa. No hindrance was opposed, however, to travellers from Europe *vid* Alexandria landing at Jaffa, so that it is hoped that the Rev. T. F. and Miss Wolters, who sailed from Genoa Oct. 26th, and Miss Ada Welch, who sailed from England Nov. 13th, will have landed safely ere these lines appear.

A Fatiguing Journey.—The Rev. C. H. and Mrs. Stileman have been transferred on account of Mrs. Stileman's state of health from Baghdad to Julfa. They commenced the long land journey on Oct. 9th, and hoped to arrive at Julfa about Nov. 12th—a fatiguing journey of thirty-five days on mules.

The New Bishop of Mackenzie River.—Advent Sunday, Nov. 29th, has been fixed for the consecration of Archdeacon Reeve to the episcopal charge of the Mackenzie River Diocese. This number will reach the hands of many of our friends in time to bespeak their prayerful remembrance of the new Bishop. The country to the west of the Rocky Mountains, which previously formed part of the Mackenzie River Diocese, has been constituted a separate diocese under the veteran Bishop Bompas, who will henceforth be the Bishop of Selkirk.

Letters from Moosonee.—Letters have lately been received from nearly all the stations in Bishop Horden's diocese. The Bishop himself writes of the safe arrival of the Rev. J. A. Newnham, the clergyman who relinquished a charge at Montreal in order to engage in missionary work, and who sailed from this country by the annual ship in June. The Bishop had suffered a great disappointment in having been prevented visiting York Factory through a change in the plans of the Hudson Bay Company's officers. Mr. and Mrs. Lofthouse made a very trying journey of 200 miles from Fort Churchill in the hope of meeting the Bishop at York, as it was expected that this would be his farewell visit to the northern part of his diocese. During the summer the Bishop confirmed forty-one candidates. The Rev. J. Peck sends an interesting journal of a visit to the Eskimos in the neighbourhood of Little Whale River. This station has been given up by the Hudson Bay Company, and consequently it is no longer visited by the Natives. Mr. Peck took down the church there to remove it to Great Whale River. He calculates that there are some 30,000 of the Eskimos yet unreached, and offers to go forward if relieved of the work at Fort George.

A PEEP BEHIND THE SCENES,
OR,
VISITING WITH MISS RIDLEY
OF HONG KONG.

[Miss Ridley was our G.U. Missionary for 1890. Her very charming letter from which this extract is taken was not written for publication. It was intended for some Sunday-school children at Finchley. They have heartily enjoyed it; we believe our readers will do the same.—Ed.]

C.M. HOUSE, HONG KONG, May 14th, 1891.

IT is raining harder than you have ever seen it rain! It has been going on as hard as it possibly can for a day and a night. The roads are just rivers; great white waterfalls are pouring down the mountains; the sea has been beaten down until it is quite smooth, like a pond, and the mountains on the opposite side of the harbour can hardly be seen. No one goes out who can possibly help it. Besides the rain, it has been thundering and lightning incessantly for nearly thirty hours. That is why I have an hour or two to spare, instead of going out to the meeting, so I am going to write to you.

I think, perhaps, I will tell you about one of the three villages which I visit.

I and my Bible woman leave the house in *rickshas*—these are like Bath chairs with only two wheels, and are drawn by men, some of whom run as fast as horses do. I get into mine quietly, but Pin Por (my woman) always tries to make a bargain with the man before she steps in.

A Picture of Pin Por.

I must describe her to you. She is old, yellow, and wrinkled. She generally wears a curious head dress, to keep her bald head warm. She delights to wear old, worn-out shoes that we give her, instead of her own. She carries a fan, and her book and spectacles done up in a flowery red silk handkerchief.

Arrived at the harbour side, the next thing is to find out which of the launches will take us where we want to go.

A Real Chinese Town.

But now we are arrived at Kowloon Pier, a rough structure of bamboo, which is getting more crooked and shaky every day. I am almost afraid to walk along it, but I always get safely to the end. As I approach the muddy beach I generally see two or three lepers, of whom there are a great number in Kowloon, and then we enter through the gate into the town. It is a real Chinese town, and there are Native Customs' officers standing there to inspect what every Chinaman brings in. I think it is more form than anything.

There are numbers of stalls around us on every side; men selling sugar cane, oranges, cakes, cigarettes, &c., but none of these things tempt me, so we pass on over the roughly paved roads, past the gaily painted and decorated gambling houses. I am ashamed to say these gambling houses are kept for the sake of Europeans as well as Chinese. Gambling is illegal on British soil, so these houses have been built on the nearest Chinese ground, and many people go over from Hong Kong to play. Gambling is very prevalent among the Chinese. I heard a man the other day telling another what a Christian must not do; in addition to the ten commandments he said, "And you mustn't smoke opium, and you mustn't gamble."

There are not many people about the streets, as the men of the town are mostly engaged in fishing and are, I suppose, out in their junks, and the rest of the people are at work in their paddy, that is, rice-fields, and amongst their vegetables. There are plenty of pigs about, and dogs, too, which bark a good deal at me, I suppose because I am a foreigner. The houses are built of brick, whitewashed; they mostly have no windows, and certainly no chimney; the earth for a floor; and a roof which must let the rain in very much, for a good deal of daylight often comes through.

The Tailor's Shop.

But here is a house with none of these things. It is a tailor's shop. The front is all open to the street, and as we come by, the old man, who is standing behind a counter measuring out stuff for a *sham*, looks up quite pleased, and smilingly welcomes us. He is one of our Christians, and we go in. Being invited to sit, we do so where we can find a bench or a stool. The old man gives us tea in little cups, then goes on with his work while Pin Por talks and reads. His daughter-in-law also works with



him. She is a heathen, and says she hasn't got time to hear the Gospel. Several people gather at the door, either to look at me, or to listen to the "doctrine," as they call it. They are women mostly, still a few men do come occasionally. They listen for a time and then move away, and I wonder how much they have really understood.

Chinese Children.

The next house we go to is just opposite. There are some there who believe and some who do not, but there is no sign of idol worship in the house. Here is an old woman, who sits down on a low stool and tells me I am very kind to come and preach the Gospel. They always say *I* preach, though I don't speak many words. She listens attentively; she has not long been baptized, and she is very anxious for her daughter-in-law to believe. This daughter-in-law has two dear little children. I always try to make friends with the children wherever I go. Sometimes they are frightened of me, sometimes they are quite delighted to come and sit on my knee and shake the things on my watch chain, or listen to the ticking of my watch, just like an English baby. These little creatures look so old in their dress. They don't wear the pretty white frocks that our babies do. Each little child is dressed in a suit of clothes, just like a man or woman. They wear little coats and little trousers, little aprons, little bracelets and anklets, and on their little bald heads they wear a gaily ornamented cap. The best ones always have one, three, five, or seven little images sewn on to them to represent their "household gods."

Visiting a School.

But it is time to move on. Just here the road turns round the corner by a pigsty and grows rather wider. Down the middle runs a gutter full of black mud, which is very disagreeable. We arrive at rather a large building, one which has two stories, and outside there is a red-board announcing that this is where the Gospel is preached. It is divided into two houses; the front of both lower rooms is open to the road except for a rough wooden partition. The sounds which come from the first house tell you it is a school. As I unhook the string which keeps the boarded partition somewhere in its proper place, the girls, some twenty-five in number, rise to their feet with the exclamation, "Miss Ridley has come!" The teacher is a dear little woman and a very earnest Christian, she is also a splendid teacher, and it is a pleasure to go and examine her pupils. Here *I* have the talking to do, while my Bible-woman sits by, either listening or talking to the old women who find their way in. I first hear the whole school say a lesson; the classes come up in turn, and they repeat three or four pages, generally without missing a character. Chinese pupils always stand with their backs to the teacher. The elder girls are learning St. Matthew's Gospel this year. When they have recited their books, I ask them a few questions on what they have repeated, then I show them a picture, this causes great delight, and they all crowd round to see. I tell them the story; perhaps it is the Prodigal Son, or the Lost Sheep, or the Good Samaritan, the teacher standing by to help me if I can't make them understand my Chinese. Having told them the story and the lesson attached to it, I make them tell me back again, to make sure they understand me. They do this well, and once having heard a story they do not forget.

How they Sing.

Would you like to hear them sing? I am afraid you would laugh. I did when I heard them the other day. Each child—not the least little bit shy—sang out very loudly a tune of her own composing, one or two in the crowd getting *something* like what it ought to be. I am teaching them to sing up the scale, and it is the most difficult thing I have had to do since I have been in China, as they have no idea of tones or tunes.

Healing and Preaching.

The lower room next door is the one in which preaching takes place.

There is a sort of reading-desk, and a few forms, and on the wall wooden tablets with the Lord's Prayer, the Ten Commandments, and the Creed, in Chinese. But there is no preaching going on just now. Only the catechist, who is the husband of the girls' school teacher, is dispensing medicine to a few sick folks. He has been for a short time at a hospital in Canton, learning a little medicine, and now he heals people's bodies and preaches to them of the Great Physician. He is very cunning. He first examines their case; then before he gets the medicine he talks to them a little about the true God. They may not be very anxious to hear, but they are obliged to listen, because they haven't got their medicine yet. Then he goes on; he gets his bottle of physic or his paper of powder ready, then stops again and says another few words. At last the medicine is ready, and, with a final exhortation to come and hear the preaching, he lets the patient go.

LETTERS FROM THE REV. J. N. CARPENTER.

I.—LABOURS AT LUCKNOW.

(The Rev. J. N. Carpenter, one of the G.C. Own Missionaries for 1891, has been most constant in his kindly remembrance of us. We only wish we could have printed all his letters. The first of these two has awaited insertion for many weeks; the other is quite recent.—Ed.]

LUCKNOW, May, 1891.

ON Tuesday, 24th February, I felt I was becoming a missionary indeed. Taking a few essentials and my lantern, I drove out to Mow, a village about fifteen miles away. Here I had a tent for myself, one for the catechist, and another for the cook's kitchen and general warehouse. A catechist is also stationed here—it is one of our out-stations. Our usual programme was this, *chota hazri* [little breakfast] at six o'clock. At seven the two catechists came, and after prayer for a blessing on the message about to be delivered, we walked to a village sometimes a mile away, sometimes two, three, four, or even five. These walks afforded time and opportunity for conversation. Our arrival at the village was usually announced by a chorus of barks from miserable, hungry-looking dogs. We would then proceed to the head-man's house. Here a bed would be brought out for us (and to be quite candid, one would often have preferred the ground), and we sat down. After singing some one or more of the curious hymns, which are nearly all chorus, the catechists would read and preach. On one or two occasions I spoke by interpretation. Some fifteen or twenty men would usually gather round us. As a rule, a few questions were asked, and, once or twice, something of the nature of opposition was offered. On the whole it was very quiet work. They would often say, "We like your words," "How beautiful your words are, but we cannot act upon them *now*," or, "Your words are beautiful, but we do not care to believe them."

An increase of 30,000,000 of souls in India in ten years! Has Christian effort correspondingly increased? The thought of the magnitude of the work and the littleness of our results almost overpowers one. Oh, what are we among so many? What has hindered the Lord from using us in the North-West Provinces? I know the people are ignorant—the Mohammedans are bigoted, and this one of the strongholds of Satan—but God's hand is not shortened that He cannot save. Oh, do let us be earnest in our prayers, and fervent too! And may God show us what is wrong in us, or in our way of working, that we do not have showers of blessing.

The magic-lantern proved a great attraction in the villages.

Mr. Birkett visited this station afterwards, and baptized an inquirer with his son. This is the first baptism that has taken place in the village. The Hindus raised a question, "Can we bathe in that tank now?"

I was talking a little while ago to an educated Hindu; I have often talked with him about Christ. He says, "Let us talk about rupees." I always ask him, "What are rupees in comparison with Eternal life?" "But I have great fear," he says, "that you will convert me." (By the way he attributes all conversions to Christianity to one of two causes: 1, money; 2, magic.) Though this man was educated in a Christian school and has learnt and forgotten much about Christianity, yet I have faith to believe that God is stirring his heart, and that in due time he will know Christ if not Christianity. Fellow-Gleaners, pray for him, and for others to whom as occasion offers I tell the good news of the Gospel of Jesus Christ,



CHINESE SCHOOLBOY.

II.—A LETTER OF FAREWELL.

MASURIE, Sept. 22nd, 1891.

MY dear Fellow-Gleaners,—The approaching end of the month reminds me that the current year of the G.U. is rapidly passing to its close. Your annual meeting is somewhat early this year, and I feel I should like to write to you once again ere the honoured position of "our own missionary" passes on to some one else. First I must thank you all for your prayerful intercession at God's throne on my behalf. Often when feeling depressed or discouraged have I been comforted by the thought of many many faithful hearts united in daily prayer for me. One Gleaner wrote to me—"I link you daily with Jesus"—many others I feel sure have done the same. The morning hour of communion has been growing more and more precious to me, and with ever-deepening interest I find my "cycle" more and more a help to my prayer as a "Gleaner."

I suggested to some of you before I left England that it was helpful to take the "Manual" or the "Report" and underline the names of all missionaries whom we know personally or through special circumstances. It serves to recall them to the work of their mission more vividly to our minds on the several days. I should like to make one other suggestion from my own experience. It is that upon your cards of membership you print in the form of a list, the name and country of the successive O.O.M.'s, leaving room for those of succeeding years. Then as we look every morning upon our card we shall be reminded not only of our duty, our strength, and our Union, but also of those who have been specially connected in this way with our Union.

Of work during the past year I can say but little. My time has been chiefly taken up with the study of Urdu. In practising conversation with strangers I have found many opportunities of bearing testimony to Christ and of sowing the good seed of the Word of Life. While coming to Agra by train I saw a man in the next compartment fumbling in a bag, and heard him muttering "Ram, Ram." When he had finished I called him to come over to my side, and asked what he had been doing. He opened the bag and showed me two strings of beads, one with 100, the other with 1,000 beads. For every bead he said "Ram" and thought thus to reach the ear of God. "They think that they shall be heard for their much speaking." I repeated the Lord's prayer and talked to him a little about it, showing him how he should approach God, as his own son would approach him if in want of food, with a plain clear petition and not with an endless repetition of "father."

Bazaar preaching here is very much the counterpart of street preaching at home. Many gather round, the singing is very attractive to them. Some go as soon as the preaching begins, some listen awhile, others listen with serious attention. Questions seeking information are readily answered. Sometimes we meet with settled and determined opposition.



FIRST BAPTISM AT TAVETA, EAST AFRICA.

From the REV. A. R. STEGGALL (G.U. "Own Missionary" for 1889).

ST. PAUL'S day, January 25th, when we are reminded of the work of him who may, I think, rightly be regarded as the travelling Apostle, falling as it did on a Sunday in 1891, seemed very suitable for the gathering of the first-fruits in Taveta, and so it was chosen for it, and a day of joy and gladness it was.

The candidate was Nene, of the clan of the Wandigirri of Taveta. From the beginning of September, 1889, but more systematically from January, 1890, he had been under instruction. At the outset he knew nothing, but he quickly learned to read, and always was a most enthusiastic scholar. I cannot say there was a day when he turned round from serving Satan and began to serve the Saviour. He never seemed to doubt the Word of God, that man is sinful, that the Son of God came down from heaven to save him. As soon as he heard the voice of Jesus saying "Come," he came.

On August 27th last, as we were walking on the road from Taveta to Mochi he told me I might write and tell the elders who had sent me that there is a boy here beginning to love Jesus." And in November, when we had discussed and chosen what should be his new name (Yohana—John), I caught him writing for himself the prayer, "I beseech thee much, Lord Jesus, bless me in this name that I shall



MANDARA, THE SULTAN OF MOCHI AND CHAGGA.*

receive, that I may love Thee more, even as John loved Thee, that I also may love Thee."

When January came I had no doubt at all that he was ready. The day was beautiful, and after early prayer in a nook by the wayside together we called our little congregation, and when we were assembled we went down to a little grassy island in the river at Taveta. Besides the candidate, there were his mother Yeo and two other women (one of them the mother of Kadeghe, now a catechumen), a married brother of Nene's, and another man who always is an eager listener, three small children whose names I do not know, and seven boys who were being taught as opportunity occurred.

The service was in Kataveta [*i.e.*, the language of Taveta], very slightly shortened from our own. There were no godparents, for there were no Christians there to act as such. When all the questions had been put and answered, I took his hand, and we stepped down together into the water, which just reached our knees. Then he knelt down, and, as I told him, bowed so as to let the water pass completely over him, *dead unto sin*—and then rose up, *alive unto God*, to receive the token of his enlistment in the army of the Lord.

Yohana from the beginning has been more than my right hand to me. He is an excellent interpreter, and has now begun to print on his own account I ask your prayers that others may follow in his footsteps, and that before long there may be a missionary resident in Taveta to reap the harvest that is surely awaiting only the labourer to come.

ALBERT R. STEGGALL.

* Mandara's name is well known to our readers. He has given much trouble to Mr. Steggall and other missionaries in the district.

THE GLEANERS' SCRIPTURE CORNER.

"The God of Glory."—*Acts* vii. 2.

WHEN Grace has touched our spirits, there is an immediate link made with Glory. For "the God of all Grace" is the "God of Glory"; and the very word "Grace," which is what reaches the lowest criminal's need, has in it the hidden blossom of Glory. Grace is the seed, Glory is the flower, and it is as inevitable that Grace should spring into Glory, as it is that the seed should yield its own bloom, and no other. So that when the weakest, lowest, most degraded one receives the grace of God, it is the pledge of a crown of glory. "They which receive abundance of grace shall reign in life!"

When the Lord said to Moses, "Thou hast found grace in My sight," Moses at once founded a new claim upon that, and said, "I beseech Thee, show me Thy glory" (Exod. xxxiii. 17, 18). Do we know this also? Do we find that grace received makes us aim for glory? That grace whets our spirits so that they yearn upwards for glory? Not only the glory beyond, but I mean specially now the glory which is possible below. Grace shows "the glory of God in the face of Jesus Christ," and when we have received His grace, our spirits cannot rest without yearning for that glory to be reflected in us also.

The Lord very often places "grace and glory" together. They are joined in His intention, and shall they not be in ours? We have traced some of His highest Titles, Almighty, Mighty, the High and Lofti One, God of all Comfort, God of all Grace, &c., and we have seen how He is the source of all for His people. And now we have reached this crowning one—God of Glory. Shall we use it as we use the others? As we pray, "Lord, Thou art the God of all Grace—may Thy Grace light on all my needs," shall we not plead as fervently: "Lord, Thou art the God of Glory,—let Thy Glory rest on my life." Dear fellow-Gleaners, is it not what we want? Do not we home Gleaners need that the Glory of God should be seen upon us,—do not our missionary Gleaners yearn that the light of their Lord may so illuminate their lives, that the heathen may see that the Christian's God is a God of Glory even for Time?

As His Grace first lit on our souls, was there not a touch of Glory in it? Why should that fade? Why should not Grace be ever blooming into Glory? "The Lord will give grace and glory." He Himself joins them together. In the text for last month it runs, "The God of all grace who hath called you unto His eternal glory." He speaks of "the Glory of His Grace" (Eph. i. 6). He hath "called us to glory" (2 Pet. i. 3; 1 Thess. ii. 12). "Called . . . to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 14). He was perfected through sufferings, for the "bringing of many sons unto glory" (Heb. ii. 10). Is that all only future? The great manifestation is future indeed; but why not search and see how much of the coming glory may rest on our lives now. And oh! most surely, those who set their faces as Moses did to seeing the Glory because he knew the Grace, shall have a light resting on life and look and lip by which others shall be attracted to its source.

The Word of God is so brimful of glory in so many aspects, that for our closing word I only dwell on this point now; that our God is the God of Glory for present time; that we may so live under the opened Heavens that His glory shall flow out on our lives. If St. Peter could say to some of the earliest who ever found Him to be the God of Grace, "the spirit of glory . . . resteth upon you" (1 Pet. iv. 14), might we not set our souls to the same more than we do? And it is as we root ourselves in grace that the blossom and fruit of glory appears. The soil of Grace is the only ground that Glory can spring from with such poor and low-aimed natures as ours are. But it does blossom there. St. Paul could pray "that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God" (2 Thess. i. 12). It is plain indeed there that the measure of the glory is the measure of the grace. And then how much of the glory is possible upon our lives now is given in this, "We all beholding as in a mirror (or we like the mirror which reflects and re-echoes the sunlight) the glory of the Lord, are changed into the same image from glory unto glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). "From GLORY UNTO GLORY." There is His ideal for us!

Besides being called in this passage "God of Glory," He is called "Lord of Glory" in 1 Cor. ii. 8, in a wonderful connection.

"The Lord of Glory crucified." And in Eph. i. 17, "The Father of Glory"—most sublime expression, and unique also. "The FATHER of Glory!" Then He is source, Creator, maintainer of Glory, and our lives need not be dim! They need not be shadowed with gloom, but even now transformed by the rays of His Glory resting upon us. Fellow-Gleaners, shall we aim for this? and say to one another, "Come ye, and let us walk in the light of the Lord!"

SOPHIA M. NUGENT.

NEW TESTAMENT MISSIONARIES.

Short Studies for Missionary Bible Readings.

XII.—ST. JOHN: LIFE, LIGHT, LOVE.

IN these Studies we have seen what the first missionaries were, and what they did. In this last Study, look at what one of them taught. Why do I say "one of them"? Did not all teach same Gospel? Yes, but just as the sun shines on us through various layers of atmosphere, so God ordained that the Gospel should come to us through various minds of men. Or again (as we saw last month with the figure and character of Christ), the Gospel is like a great building, and God lets His inspired servants show it to us on different sides.

We began with John the Baptist: let us finish with John the Evangelist. One of the first two disciples (John i. 35—40); a fisherman (Matt. iv. 21) like others, yet came to have highest and deepest thoughts of all. Not naturally gentle—called "son of thunder" (Mark iii. 17; and see Luke ix. 49, 54); yet became nearest and dearest to Jesus (John xiii. 23; xix. 25—27). Years after, when all the rest dead, lived on to old age. Last of the Apostles. Then wrote (a) Gospel, (b) three Epistles, (c) Revelation. See how came to write Revelation (Rev. i. 9—20).

Many wonderful things in John's writings. Much about three things:—

1. *Life.* We say a baby begins life when it is born, and an old man ends life when he dies. But that is only earthly life, and it does not last. John taught about a greater and grander life—*Eternal Life*. Does that mean soul's life when body dead? No, it begins *here*. Who has this Life, and who has not? John says, "He that hath the Son hath life, and he that hath not the Son hath not life" (1st Ep. v. 12). For Jesus is Himself the Life (Gosp. xiv. 6). Who gives it to us? (1st Ep. v. 11.) For whom is it? "Whosoever believeth" (Gosp. iii. 16). See also Gosp. i. 4; v. 24, 25; x. 10; xiv. 6; and especially chap. vi. vers. 35, 40, 47, 48, 50, 51, 53, 57, 58. Also 1st Ep. i. 2; Rev. i. 18; ii. 7, 10; iii. 1, 5; xxi. 4; xxii. 5, 17.

2. *Light.* In Bible, Darkness stands for three things, Ignorance, Sin, Misery; and Light for three things, Knowledge, Holiness, Happiness. And as Christ is the Life, so is He the Light. See how John says this again and again, or tells how Jesus said it (Gosp. i. 4—9; viii. 12; ix. 5; xi. 9, 10; xii. 35, 36, 46; 1st Ep. ii. 8; Rev. xxii. 5).

3. *Love.* Although John a "Boanerges" at first, yet we call him the Apostle of Love. The "disciple whom Jesus loved" tells us more about love than all the others: God's love, our love to God, our love one to another. See Gosp. iii. 16; x. 11, 28; xiii. 1; but especially 1st Ep.—see iii. 1, 10, 11—18; iv. 7—21.

These are the three things the world wants, Life, Light, Love. Read about Africa, India, any Heathen or Mohammedan land: how dead! how dark! how unloving! So it is CHRIST that the world wants, to bring these three things; and it is the Holy Ghost that is the agent, the Spirit of Life (Rom. viii. 2), the Enlightener of darkness (Gen. i. 2), whose fruit is "love" (Gal. v. 22).

E. S.

Our Full-page Picture.—At this time of year our hearts go out to that Holy Land where the Saviour was born and died. How long shall those who disown Him as the Son of God, and those who worship Him but dimly through a corrupt ritual, hold Palestine in possession? How we ought to pray and labour that the Land where once He dwelt, and where, "in that day," His feet shall stand again, may be brought into Gospel light. As a special subject of prayer at Christmas-time we commend the Palestine work, workers, and converts, to our readers.



IN other pages of this number we give a full account of our Anniversary Meetings on October 30th. The Union continues to grow at an accelerated pace. There have been enrolled:—

In the 16 months ending Oct. 31st, 1887	...	...	7,624
In the 12 months ending Oct. 31st, 1888	...	...	5,694
In the 12 months ending Oct. 31st, 1889	...	...	5,641
In the 12 months ending Oct. 31st, 1890	...	...	8,648
In the 12 months ending Oct. 31st, 1891	...	...	8,865
Total in five years and four months	...	...	<u>36,472</u>

During the year, 101 Branches have been added to the 252 reported at last Anniversary; but three have been disbanded, and the number now stands at 350. We thank God for the good work done by many of the Secretaries of Branches. Their duties, if not heavy, are somewhat troublesome; but they have fulfilled them faithfully for the Lord's sake. Of the Branch Secretaries, 56 are clergymen, 54 laymen, and 243 ladies, some Branches having two Secretaries.

We again give a list of the numbers of Gleaners in the London Postal Districts, the English counties, &c., which has been carefully drawn up by some of our kind volunteer lady helpers. We must repeat that it does not show the number of enrolments from the first, but the actual membership of the Union on October 31st. Its total is 28,383, so that this year again we can claim that less than one-fourth of the total number who have enrolled in the Union have dropped off through non-renewal of their membership—A most encouraging fact!

London, though not owning so large a proportion of the whole number as last year, still stands first with 6,420 members. Of the English counties (excluding Middlesex and the Metropolitan districts of Surrey, Kent, and Essex), Kent, which stood first last year, having deposed Lancashire from that position, has now lost its premier place, which has been secured by Yorkshire, with 1,653 members. Lancashire has, however, regained its place above Kent, and stands second, with 1,547, though Kent is very close behind with 1,511. Surrey again comes fourth, with 1,192; then, Warwickshire, making a rapid advance, passing Hants and Sussex, which were before it last year, stands fifth. Durham, Hants, Norfolk, Notts, Shropshire, Suffolk, Surrey, and Wilts are all counties that have advanced, but Gloucester, Lincoln, and Somerset have gone back. The Isle of Man and the Channel Islands are both advancing, while Wales has increased four-fold. The Foreign and Colonial Branches have all made steady progress, India has nearly doubled its numbers, while Ceylon has increased from 37 to 132.

Finance.—The contributions, &c., received from Gleaners as such in the past year have been as follows; but it must be borne in mind that these sums consist only of free-will offerings over and above the regular contributions of the members to the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations:—

	£	s.	d.
Membership and Renewal Fees	234	5	0
Gifts for Union Expenses	496	3	1
Gifts for "Our Own Missionary Fund"	853	9	3
Gifts for C.M.S. General Fund	522	6	11
	£2,106	4	3

(The cost of the Union, for printing and office charges, has been £235 14s.)

"Our Own Missionary" Fund.—This Fund was started, at the earnest request of several Gleaners, in order that, in addition to

their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union. These offerings are, therefore, received by the Society as given towards the first year's expenses (which generally include passage and outfit) of one or more new missionaries each year. Each year's offerings are treated as given for different missionaries, in order that the sympathies of the donors may not be too much absorbed in a particular individual. For 1888, the new missionary chosen was Miss Katharine Tristram, Japan; for 1889, the Rev. A. R. Steggall, East Africa; for 1890, Miss Mary L. Ridley, South China; for 1891 (the Fund having grown), the Rev. J. N. Carpenter, North India, and Miss Bywater, Egypt. For 1892, the Fund having again grown, we are glad to be able to nominate three "Gleaners' Own Missionaries," viz.:—

DR. A. C. LANKESTER, *Punjab.*

REV. D. M. BROWN, *North India.*

MISS GERTRUDE E. STANLEY, *Mid-China.*

Dr. Lankester is selected that we may have a Medical Missionary in our number. He has been a member of the large Gleaners' Union Branch at St. Paul's, Onslow Square. Mr. Brown was a very early Gleaner (No. 1,606) at St. James's, Holloway; also a member of the London C.M.S. Lay Workers' Union and of the "Mpwapwa Band." He also represents Islington College among "Our Own Missionaries." Miss Stanley has been a Gleaner at Portman Chapel, and an active Home Mission worker, and was about to join our volunteer band of ladies who help in the Editorial and Gleaners' Union Department at the C.M.S. House, when the Lord's call came to her to go abroad.

One of the outgoing missionaries writes as follows:—

"S.S. COROMANDEL, NEARING PORT SAID, Oct. 28th, 1891.

"So far we have had a most delightful voyage, though at first it was rather rough. Nearly all the second-class passengers are of one mind, so we can do what we like without annoying any one. We have a prayer-meeting every morning at 9.30 and a Bible-reading at 4.30, and sometimes in the evening a service for sailors in the dark. There are also one or two small prayer-meetings for remembering special petitions. We were rather glad, as it showed their consciences were uneasy. We have evening prayers in the second saloon every night, and afterwards hymns, when the stewards, &c., come and lean over the hatchway and listen, and sometimes ask for their favourite hymns. We shall think much of you all on the 30th. My spirit will be in Exeter Hall. We think of having a special Gleaners' meeting. There are so many Gleaners on board, and we have two of the new G.O.M.'s (!) on board."

We rejoice to see many tokens that the exhortation given by our Motto Text for 1891 has not been in vain. We know from letters received that the Spirit of God engraved it deeply on many hearts. "*Let thine eyes be on the field that they do reap, and go thou after them.*" Month after month more eyes are on the field. All over the country the Gleaners' Union is stirring up its Members to read and learn about the great harvest field, and to know and watch the labourers God has sent into it. Perhaps of all the encouraging features in the present outlook at home, the most marked is the increase of reading about Missions. New books on Missions, or in some way illustrative of them, are continually appearing; Missionary Magazines are more and more in demand; Local Unions and Bands for united study and mutual instruction are multiplying; the Gleaners' Circulating Library is being largely used. Yes, there are more eyes on the field.

But are those who are looking at the reapers "*going after*" them? Yes, they are. Most of the candidates for foreign service who now come forward are already Gleaners. From the new small "Bands" of young men, founded within the past three or four years, twenty have already been accepted for work abroad. It is the "looking" that leads to the "going after."

This year also we call upon our fellow-Gleaners to *look*. Not, however, to look around, but to look forward. It has been much upon the hearts of some of us that we all need to remind one another that *the Lord is at hand*. This great thought found expression in the last C.M.S. Annual Report, which has for its motto these two texts: "*Hold fast till I come*"; " *Occupy till I come.*" And now we give our Gleaners two texts as the UNION Motto for 1892:—

"Like unto men that wait for their Lord."—*Luke xii. 36.*

"That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."—*1 John ii. 28.*

We earnestly pray that these verses may lead our Gleaners to study their Bibles with regard to this truth. The coming of the Lord occupies a far more prominent place in the New Testament than it does in the thoughts of most Christians. In the January GLEANER, as last year, we shall offer some comments on the Motto for 1892.

MEMBERS OF THE GLEANERS' UNION ON
OCTOBER 31st, 1891.

In this list are included only those Members who renewed their Membership last year, and those who have been enrolled since October 31st, 1890.

Towns, Parishes, &c., with Thirty Members and upwards are named.

LONDON.

E.—St. Paul's, Stratford, 85; Whitechapel, 39; St. Benet's, Mile End, 50; All Saints', Mile End, 59

416

E.C.

50

W.C.

16

N.—St. James', Holloway, 268; St. Paul's, Canonbury, 171; St. Andrew's, Islington, 92; St. John's, Highbury Vale, 90; St. Mary's, Islington, 73; St. Thomas', Islington, 40; St. Andrew's, Upper Holloway, 39; St. Matthew's, Canonbury, 38; St. Peter's, Highgate Hill, 34; All Saints', Upper Holloway, 33; St. Ann's, Stamford Hill, 31; Finchley, 72; St. George's, Tufnell Park, 68; St. Jude's, Maida Vale, 61; St. Mary's, Hornsey Rise, 53; St. James', Pentonville, 47; New Southgate, 42

1528

N.W.—Hampstead, 171; Holy Trinity, Hampstead, 107; Emmanuel, Maida Vale, 117; All Saints', Child's Hill, 59

589

W.—All Souls', Langham Place, 94; Portman Chapel, 89; St. Jude's, Kensal Green, 91; St. Mary's, Paddington, 90; Holy Trinity, Paddington, 96; St. Stephen's, Paddington, 65; St. John's, Paddington, 38; St. Barnabas', Kensington, 52; St. Saviour's, Fitzroy Square, 49; St. Matthew's, Bayswater, 40.

1024

S.W.—St. Paul's, Onslow Square, 378; Balham, 34; St. James', Clapham, 159; St. Paul's, Clapham, 72; St. Matthew's, Brixton, 136; Christ Church, Brixton, 76; St. Paul's, Brixton, 54; Emmanuel, Streatham, 109; St. Michael's, Wandsworth, 88; St. Stephen's, Wandsworth, 44; All Saints', Lambeth, 56; St. John's, Fulham, 34; St. Michael's, Chester Square, 47...

1504

S.E.—Brockley, 141; St. John's, Penge, 89; Christ Church, Gipsy Hill, 93; All Saints', Hatcham, 50; St. Paul's, Upper Norwood, 81; All Saints', Shooter's Hill, 81; St. Andrew's, Newington, 82; St. Peter's, Greenwich, 70; All Saints', Peckham, 76; St. Mark's, Peckham, 52; St. Michael's, Blackheath, 54; St. James', Bermondsey, 59; St. Mark's, Kennington, 42; Holy Trinity, Tulse Hill, 41; St. Jude's, Dulwich, 35; Emmanuel, Lambeth, 33

1293

PROVINCES.

Bedfordshire—Bedford, 128; Turvey, 36

210

Berkshire—Reading, 204; Wallingford, 37

279

Buckinghamshire—Aylesbury, 63; Slough, 38

129

Cambridgeshire—Cambridge, 137; Cambridge, St. Andrew's, 59

264

Cheshire—Chester and Hoole, 200; Birkenhead, 40; Macclesfield, 127; Stockport, 50; Shrigley, 46

203

Cornwall—Liskeard, 78

3:8

Cumberland—Carlisle, 212; Keswick, 67; Penrith, 47

221

Derbyshire—Derby, 101; Chesterfield, 41

517

Devonshire—Exeter, 165; Plymouth, 55; Torquay, 141

331

Dorsetshire—Blandford, 43; Weymouth, 113; Poole, 48; Swanage, 34

357

Durham—Durham, 79; Shadforth, 38; Sunderland, 33; Hendon, 112; Darlington, Holy Trinity, 146; St. Cuthbert's, 50; Bishopwearmouth, 71; South Shields, 35; Gateshead, 93

783

Esex—Colchester, 72; Leyton, 43; Walthamstow, 76

365

Gloucestershire—Hanham, 70; Bristol and Clifton, 123; Bristol, St. Andrews, 36; Cheltenham, 113; (and Holy Trinity, 54); Forest of Dean, 60; Tewkesbury, 33

446

Hampshire—Winchester, 99; Bournemouth, 307; Southampton, 137; Portsea, St. Mark's, 33; Southampton, 42; Four Posts, 33; Sandown (I.W.), 55

378

Herefordshire—Ross, 35

36

Hertfordshire—Watford, 41

164

Huntingdonshire—Kent—Canterbury, 141; Deal, 33; Dover, (Christ Church, 48; St. James', 34); Folkestone, 96; Margate, 61; Ramsgate, 70; Rochester, 36; Tunbridge, 43; Tunbridge Wells, 276; Southborough, 79; Wingham, 35; Woolwich and Plumstead, 81; Bexley, 79; Bromley, 67; Lamorbey, 33

1511

Lancashire—Barrow-in-Furness, 102; Accrington, 58; Didsbury, 79; St. Mark's, West Gorton, 34; St. James', Broughton, 49; St. Paul's, Kersal, 75; Harpurhey, 42; Walton, Liverpool, 42; Southport, (Christ Church), 60; St. Helen's, 122; Bolton, 123

1547

Leicestershire—Boston, 119; Louth, 30

238

Middlesex (outside London)—Merton

77

Monmouthshire—Abergavenny

75

Norfolk—Great Yarmouth, 35; King's Lynn, 65; Hingham Deane, 71

472

Northamptonshire—Northampton, 117; Peterborough, 45

180

Northumberland—Newcastle, 142

159

Nottinghamshire—Nottingham, 460; Old Radford, 72; Nottingham, St. Thomas, 34

615

Oxfordshire—Oxford

84

Shropshire—Madeley, 79

138

Somersetshire—Bath, 172; Bridgwater, 30; Keynsham, 36; Glastonbury, 36; Taunton, 65; Weston-super-Mare, 142

719

Staffordshire—Wolverhampton, 93; Old Hill, 99

578

Suffolk—Ipswich, 355; Beccles, 94; Lowestoft, 30; Bury St. Edmunds, 49; Stradbrooke, 32

311

Surrey—Stoke-next-Guildford, St. John's, 92; St. Saviour's, 59; and Christ Church, 37; Redhill, 123; Farnham, 75; Rowledge, 59; Woking, 32; Wimbleton, 34; Woking, (Village, 51; St. John's, 62); Surbiton, 44; Richmond, 127; Croydon, 102; Dulwich, 118

719

Sussex—Brighton, 178; Eastbourne, 80; Hastings, 172; Worthing, 114; Hurstpierpoint, 39; Rowfant, 54

1192

Warwickshire—Leamington, 141; Coventry, 31; Birmingham, (including St. Jude's), 40; St. Luke's, 35; Christ Church, 93; Aston, 48; Sparkhill, 49; St. Paul's, 41; Salford, 39; St. Silas, Lozells, 100; Edgbaston, 61; Handsworth, 41; Bordesley, 97; Sparkbrook, 81

1071

Westmorland—Ambleside, 99

207

Wiltshire—Salisbury, 165; Trowbridge, 64

517

Worcestershire—Worcester, 70; Stourbridge, 41; Gt. Malvern, 72

243

Yorkshire—York, St. Paul's, 89; Hull, 43; Huddersfield, 37; Bradford, 94; Hunslet, 77; Morley and Churwell, 44; Leeds, 89; Ripley, 36; Wakefield, 48; Ripon, 34; Scarborough, 34; Rotherham, 116; Sheffield (including St. Paul's), 63; St. George's, 47; St. John's, 40; Wales, 39; Bridlington, 65; Bridlington Quay, 72; Whitby, 49; Pateley Bridge, 34; Barnsley, 32...

1653

Wales—Swansea, 90	165	ASIA—
Isle of Man	28	India: Calcutta, 107; Amritsar, 81; Karachi, 39; Palamoota, 53; Tinnevelly, 35; Cottayam, 106
Channel Isles—Jersey, 33; Guernsey, 4	37	562
Scotland—Edinburgh, 74	112	Ceylon—Colombo, 54; Kandy, 73...
Ireland—Dublin (including St. Matthew's, 60); Zion Ch., Rathgar, 85; Harold's Cross, 68; Sandford, 86; Rathmines, 67; Kingstown, Mariners' Church, 123; Monkstown, 75; Clontarf, 33; Kingstown, 43; Belfast, 360; Dunmurry, 46; Lisburn, 103; Cork, 87; Queenstown, 53; Connell, 41; Gorey, 69; Enniskerry, 30; Bray, 84	2046	121
	71	AFRICA—East; West; Mauritius
	71	
	71	AMERICA—Canada, 17
	71	51
	71	AUSTRALASIA—Queensland, 16; Tasmania, 43; New Zealand, 21
	71	175

LETTERS FROM GLEANERS.

A.G.U. Village Sale.

You will be interested to hear of the good success of our second village Sale of Work for the C.M.S. Our experiences, simple as they are, may encourage others. Our parish contains only about 250 people, an agricultural population, living in our village of seventeen houses and at the scattered farms. In October, 1889, we began a small weekly afternoon reading and working party in the village. Sometimes only three or four came to it, sometimes eight or nine. This had no direct connection with missionary efforts at first, but on Dec. 19th, 1889, six of those present joined the Gleaners' Union, and we agreed to keep the first afternoon in every month for missionary objects. Several who were not able to come to the "readings" offered to do some work at home. Two or three friends advanced the cost of materials, and we gave our attention to *useful* and chiefly warm clothing. The meetings could not be kept up during the summer, but the work was finished at home. On Oct. 27th, 1890, we had a little Sale of Work, from 7 P.M. to 9 P.M., after work hours, in the village Schoolroom. At the last moment unexpected contributions came in, the room soon filled, and the tables were nearly cleared. We were able to repay the money advanced for materials, to put aside a sufficient sum to provide more wool, calico, &c., for the next year, and to send £6 to the C.M.S. This encouraged us to work on. Several more women and girls, who could not come to our "readings," offered to work at home. Our Second Sale of Work was on Oct. 9th, 1891. A photographer let us have a number of photographs of the Hall and village at reduced rate, which allowed us to make a small profit on their sale—and they were a great attraction. We gladly welcomed many willing contributions of needlework, cakes, honey, poultry, butter, apples and pears, sheaves of lighters made of wood shavings, books, Christmas cards and other gifts. The room was crowded, and the result was that after paying the photographer's bill and deducting a small fund for further materials, we have cleared £12 for the C.M.S., *exactly double* the amount we made last year. There seems to be a growing interest in the plan. As we have more helpers coming forward now, and we hope that the fact of giving time and thought and the work of our hands to helping forward the missionary cause, will lead to our being more thoroughly interested, and more real and earnest in our prayers.

B. Two Mothers' Work.

Eighteen years ago two very dear members of my Sunday-school class, girls who were ardent collectors for the C.M.S., died within two months of each other. Both mothers asked me for missionary boxes that they might continue the work their daughters had so much at heart. Since then the clergyman, superintendent of the school, scholars, and every teacher save one have changed, but it has been touching on the Sunday before Advent of each year to mingle Mary and Rosa's contributions with those of the present teachers and scholars.

Yesterday I stood by the open grave of one of the mothers, who have both, like their children, been taken home within a few months of each other.

W. JESSIE LEON,
Superintendent of St. Saviour's Girls' Sunday School,
Liverpool, Gleaner 1,365.

Local Branches of the Gleaners' Union.

The following new Branches have been registered:—*In the London District*:—Bermondsey, St. Mary's, Secretary, Miss Avery, 231, New Kent Road, S.E.; Chelsea, Park Chapel, Secretary, Mrs. S. Dixon, 20, Cathcart Road, South Kensington; Tulse Hill, Holy Trinity, Secretary, Miss Groos, 10, Lancaster Road, Norwood. *In the Provinces*:—West Bromwich, Secretary, Mr. T. L. Bates, 57, Trinity Road, West Bromwich.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Annie Cook, Trowbridge, Wilts, No. 27,654.

Mrs. Johnson, Barrow-in-Furness, No. 73,688.

Miss Kate Benson, after a long illness, Ulverston, Lancashire, No. 2,107, Oct. 5th.

Miss Kate Hall, Faringdon, Berks, No. 6,777, Oct. 23rd.

Mr. George Osborne, Ripley, Derby, No. 26,111.

Miss Irene Andrews, Bournemouth, No. 10,390, Oct. 30th.

K. Bhattacharya, Calcutta, No. 21,825.

Mrs. M. A. Manton, Woking, No. 33,719.

Miss F. E. Imley, Kennington, No. 31,767, Nov. 1st.

Miss Margaret Hughes, Bournemouth, No. 29,736, July.

"THE PURCHASED SLAVE OF JESUS."

(Sung for the first time at the G.U. Anniversary.)

TUNE—LIVESLEY CARBOTT.

The purchased slave of Jesus,
Who gave His life for me;
For me His blood most precious,
Poured out on Calvary;
For me the ransom money,
The awful price was paid,
From me the curse was lifted off,
On Thee, O Christ! 'twas laid.
The oath of my allegiance
I would renew to Thee,
Thy purchased slave, my Dying Lord,
For evermore to be.

The blest freed slave of Jesus,
Who rose to set me free,
Who burst the chains that bound me
In helpless misery.
Lord, bind me now and ever
With the strong cords of love,
The power that freed must keep me free,
And fix this heart above.
The oath of my allegiance
I here renew to Thee,
Thine own freed slave, my Risen Lord,
For evermore to be.

The willing slave of Jesus,
Who ever lives for me,
Give me Thy grace, O Master!
Henceforth to live to Thee;
Ready to do Thy bidding,
To find Thy will my rest,
Working or waiting, where and how
May seem to Thee the best.
The oath of my allegiance
I now renew to Thee,
Thy willing slave, my Living Lord,
For evermore to be.

KATHLEEN WARREN.

MISSIONARY BIBLE SEARCHING COMPETITION.

Questions for December.

Only Reference Bible may be used. Concordance not allowed.
Except where "references only" is put, each verse must be written out.

XII.—THE SUPREME END OF MISSIONS.

56. The supreme aim of the Model Missionary, Christ Jesus, was the glorification of the Father. Trace this thought briefly in the Gospels.
57. How do Missions to the heathen promote the glory of God?
58. How do they hasten the return of Christ?
59. Quote some allusions to our Lord's return and to His subsequent reign which are a special encouragement to those who are witnessing for Him among the heathen.
60. What do you gather from the New Testament regarding the nature and permanency of Christ's reign?

Answers, marked outside "GLEANER Bible Searching Competition," must reach the C.M. House by December 30th.

For particulars as to next year's Competition, see GLEANER for January, 1892.

RESULTS OF MISSIONARY COMPETITION, No. III.

The best of the Essays sent in on "The Offices of the Holy Spirit in Missionary Work" was by Miss C. STORR, of Bournemouth. As she, however, had already received two prizes in connection with this year's Missionary Competitions, she has gladly ceded her place as Prize Winner to the writer of the second best Essay. The awards are therefore as below:—

FIRST PRIZE.
Miss POWELL, London.
SECOND PRIZE.
Miss A. K. POWELL, West Hampstead.
Miss DISNEY, Cheltenham.
COMMENDED.
Miss M. E. PRISTON, Bournemouth.

HOME NOTES.

DURING the past month the Committee have taken leave of the Rev. C. and Mrs. Bennett, proceeding to Hong Kong; the Rev. W. F. Connor and Mr. T. M. Sheehan leaving for Cairo; and Mr. R. Baker for North India.

Another retired missionary of the Society has passed to her rest—Miss J. E. Sass, who went out to West Africa in 1848 as superintendent of the Female Institution at Sierra Leone. After twenty-one years' service in the field she retired in 1869 from failing health, but has never ceased to help the cause by her interest and sympathy.

We would remind our readers of the mass meeting, for men only, to be held at Exeter Hall, on Tuesday, Dec. 1st, at 7.30 P.M., at the close of the Missionary Mission to Young Men, elsewhere referred to. The Chair will be taken by the Lord Bishop of London; and the Rev. Dr. Butler, Master of Trinity College, Cambridge; the Rev. A. E. Stuart, of St. James's, Holloway; and the Rev. E. C. Gordon, lately returned from Uganda, will be among the speakers. Will all our readers help by making it known among their young men acquaintances?

Sheffield has determined not to be behind other large towns, and has inaugurated a Lay Workers' Union, the opening meeting of which, on Oct. 6th, was addressed by the Rev. J. Tunbridge, of Santalia, and Mr. J. Burness, of East Africa, the latter a Lay Worker in the foreign field. The Ven. Archdeacon Blakeney presided.

Doncaster, at the beginning of the year, started a "Do-without Missionary Society." In the first nine months of its existence it raised £153, of which £66 has been sent to the C.M.S. It has now 386 members contributing one penny and upwards every week, and on Sept. 20th, it bade farewell to the first missionary to be sent out under its auspices, Mr. E. B. Vardon, a member of Mr. Horsburgh's party for Inland China.

The Society has recently received a small but very interesting contribution "from the Deaf Mutes of the Potteries and Leek, Staffordshire."

The Fourth Annual Meeting of the Nottingham Branch of the Gleaners' Union was a most successful gathering. No less than 385 members and friends sat down to tea, after which the Gleaners presented a parting gift to the Rev. W. R. Blackett, a former Principal of the Calcutta Divinity School, who was just leaving Holy Trinity Parish for work in London. At the public meeting which followed nearly a thousand persons were present; a most interesting report of the work and growth of the Branch was read, and addresses were delivered by Dr. H. M. Clarke, of the Punjab, and Prebendary Macdonald, of Kersal.

The Second Annual Meeting of the St. Michael's, Wandsworth, Branch of the Union was made specially interesting from the fact of the Gleaners

gathering to bid farewell to one of their number, Miss Welch, who is going to the Society's Palestine Mission. The Rev. B. Baring-Gould attended and gave a valedictory Address, and Miss Welch appealed to the Members for prayer and sympathy.

Bedford Branch of the Gleaners' Union has just held a successful Anniversary, about fifty Gleaners meeting together. After tea in the Grey Friars' Mission Room, a meeting was held which was addressed by Dr. Kinsey, Hon. District Secretary, the Rev. S. P. Lampen, and Mr. Allpress.

The Sou Missionnaire.

C.M.S. collectors will be interested to hear of the halfpenny-a-week collections adopted by the Basle Missionary Society, and known by the name of the *Sou Missionnaire*. Each collector has a card for ten subscribers of a halfpenny a week. If he or she gets more than ten subscribers, the surplus goes to form another set of ten under a new collector, if possible. A receiver is appointed for every ten collectors, and takes their money every ten weeks. The receivers pay in to a commission chosen by the Society. Every ten weeks a paper, corresponding to our Quarterly Paper or Token, is issued to the receivers, from them to the collectors, and from them to the subscribers. This system brought in last year no less than 291,947 fr. (about £11,677), about a quarter of the Basle Society's income.

"What will it be when the King comes?"—This hymn, printed in our November issue, and sung at the Gleaners' Meeting, may be purchased from Messrs. Hazell, Watson & Viney, 1, Creed Lane, Ludgate Hill, E.C., price 1d. each, or 8d. per dozen, with music; 1s. 6d. per 100, words only. Suitable for Advent, and all seasons.

PRAYER AND PRAYER.

Topics from the "Gleaner."

PRAYER.—For the G.U. Anniversary Meetings (pp. 179—186); for the money given for Uganda (p. 177); for the gracious preservation of our missionaries in Japan (p. 178); for answers to prayer (p. 178).

PRAYER.—For Uganda (p. 177); for the Japanese (p. 178); for Mr. Horsburgh's party (p. 177); for the young men of the metropolis (pp. 178, 195); for the C.E.Z.M.S. (p. 178); for Mr. Stock (p. 177).

Personal.

PRAYER.—For would-be missionaries, rejected on medical examination, (a) that they may have grace patiently to return to the duties of Home work; (b) that they may be the means of sending forth others, and of kindling fresh life and zeal. For an assistant in the Kashmir hospital, who has returned to Islam. For the workers and Native Christians at Mpwapwa, during a great season of blessing. For one who is willing to go, that the way may be made plain. For our Sunday-school teachers, that they may be drawn by the Holy Spirit to join our G.U. Branch, and thus influence the children. For the Heaton Chapel G.U. Branch, and for guidance about starting a Sowers' Band there.

Forthcoming Sales of Work.

Miss Edith H. Hyam, Fairholme, Thirsk. Dec.

Mrs. Barker, St. Saviour's, Tonbridge. Second week in December.

Mrs. Storrs, Sandown Vicarage, Isle of Wight. Second week in December.

Mrs. Pateson, Thorpe St. Andrew's, Norwich. Middle of December.

Miss A. Richards, 7, Lower Fitzwilliam Street, Dublin. Middle of December.

Mrs. Austin, 36, Highbury Hill, N. Dec. 8th.

Mrs. Higgins, St. Peter's Vicarage, Congleton. Dec. 9th.

Rev. U. Davies, St. Matthew's Schoolroom, Canonbury, N. Dec. 10th and 11th.

Mrs. A. Lawson, 18, Edith Road, West Kensington. Dec. 10th and 11th.

Mrs. Holland, The Vicarage, Hoddesden. Dec. 10th.

Mrs. Tuckwell, Hillside, Cypress Road, Finchley. Dec. 10th.

Rev. J. G. Watson, 17, Warwick Place, Leamington. Dec. 10th.

Miss Horne, Christ Church, St. Albans (Juvenile). Dec. 11th.

Mrs. Cribb, Shipley, Yorkshire. Dec. 12th.

Mrs. Doherty, St. Matthew's Vicarage, Cotham Park, Bristol (Juvenile). Dec. 12th.

Mrs. Hillhouse, Oxford House, The Crescent, Croydon. Dec. 15th and 16th.

Mrs. Round, Corn Exchange, Colchester. Dec. 15th.

Mrs. Holditch, 41, Railway Road, King's Lynn. Dec. 17th.

Miss J. K. Howard, Westleigh, Bickley, Kent. Dec. 18th.

Miss Dowse, The Deanery, Gorey, Ireland. Dec. 21st.

Mrs. Hewetson, Measham Vicarage, Atherton. Dec. 29th.

Miss F. A. Herbert, Hartleton, Ross, Herefordshire. First or second week in January.

Miss E. Longley, Norton House, Henfield. Early in January.

Mrs. S. J. Blackburn, 6, Linton Road, Hastings. Feb.

Nov.—Manchester Loan Exhibition altered to May 20th, 21st, and 23rd, 1892.

PUBLICATION NOTICES.

NEW PUBLICATIONS, &c.

A CHRISTMAS BOOK FOR CHILDREN.

Light on our Lessons; or, What is the Use? A Missionary Book for Boys and Girls. Well illustrated, and bound in a specially designed lithographed cover. Price 1s. 6d., post free. [A limited number of copies on superior paper, bound in cloth, price 2s. 6d.]

A NEW GAME FOR WINTER EVENINGS.

Missionary Lotto. A very interesting Family Game for Winter Evenings. In coloured pasteboard box. Price 1s. nett, or 1s. 3d. post free.

The Church Missionary Pocket Book for 1892. Bound in roan, with tuck or band. Price 1s. 4d., post free.

The Church Missionary Pocket Kalendar for 1892. In lithographed wrapper. Price 3d. (4d. post free).

The Gleaners' Union Members' Manual for 1892. In lithographed wrapper. Price 1d. (1½d. post free).

Sudan Mission Leaflets, Nos. 10, 11, and 12. Single copies sent free on receipt of a penny stamp for each leaflet.

The Society System Vindicated. Speech of Mr. Eugene Stock at the Rhyl Church Congress, October, 1891. (Reprinted from the *C.M. Intelligencer*.) Free.

READY EARLY IN DECEMBER.

C.M. Intelligencer Volume for 1891. Cloth, gilt, 7s. 6d., post free.

C.M. Gleaner Volume for 1891. Cloth, gilt, 2s. 6d., post free. Coloured boards, 1s. 6d., post free.

The Children's World Volume for 1891. Cloth, gilt, 1s. nett, or 1s. 3d., post free; gilt edges, 1s. 6d., post free.

[N.B.—*Anake!* will not be bound up for 1891.]

Monthly Missionary Letter to Sunday-schools. The Letter for December, 1891 (No. 26), is entitled, *John Ludwig Krapf, Pioneer Missionary of Eastern Equatorial Africa.* Specimen copies free. Price 6d. per dozen. N.B.—These Letters can be obtained in Packets containing single copies of Nos. 1 to 12, or of Nos. 13 to 24; Price 6d. per Packet, post free.

Orders should be addressed to The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY GLEANER may be ordered through local Booksellers; or direct from the Church Missionary House, Salisbury Square, London, E.C. Price One Penny, or 1½d. post free.

The Subscription for the *GLEANER* direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.;

Twelve, 12s.; Twenty-five, 24s.

P.O. Orders to be made payable to General Cennell Collingwood, Lay Secretary.

Contributions Received by the Editor.

From October 12th to November 10th.

Gleaners' Union.

691 Membership Fees	25	15	2
337 Renewals	2	16	2
271 For Union Expenses	134	13	10
36 For Our Own Missionary	10	16	0
6 For C.M.S.	3	11	0
Total	£137	12	2

Of these the following are the amounts of and above 10s.:—

Sale of tickets and collections, G.U. Anniversary Meetings. £118	9	9	Malvern Branch	£0	10	0
Collection, per Gleaner No. 9,913	1	2	Mrs. M. A. Chambers	0	10	2
Trinity, Tunbridge Wells, Br.	1	2	Collection, per Gleaner No. 9,913	1	0	0
Sterton Sunday Class per Miss M. Birstow	1	15	Calcutta Branch	1	0	0
Miss Wheatley, per Miss Seddall	0	10	Shadforth Branch	1	8	0
Gleaner No. 19,474	0	10	"Belford Lodge," Box, per Archdeacon Moule	1	6	10
Right Rev. Bishop Tucker	1	0	Brockley, St. John's, and Hatcham Branch	1	0	0
Miss E. A. Sutton	0	10	Miss Hollibone	1	0	0
Surplus of collection, Nottingham, per Miss Enfield	4	4	Old Hill Branch	1	10	0
Glenorchy, Tasmania, Branch	2	4	Mrs. S. C. Whyte	0	19	0
Worcester, Severn, Branch	1	4	Rev. J. Cain, Dummaguden	0	12	6
Colchester Branch	1	0	Gleaner No. 32,397	1	8	4

General Contributions.

Collection, per Sambo	£0	16	0	Gleaner No. 31,685	£0	8	0
"Substitute for Service"	125	0	0	"Golden Grin," 100 Valedictory Farewells	100	0	0
P. K. R.	0	10	0	F. W.	1	0	0
Gleaner No. 31,862, Missionary Box	0	10	0	Six Gleaners, per Mrs. Sedgwick	31	0	0

Appropriated Contributions.

For E. E. Africa:—Miss M. Henderson, Jewellery	£0	11	6	Gleaner No. 25,246	£0	5	0
"A Village Dressmaker"	0	3	0	For the Sultan and Upper Niger:—L. N.	0	10	0
For Nyanza:—Gleaner No. 26,968, per Miss E. J. Hunt	0	10	0	Three Norn Scotian Gleaners	1	0	0
Collection, per Mr. G. S. C. Heathcote	1	16	0	For Palestine:—Gleaner No. 10,923	0	5	0
For Purchase of Luganda Gospels:—Miss E. S. Berkley	0	4	0	For Medical Missions to India:—St. Anne's, Nottingham, Gleaners	1	5	5
Mrs. Shaw	1	5	0	For a substitute Lady Missionary, for China:—Gleaner	100	0	0
A Sunday-school Teacher	0	5	0	For Bishop Tucker's Fund:—Gleaner No. 20,073, £1.	0	0	0

The Editor has also been requested to acknowledge—

For C.M.S.:—Collection at "Winterdyne," by Isabel Brooke, per Mrs. Shaw, £3 15s. 10d. (should have been acknowledged last month). For Bishop Tucker's Fund:—Gleaner No. 20,073, £1.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.